

Theosophy
Divine Wisdom from
Long-Sealed
Ancient Fountains

Theosophy
*Divine Wisdom from
Long-Sealed
Ancient Fountains*

H.P. Blavatsky
and others

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H.P. Blavatsky and Theosophy

An Introduction

The most basic fact of our existence is our awareness of self. We know we are alive but we see that people around us shift and change. Some are born; others die. But does death annihilate our consciousness, as well as destroy the body? Is there some kind of life after death? Why were we born in the first place? And having been born, why do we live? Many are asking, "What's it all about?"

Yet in our modern world, reliable answers to such important questions are hard to discover. Many of us cannot find really satisfying answers from materialistic science, academic philosophy, or orthodox religion (Christian or otherwise). There is also a great proliferation of occult, metaphysical, Eastern and New Age groups offering their own "answers" to these perplexing questions. For the seeker with a genuine hunger for truth, the task of choosing among these conflicting authorities and contradictory answers can be difficult and confusing.

"But surely somewhere," our minds cry out, "there must be available satisfying answers to these questions. Surely somewhere there must be preserved a true universal knowledge concerning humanity and the world in which we live. Surely somewhere there is such a source of wisdom."

During the late 19th century, Helena Petrovna Blavatsky (1831-1891) pointed to that Source of Wisdom. She called it the Ancient Wisdom and gave to it the Greek name of *Theosophia* or *Theosophy* ("Divine Wisdom" or "the wisdom of the gods"). H.P. Blavatsky stated that there is an ancient school of Adepts or Masters who know directly, inwardly and truly this Divine Wisdom. Madame Blavatsky said that she was taught Theosophy by some of these Adepts.

Madame Blavatsky was the chief founder of the modern Theosophical Movement which was established to form the nucleus of a worldwide association of humanity, without distinction of race, creed, sex, caste or color. She is also the author of *The Secret Doctrine*, the great sourcebook on Theosophy. This work in two large volumes shows the universality and the great age of the Theosophical system of thought. H.P.B. promoted a greater Western acquaintance with Eastern religions and philosophies and brought the teachings of reincarnation and karma into common knowledge in the Western world.

A forceful and gifted individual, H.P. Blavatsky wrote in a forthright and powerful style challenging the confusion and absurdities of religious orthodoxy, exposing some of the fallacies of materialistic science, and assailing some of the claims of 19th century Spiritualism. She presented ideas and teachings which seemed like pretentious nonsense to her orthodox contemporaries. Furthermore, H.P.B. demonstrated psychic powers of a startling character, and said she was in contact with certain highly evolved Masters.

It was inevitable that H.P.B. should make enemies on every hand who published slanderous untruths as to her dishonesty, the fraudulence of her psychic phenomena, the

non-existence of her Masters, and the worthlessness of Theosophy. But how much of truth is there in these accusations? Careful, detailed research into the primary source documents clearly shows that the attacks on H.P.B. lack a solid basis.

And though it is still fashionable in some circles to write disparagingly about Madame Blavatsky, the fact is that many of the things she said, that were incomprehensible to 19th century scholarship and science, have been confirmed by scholars and scientists in the last 100 years. Recent developments and advances in parapsychology and transpersonal psychology make it clear that the psychic and spiritual faculties H.P. Blavatsky wrote about and that she herself manifested are actual powers and abilities of the human psyche and spirit.

In order to present the Theosophical or Occult Philosophy to the world, Madame Blavatsky wrote *Isis Unveiled* (1877), *The Secret Doctrine* (1888), *The Key to Theosophy* (1889), *The Voice of the Silence* (1889) and other works.

What did H.P. Blavatsky teach? She outlined the fundamental principles of Theosophy which deal with (1) the unity of LIFE, (2) the law of cycles, and (3) the progressive unfoldment of consciousness in all kingdoms of nature (both visible and invisible). H.P.B. taught the origin and development of the universe and the origin and evolution of humanity. She described the birth, growth and death of planets and solar systems, and set forth humanity's evolution and history on this planet. H.P.B. outlined the tree and its branches: the original Esoteric Teaching or Primordial Tradition and some of its branches extant in the various world religions, ancient mythologies, and metaphysical philosophies.

She gave out the truth in detail about the complex sevenfold nature (spiritual and psychological) of a human being and about life after death. She taught the twin doctrine of karma and reincarnation. Madame Blavatsky also set forth a clear and comprehensive rationale for psychic and spiritualistic, mystical and spiritual phenomena and experiences. Madame Blavatsky taught that self-responsibility, ethics and altruism (service to others) are essential to true spiritual unfoldment. She pointed towards humanity's future destiny and evolution and showed the Path which each of us must travel in order to awaken our latent spiritual powers and abilities and to realize our essential identity with the UNIVERSAL SELF.

What of the influence of Madame Blavatsky and her teachings? During her lifetime, H.P.B.'s brilliant conversations, profound knowledge of occult subjects, and reputation for psychic powers drew worldwide attention to her work. Since her death in 1891, her teachings have influenced the thinking of inquiring minds throughout the world. The writings of H.P. Blavatsky and her Masters furnish suggestions, clues and guidance for the study of Nature and Humanity, such as few other existing sources can supply.

[The above introduction was compiled from various sources. D.H.C.]

Who Is Helena Petrovna Blavatsky?

A Sketch of Her Life and Work

H. P. Blavatsky (1831-1891) was one of the most extraordinary and controversial figures of the 19th century. The influence of her life, writings and teachings on world thought has been significant. The following three quotations may help to indicate the extent of Madame Blavatsky's influence:

"... Madame Blavatsky ... stands out as the fountainhead of modern occult thought, and was either the originator and/or popularizer of many of the ideas and terms which have a century later been assembled within the New Age Movement. The Theosophical Society, which she cofounded, has been the major advocate of occult philosophy in the West and the single most important avenue of Eastern teaching to the West."

J. Gordon Melton, Jerome Clark and Aidan A. Kelly, editors, *New Age Almanac*, Detroit, Michigan, Gale Research Inc., 1991, p. 16.

"Theosophy occupies a central place in the history of new spiritual movements, for the writings of Blavatsky and some of her followers have had a great influence outside of her organization. ... The importance of Theosophy in modern history should not be underestimated. Not only have the writings of Blavatsky and others

inspired several generations of occultists, but the movement had a remarkable role in the restoration to the colonial peoples of nineteenth century Asia their own spiritual heritage."

Robert S. Ellwood and Harry B. Partin, *Religious and Spiritual Groups in Modern America*, Englewood Cliffs, New Jersey, Prentice Hall, 1988, pp. 63, 79-80.

"...Helena Petrovna Blavatsky... is surely among the most original and perceptive minds of her time ... Buried in the sprawling bulk of her two major books ... there lies, in rudimentary form, the first philosophy of psychic and spiritual evolution to appear in the modern West ... With all criticisms weighed up against her, HPB stands forth as a seminal talent of our time ... Above all, she is among the modern world's trailblazing psychologists of the visionary mind. At the same historical moment that Freud, Pavlov, and James had begun to formulate the secularized and materialist theory of mind that has so far dominated modern Western thought, HPB and her fellow Theosophists were rescuing from occult tradition and exotic religion a forgotten psychology of the superconscious and the extrasensory. Madame Blavatsky may be credited with having set the style for modern occult literature."

Theodore Roszak, *The Unfinished Animal: The Aquarian Frontier and the Evolution of Consciousness*, New York, Harper and Row, 1975, pp. 118, 124-125.

Helena Petrovna von Hahn was born at Ekaterinoslav, a town on the river Dnieper, in Southern Russia, on the 12th of August, 1831. She was the daughter of Colonel Peter von Hahn, and Helena de Fadeyev, a renowned novelist. On her mother's side, she was the granddaughter of the gifted Princess Helena Dolgorukov, a noted botanist and writer. After the early death of her mother in 1842, Helena was brought up in her maternal grandparents' house at Saratov, where her grandfather was Civil Governor.

Helena was an exceptional child, and at an early age was aware of being different from those around her. Her possession of certain psychic powers puzzled her family and friends. At once impatient of all authority, yet deeply sensitive, she was gifted in many ways. A clever linguist, a talented pianist and a fine artist, she was yet a fearless rider of half-broken horses, and always in close touch with nature. At a very early age she sensed that she was in some way dedicated to a life of service, and was aware of a special guidance and protection.

When almost eighteen, she married the middle-aged Nikifor V. Blavatsky, Vice-Governor of the Province of Yerivan, in a mood of rebellious independence and possibly with a plan to become free of her surroundings. The marriage, as such, meant nothing to her and was never consummated. In a few months she escaped and travelled widely in Turkey, Egypt, and Greece, on money supplied by her father.

On her twentieth birthday, in 1851, being then in London, she met the individual whom she had known in her psychospiritual visions from childhood --- an Eastern Initiate of Rajput birth, the Mahatma Morya or M. as he became known in later years among Theosophists. He told her something of the work that was in store for her, and from that moment she accepted fully his guidance.

Later the same year, Helena embarked for Canada, and after adventurous travels in various parts of the U.S.A., Mexico, South America and the West Indies, went via the Cape and Ceylon to India in 1852. Her first attempt to enter Tibet failed. She returned to England via Java in 1853. In the Summer of 1854, she went to America again, crossing the Rockies with a caravan of emigrants, probably in a covered wagon.

In late 1855, she left for India via Japan and the Straits. On this trip she succeeded in entering Tibet through Kashmir and Ladakh, undergoing part of her occult training with her Master. In 1858 she was in France and Germany, and returned to Russia in the late Fall of the same year, staying a short time with her sister Vera at Pskov. From 1860 to 1865, she lived and travelled through the Caucasus, experiencing a severe physical and psychic crisis which placed her in complete control over her occult powers. She left Russia again in the Fall of 1865, and travelled extensively through the Balkans, Greece, Egypt, Syria and Italy and various other places.

In 1868 she went via India to Tibet. On this trip H.P.B. met the Master Koot Hoomi (K.H.) for the first time and stayed in his house in Little Tibet. In late 1870 she was back in Cyprus and Greece. Embarking for Egypt, she was shipwrecked near the island of Spetsai on July 4, 1871; saved from drowning, she went to Cairo where she tried to form a *Societe Spirite* which soon failed. After further travels through the Middle East, she returned for a short time to her relatives at Odessa, Russia in July, 1872. In the Spring of 1873, Helena was instructed by her Teacher to go to Paris, and on further direct orders from him, left for New York City where she landed July 7, 1873.

H.P. Blavatsky was then forty-two years old and in controlled possession of her many and most unusual spiritual and occult powers. In the opinion of the Mahatmas, she was the best available instrument for the work they had in mind, namely to offer to the world a new presentation, though only in brief outline of the age-old *Theosophia*, "The accumulated Wisdom of the ages, tested and verified by generations of Seers...", that body of Truth of which religions, great and small, are but as branches of the parent tree. Her task was to challenge on the one hand

the entrenched beliefs and dogmas of Christian Theology and on the other the equally dogmatic materialistic view of the science of her day. A crack, however, had recently appeared in the twofold set of mental fortifications. It was caused by Spiritualism, then sweeping America. To quote Helena's own words: "I was sent to prove the phenomena and their reality, and to show the fallacy of the spiritualistic theory of spirits."

In October, 1874, H.P.B. was put in touch by her Teachers with Colonel Henry Steel Olcott, a man of sterling worth who had acquired considerable renown during the Civil War, had served the U.S. Government with distinction, and was at the time practicing law in New York. She also met William Quan Judge, a young Irish Lawyer, who was to play a unique role in the future Theosophical work.

On September 7, 1875, these three leading figures, together with several others, founded a society which they chose to call The Theosophical Society, as promulgating the ancient teachings of Theosophy, or the Wisdom concerning the Divine which had been the spiritual basis of other great movements of the past, such as Neo-Platonism, Gnosticism, and the Mystery-Schools of the Classical world. The Inaugural Address by the President-Founder, Colonel Olcott, was delivered November 17, 1875, a date which is considered to be the official date of the founding of the Society. Starting from a generalized statement of objectives, namely, "to collect and diffuse a knowledge of the laws which govern the Universe," the Founders soon expressed them more specifically. After several minor changes in wording, the Objects stand today as follows:

1. to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or color.

2. to encourage the study of Comparative Religion, Philosophy and Science.
3. to investigate unexplained laws of Nature, and the powers latent in man.

In September 1877, a powerful impact was made upon the reading and thinking public by the publication of H.P. Blavatsky's first monumental work, *Isis Unveiled*, which was issued by J.W. Bouton in New York City, the one thousand copies of the first printing being sold within ten days. The *New York Herald-Tribune* considered the work as one of the "remarkable productions of the century," many other papers and journals speaking in similar terms. *Isis Unveiled* outlines the history, scope and development of the Occult Sciences, the nature and origin of Magic, the roots of Christianity, the errors of Christian Theology and the fallacies of established orthodox Science, against the backdrop of the secret teachings which run as a golden thread through bygone centuries, coming up to the surface every now and then in the various mystical movements of the last two thousand years or so.

On July 8, 1878, H.P. Blavatsky was naturalized as a U.S. citizen, an event which received publicity in various newspapers. In December of the same year, H.P. Blavatsky and Colonel Olcott left for India via England.

Arriving in Bombay in February, 1879, they established their Theosophical Headquarters in that city. Soon after landing, they were contacted by Alfred Percy Sinnett, then Editor of the Government Paper, *The Pioneer* of Allahabad. This contact soon proved of the utmost importance.

After a tour of northwestern India, the Founders returned to Bombay and started, in October, 1879, their first Theosophical Journal, *The Theosophist* (still published

today), with H.P. Blavatsky as Editor. The society experienced then a rapid growth, and some very remarkable people were attracted to it both in India and elsewhere.

During May-July, 1880 the Founders spent some time in Ceylon (Sri Lanka), where Colonel Olcott laid the foundations for his later work to stimulate the revival of Buddhism. They both took "Pancha Sila" or became officially Buddhists.

In September and October, 1880, H.P.B. and Colonel Olcott visited A.P. Sinnett and his wife Patience at Simla in northern India. The serious interest of Sinnett in the teachings and the work of the Theosophical Society prompted H.P. Blavatsky to establish a contact by correspondence between Sinnett and the two Adepts who were sponsoring the Society, Mahatmas K.H. and M. From this correspondence Sinnett wrote *The Occult World* (1881) and *Esoteric Buddhism* (1883), both of which had an enormous influence in generating public interest in Theosophy. The replies and explanations given by the Mahatmas to the questions by Sinnett were embodied in their letters from 1880 to 1885 and were published in 1923 as *The Mahatma Letters to A.P. Sinnett*. The original letters from these Teachers are preserved in the British Library where they can be viewed by special permission in the Department of Rare Manuscripts.

In May, 1882, a large estate was bought in southern India at Adyar, near Madras, and the Theosophical Headquarters were moved there at the end of the year. This center became soon the radiating point for a world-wide activity. Madame Blavatsky and Colonel Olcott engaged in trips to various outlying districts, founded Branches, received visitors, conducted an enormous correspondence with inquirers, and filled their Journal with most valuable and

scholarly material the main purpose of which was to revitalize the dormant interest on the part of India in the spiritual worth of their own ancient Scriptures.

It is during this period that Colonel Olcott engaged in widespread mesmeric healings until February, 1884, when he left for London to petition the British Government on behalf of the Buddhists of Ceylon (Sri Lanka). H.P. Blavatsky, then in rather poor health, went to Europe with him.

After staying almost five months in Paris and London, H.P.B. visited the Gebhard family in Elberfeld, Germany during the late Summer and early Fall of 1884 and was busily engaged in writing her second work, *The Secret Doctrine*.

Meanwhile, a vicious attack on her by Alexis and Emma Coulomb (two of her staff members at Adyar) was rapidly building up. She returned to Adyar on December 21, 1884 to learn the details of the situation. She wished to sue the couple, already dismissed from Adyar for their gross libel on her concerning the supposed fraudulent production of psychic phenomena. H.P.B. was, however, overruled by a Committee of leading T.S. members, and in disgust resigned as Corresponding Secretary of the Society. On March 31, 1885, she left for Europe, never to return to Indian soil.

The Coulomb attack, as was later proved, had no solid foundation whatsoever. It was based on forged and partially forged letters, purporting to have been written by H.P. Blavatsky, with instructions to arrange fraudulent psychic phenomena of various kinds. A Christian missionary magazine in Madras published the most incriminating portions of these letters.

Meanwhile, the Society for Psychical Research (London) had appointed a special committee to investigate Madame Blavatsky's claims. Then, in December, 1884, Richard Hodgson, a member of this S.P.R. committee, arrived in India to inquire into and report on the Coulombs' allegations. Based upon Hodgson's findings, the S.P.R. committee in its final report of December, 1885, branded Madame Blavatsky "one of the most accomplished, ingenious and interesting impostors in history." Mr. Hodgson also accused Madame Blavatsky of being a Russian spy. This "S.P.R.-Hodgson" Report has been the basis for most subsequent attacks on H.P. Blavatsky, as to her dishonesty, the non-existence of her Masters, and the worthlessness of Theosophy.

In 1963, Adlai Waterman (pseudonym of Walter A. Carrithers, Jr.) in his definitive work entitled *Obituary: The "Hodgson Report" on Madame Blavatsky*, analyzed and refuted Hodgson's contentions against Madame Blavatsky. A more recent refutation of some of Hodgson's charges against H.P.B. is Vernon Harrison's book titled *H. P. Blavatsky and the SPR: An Examination of the Hodgson Report of 1885*.

This vicious attack had a most unfavorable effect on H.P. Blavatsky's health. Having left India for Europe, she settled first in Italy and then in August, 1885 at Wurzburg, Germany, where she worked on *The Secret Doctrine*. In July, 1886, she relocated to Ostend, Belgium, and in May of 1887, at the invitation of English Theosophists, she moved to a small house at Upper Norwood, London.

After her arrival in England, Theosophical activities immediately began to move rapidly. The Blavatsky Lodge was formed and started publicizing Theosophical ideas.

As H.P. Blavatsky had virtually lost control of *The Theosophist*, she founded in September, 1887 *Lucifer*, a monthly magazine designed, as stated on its title-page, "to bring to light the hidden things of darkness." Also in the same month, H.P.B. moved to 17 Lansdowne Road, Holland Park, London.

H.P.B. continued to write her great work which was finally completed and published in two large volumes in October-December, 1888. Her indefatigable helpers in the transcription and editing of the manuscript were Bertram Keightley and Archibald Keightley, whose financial backing was also of immense assistance.

The Secret Doctrine was the crowning achievement of H.P. Blavatsky's literary career. Volume I is concerned mainly with the evolution of the Universe. The skeleton of this volume is formed by seven Stanzas, translated from the *Book of Dzyan*, with commentary and explanations by H.P.B. Also in this volume is an extended elucidation of the fundamental symbols contained in the great religions and mythologies of the world. The second Volume contains a further series of Stanzas from the *Book of Dzyan*, which describe the evolution of humanity.

Also in October, 1888, Madame Blavatsky formed the Esoteric Section (or School) of the Theosophical Society for the deeper study of the Esoteric Philosophy by dedicated students, and wrote for them her three *E. S. Instructions*.

In 1889 H.P. Blavatsky published *The Key to Theosophy*, "a clear Exposition, in the form of Question and Answer, of the Ethics, Science and Philosophy for the study of which the Theosophical Society has been founded," and the devotional mystical gem called *The Voice of the Silence*,

containing selected excerpts translated from an Eastern scripture, *The Book of the Golden Precepts*, which she had learnt by heart during her training in the East.

In July, 1890, H.P. B. established the European Headquarters of the Theosophical Society at 19 Avenue Road, St. John's Wood, London. From this address H.P. Blavatsky died on May 8, 1891, during a severe epidemic of flu in England, and her remains were cremated at Woking Crematorium, Surrey.

Against the background of her writings and teachings, her life and character, her mission and occult powers, H.P. Blavatsky is destined to be recognized in time as the greatest Occultist in the history of Western civilization and a direct agent of the Trans-Himalayan Brotherhood of Adepts.

[The above sketch of Madame Blavatsky's life has been adapted (with additions and deletions) from a biographical article on H.P.B. written by Boris de Zirkoff and published in *Theosophia* (Los Angeles, California), Summer 1968, pp. 3-8. D.H.C.]

H.P.B. Speaks

When years ago, we first travelled over the East, we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear.

During my Eastern travels, I have lived at different periods in Little Tibet as in Great Tibet, and these combined periods form more than seven years. I have stopped in Lamaistic convents; I have visited Tzi-gadze, the Tashi-Lhunpo territory and its neighborhood, and I have been further in, and in such places of Tibet as have never been visited by any other European.

Much of the teaching found in my writings come from these sages of the Orient, our Eastern Masters. Many a passage in my works has been written by me under their dictation. In saying this no supernatural claim is urged, for no miracle is performed by such a dictation.

Space and time do not exist for thought; and if the persons are in perfect mutual magnetic rapport, and of these two, one is a great adept in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across the room.

I was sent to America in 1873 by these Masters to prove the spiritualistic phenomena and their reality, and to show the fallacy of the spiritualistic theories of "spirits." I did not

want people at large to know that I could produce the same thing at will. I had received orders to the contrary. I found Colonel Henry S. Olcott investigating the Eddy mediums at Chittenden, Vermont and was ordered to let him know that spiritualistic phenomena without the philosophy of occultism were dangerous and misleading. I proved to him that all that mediums could do through “spirits,” others could do at will without any “spirits” at all; that thought-reading, raps and physical phenomena could be achieved by anyone who had a faculty of acting in his physical body through the organs of his astral body. I had the faculty ever since I was a child. I would make furniture move and objects fly apparently, and my astral arms (that supported them) remained invisible.

I told Colonel Olcott that I had known Adepts, not only in India and beyond Ladakh, but in Egypt and Syria. Adepts are everywhere adepts, silent, secret, retiring, and who never divulge themselves entirely to anyone unless one did as I did – passed seven and ten years’ probation, and gave proofs of absolute devotion. I fulfilled the requirements, and am what I am.

There are several esoteric schools – the seat of which is beyond the Himalayas and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria, and also in South America. There is beyond the Himalayas a nucleus of these Adepts of various nationalities. The Tashi or Panchen Lama of Tibet, a high initiate, knows these Adepts, and they act together. Some of these Adepts are with him and yet remain unknown in their true character to the average lama. My Master Morya and the Master Koot Hoomi and several others known personally are there, and they are all in communication with Adepts in Egypt and Syria, and even in Europe. I was the first in the United States to bring the existence of our Masters into publicity;

and exposed the names of two Members of this Brotherhood hitherto unknown in Europe and America, yet sacred and revered throughout the East, especially in India.

We call them “Masters” because they are our teachers; and because from them we have derived all the Theosophical truths. They are living men, born as we are born, and die like every other mortal. They are men of great learning and still greater holiness of life. They are not ascetics in the ordinary sense. Neither of the Mahatmas, whose names are known in the West, are monks.

For long ages, one generation of these Adepts after another has studied the mysteries of being, of life, death and rebirth. By the training of faculties we all possess but which they alone have developed to perfection, the Adepts have entered in Spirit the various superphysical planes and states of Nature.

Of course, from Emmanuel Swedenborg onwards, there have been many seers who profess to gather their knowledge of other worlds from actual observation, but such persons are isolated, and subject to the delusions of isolation. But in the case of regularly-initiated seers it must be remembered that we are dealing with a long series of persons, who, warned of the confusing circumstances into which they pass when their spiritual perceptions are trained to range beyond material limits, are so enabled to penetrate to the actual realities of things; and who constitute a vast body of seers, who check each other’s conclusions, test each other’s discoveries and formulate their visions into a science of spirit as precise and entirely trustworthy as are the conclusions, as far as they go, of any branch of physical science.

The flashing gaze of these seers has penetrated into the very soul of things. Again, let me repeat, the system of thought in question is no fancy of one or several isolated individuals. It is the uninterrupted record covering thousands of generations of seers whose respective experiences were tested and verified by other Adepts. These “Wise Men” have passed their lives in learning by checking, testing and verifying, in every department of Nature, the traditions of old, by the independent visions of great Adepts, who are men who have developed and perfected their physical, psychic, mental and spiritual organizations to the utmost possible degree. No vision of one Adept was accepted till it was checked and confirmed by the visions – so obtained as to stand as independent evidence – of other Adepts, and by centuries of experiences.

Anyway, my Master sent me to the United States to see what could be done to stop necromancy and the unconscious black magic exercised by the Spiritualists. Then my Master brought orders to form the Theosophical Society, which was founded in 1875 at New York by Colonel Olcott and myself, helped by W.Q. Judge and several others. Its avowed object was at first the scientific investigation of psychic or so-called “spiritualistic” phenomena. Colonel Olcott and I went from New York to Bombay, India in 1878-1879. After our arrival at Bombay, our Society began to grow. At this point, the Society’s three chief objects were declared, namely:

- (1) to form the nucleus of a Universal Brotherhood of humanity, without distinction of race, creed, sex, caste, or color;
- (2) to promote the study of Aryan and other Eastern literatures, religions, philosophies, and sciences; and

(3) to investigate unexplained laws of nature and the psychic powers of man.

Taking the three divisions of our objects in order, let us see what has actually been accomplished during the years of the Society's existence:

First, as regards object number one, let it be noticed that we have done things on the broadest possible scale, dealing with nations in the mass as well as with individuals or small groups. In the East we found division between sects, castes and races; the ancient religions neglected and by the educated classes unappreciated; the pride of race, reverence for ancestors, and patriotic spirit almost extinguished. Now the traveller will be struck with the brotherliness which has begun to prevail and the resuscitation of interest in ancestral character, achievements, and literature. The whole of India has become leavened with the benign influence emanating from the Society and its members. In Ceylon we have revived and begun to purify Buddhism, established schools, circulated literature, induced the government to proclaim Buddha's birthday a public holiday, and brought the Sinhalese Buddhists into direct relations with their Japanese co-religionists. This is what we have done in the East. As to Europe, as we began to work in earnest here only several years ago, the effects hardly begin to be perceived as yet.

As regards the second object, the whole press of India, Ceylon, and Japan unqualifiedly give us the credit of having done more in the revival of Oriental literature than any other agency in modern times. We have not only helped to revive in India the pandit-schools of Sanskrit literature and philosophy, and to reawaken reverence for the class of real Yogis, or saintly devotees, but we have created a demand for reprints and translations of ancient

Sanskrit classics. Nor should it be overlooked that the prevalent interest in Theosophy and mystical Oriental philosophy in general, which the most casual observer is forced to see throughout Europe and America, is directly or indirectly the result of our Society's activity. Of course, it is not for me to say how much, if anything, the books I have myself written, and the magazines I have edited and am editing in English and French, have helped to cause this new bent of the Western mind.

Now as to the third object on our list, suffice to say that many investigators have been led to discriminate much more closely between the various classes of psychic and spiritualistic phenomena, while much has been done to weaken the sentimental, but unphilosophical and superstitious, teachings of the Spiritualists.

So much for the Theosophical Society. Now concerning the accusations that have been made that I am an impostor and charlatan, skillful conjurer of bogus psychic phenomena, I beg leave to remark that personally I have never bragged of anything I might have done, nor do I offer any explanation of the occult phenomena I performed, except to utterly disclaim the performing of anything by jugglery – i.e., with the usual help of confederates and machinery. I have lived long enough in this world of incessant strife to have learned that when I have once allowed my name to be publicly associated with the “occult” production of “cups”, “saucers”, and “brooches”, I must bear the penalty; especially when people are so foolish as to take the word “Magic” either in its popular superstitious sense – that of the work of the devil – or in that of jugglery. Being neither a professional medium nor a professional anything, and making my experiments in “occult phenomena” but in the presence of a few friends –

I have a right to claim from the public a little more fairness and politeness than are usually accorded paid jugglers.

If my friends insist upon publishing about “occult phenomena” taking place in their presence, they should preface their narratives with the following statement: Theosophy believes in no miracle; recognizes nothing as supernatural; studies the laws of Nature, both occult and patent, and gives attention particularly to the occult, just because exact Science will have nothing to do with them. The time must come when the perfection of Asiatic psychology and its knowledge of the forces of the invisible world will be recognized, as were the circulation of the blood, electricity, etc.

My alleged “silly attempts to hoodwink individuals” will then be viewed as honest attempts at proving the existence and reality of the invisible realm and the forces of that domain. But my occult phenomena failed to produce the desired effect, but they were, in no sense of the word, “miracles”. It was supposed that intelligent people, especially men of science, would, at least, have recognized the existence of a new and deeply interesting field of enquiry and research when they witnessed physical effects produced at will, for which they were not able to account. It was supposed that theologians would have welcomed the proof, of which they stand so sadly in need in these agnostic days, that the soul and spirit are not mere creations of their fancies due to ignorance of the physical constitution of man, but entities quite real as the body and much more important. These expectations were not realized. The occult phenomena I produced were misunderstood and misrepresented, both as regards their nature and their purpose.

It was in hope of arousing and utilizing the spirit of curiosity that occult phenomena were shown. It was believed that this manipulation of occult forces of nature would have led to enquiry into the nature and the laws of these forces, unknown to science, but perfectly known to Occultism. That the phenomena did excite curiosity in the minds of those who witnessed them, is certainly true, but it was, unfortunately, for the most part of an idle kind. The greater number of the witnesses developed an insatiable appetite for phenomena for their own sake, without any thought of studying the philosophy or the science of whose truth and power the phenomena were merely trivial and, so to say, accidental illustrations. In but a few cases the curiosity which was awakened gave birth to the serious desire to study the philosophy and science themselves and for their own sake.

Modern science, as well as religion, labors under certain disabilities with respect to the investigation of the Occult. For while religion cannot grasp the idea of natural law as applied to the superphysical Universe, Science does not allow for the existence of any superphysical Universe at all to which the reign of law could be extended; nor can it conceive the possibility of any other state of consciousness than our present terrestrial one. So science proceeded at once to pooh-pooh the occult phenomena; and, when obliged to express some kind of opinion, it did not hesitate, without examination and on hearsay reports, to attribute them to fraudulent contrivances – wires, trapdoors – and confederates and to proclaim that I was “one of the most accomplished, ingenious, and interesting impostors in history”. I found myself set down as a “super adept” in the charlatan line! Make no mistake, I deny most solemnly the charges brought forward against me in Richard Hodgson’s 1885 “Report” for the London Society for Psychical Research.

There is not in that voluminous “Report” one single charge that would stand a legal investigation and be shown correct. All in it is personal inference, hypotheses and unwarranted assumptions and conclusions. That Mr. Hodgson’s elaborate but misdirected enquiries, his affected precision, which spends infinite patience over trifles and is blind to facts of importance, his contradictory reasoning and his manifold incapacity to deal with such problems as there he endeavoured to solve, will be exposed by other writers in due course – I make no doubt. Mr. Hodgson has been base enough to concoct the assumption that I am a Russian political agent (a spy), mining the British Government in India! I repudiate Mr. Hodgson’s groundless and infamous calumny with a concentration of the general contempt his method of procedure in this enquiry seems to me to merit, and to be equally deserved by the committee of the Society he has served. They have shown themselves by their wholesale adoption of his blunders, a group of persons less fitted to explore the mysteries of psychic phenomena than I should have thought could have been found among educated men in England.

When I am dead and gone, people will, perhaps, appreciate my disinterested motives. I have pledged my word to help people on to Truth while living and will keep my word. Let them revile me. Let some call me a medium and a spiritualist, and others an impostor. The day will come when posterity will know me better. Oh, poor, foolish, credulous, wicked world!

Let me repeat, never were the occult phenomena presented in any character than that of instances of a power over perfectly natural though unrecognized forces, and incidentally over matter, possessed by certain individuals who have attained to a larger and higher knowledge of the Universe than have been reached by scientists and

theologians. Yet this power is latent in all men, and could, in time, be wielded by anyone who would cultivate the knowledge and conform to the conditions necessary for development.

An occultist can produce phenomena, but he cannot supply the world with brains, nor the intelligence and good faith necessary to understand and appreciate them. Therefore, it is hardly to be wondered at, that word came from my Masters to abandon phenomena and let the ideas of Theosophy stand on their own intrinsic merits.

With all our many failures, at least we may claim to have placed before the thinking public a logical, coherent, and philosophical scheme of man's origin, destiny, and evolution – a scheme preeminent above all else for its rigorous adherence to justice. And, that we may broaden our criterion of truth, our research extends to an enquiry into the nature of the less known forces, cosmic and psychical. In one word, our whole aim and desire are to help, in at least some degree, toward arriving at correct scientific views upon the nature of man, which carry with them the means of reconstructing for the present generation the deductive metaphysical or transcendental philosophy which alone is the firm, unshakable foundation of every religious philosophy.

H.P. Blavatsky

[Note: The above material has been collated from the various writings of Madame Blavatsky. The extracts have been transcribed from the original sources but material not relevant to the subject has been silently deleted. H.P.B.'s text has been somewhat edited; a number of explanatory words, phrases and sentences have been added from time to time to the original text to make the overall narrative more easily read. The additions have *not* been placed in brackets. D.H.C.]

Theosophy Defined

by William Q. Judge

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Theosophy (from Gr. *theosophia* knowledge of divine things, deriv. of *theosophos* wise about God; *theos* God + *sophos*, wise) is a name which, as specifying a religious philosophy, was originated by Ammonius Saccas in the third century of our era. The body of ethical, philosophic, and scientific doctrines to which that title applies is, however, as old as humanity itself, and contains everything that is true in all other and later systems. Esoterically preserved and transmitted in its entirety by adepts and initiates, from time immemorial, their messengers --- known to the world as "great teachers" and "saviours" --- have, at periodic intervals determined by cyclic law, exoterically taught as much of it as could safely be given out and which any considerable portion of our race could at such times receive and assimilate.

Theosophy teaches a knowledge of the laws governing the evolution of the universe. It is not based upon assumed divine revelation, but upon consciousness. It sees no unsolvable mystery anywhere, throws the words coincidence and chance out of its vocabulary, and affirms the omnipresence and omnipotence of law and perfect justice.

Theosophy postulates an Eternal Principle, unknowable except in its manifestations, which is in and is all things, and which, periodically and eternally, manifests itself and recedes from manifestation --- evolution and involution. Its opposite poles in the manifested universe are spirit and matter, which are coexistent and inseparable. In manifesting itself the spirit-matter differentiates on seven planes, which are of progressive density down to that within our sensuous perception, the substance in all being the same, but differing in the proportions of its two compound elements.

Through all thrill ceaselessly vibrations which are the inexhaustible impulse from the First Cause. These vibrations are distinct, each from all the others, and each always the same in mode upon every plane, but differing in rate according to the rarity or density of the substance of the plane. By means of these vibrations are brought about all forces --- phenomena in nature, specialized differentiations and effects of creation, preservation, and mutation --- in the world of forms as well as upon the ethereal planes. Thus every atom of the universe is infused with spirit, which is life in one of its phases of manifestation, and endowed with qualities of consciousness and intelligence --- likewise phases of the spirit --- in conformity to the requirements of its differentiation.

On the lowest material plane, which is that of humanity, the spirit focalizes itself in all human beings who permit it to do so. Its rejection is the cause of ignorance, from which flow all sin, suffering, and sorrow; by its conscious acceptance man becomes partaker of the Divine Wisdom, "one with the gods, " entering into possession of an ever-increasing power of consciousness, and attains oneness with the Absolute. This is the ultimate destiny of all beings;

hence Theosophy affirms the perfectibility of the race and rejects the concept of innate unregenerable wickedness.

From the theosophic point of view the world is compounded of the Egos or individual spirits, for whom it emanates from the Divine Will; and its evolution is due to the impulse imparted by its spiritual element, that force manifesting itself from the beginning in the primary conditions of life --- far below the sentient stage --- and having in the evolvement of higher forms, including man, the guidance and direction of intelligent, perfected beings from other and older evolutions.

Hence man is deemed a conscious spirit, the flower of evolution; while below him, in the lower kingdoms, are other less-advanced classes of egos, all, however, on the way of ascent to the human stage, which they will eventually reach when man has gone on still higher. The perfecting of self-consciousness is the object of evolution. By this man is enabled to reach more exalted stages of existence. And his conditioned mortal life is for the purpose of affording him experience by which that self-consciousness may be developed and cognition of the spirit attained.

Man is a spirit and requires vehicles with which to come in touch with all the planes of nature included in evolution, and it is these vehicles that make of him an intricate, composite being, liable to error, but at the same time able to rise above all delusions. He is in miniature the universe, for he is, as spirit, manifesting himself to himself by means of seven differentiations.

Therefore he is characterized in Theosophy as a septenate or sevenfold being. His immortal being comprises a trinity, spirit (*Atman*), the spiritual soul or discernment (*Buddhi*),

and mind (*Manas*). This triad requires as vehicles or instruments through which to operate and gain cognition in matter four lower mortal principles. These are: the animal passions and desires, unintelligent and productive of ignorance through delusion (*Kama*); the life-energy (*Jiva*); the astral body (*Linga Sarira*), which is the connecting link between the ethereal principles and the corporeality; and, finally, the physical body (*Sthula Sarira*).

The principle designated as *Jiva* is a special differentiation for the energizing of the human being from the great *pranic* ocean of the life-principle, which is one of the distinctive vibrations already spoken of, and a phase of manifestation of the spirit. It does not cease when the collective entity called man dies, but simply continues its vibrations in the myriad of lives that make up the cells of the body without animating them in harmonious aggregate action.

The *Linga Sarira* belongs to the astral plane of matter, which, being next above that of our tangible world in refinement of its substance, is just beyond our normal sensuous perception. As the physical body is at death reabsorbed into the material elements whence it was drawn, so the astral body is eventually dissipated in and absorbed by the substance of its plane; but its permanence is much greater than that of the gross body. During life it is from the earliest moment until the last the model upon which are molded the physical molecules of which the body is composed, and through it the life-principle is enabled to animate the aggregate mass as a collective entity.

These lower four principles or sheaths are the transitory, perishable part of man --- not himself, but in every sense the instruments he uses --- given up at the hour of death and rebuilt at every new birth. The trinity is the real man, the thinker, the individuality that passes from house to house,

gaining experience at each rebirth, while it suffers and enjoys according to its deeds. In each successive earth-life he is known to others as a new personality, but in the whole stretch of eternity he is one individual, conscious of an identity not dependent on name, form, or recollections of personalities.

This doctrine of reincarnation is the very base of Theosophy, for it explains life and nature as no other hypothesis can; and it is an essential to the scheme of evolution, for without such re-embodiment on the plane of experiences and atonements there could be no evolution of the human soul. The Ego returning to mortal life only goes into the family which either completely answers to its whole nature, gives an opportunity for its evolutionary progress, or is connected with it by reason of events in past incarnations and causes mutually created.

Inseparable from the doctrine of reincarnation is that of *Karma*, or justice, sometimes called the "ethical law of causation." Mere entry into life is no fit foundation for just reward or punishment, which must be the deserts for prior conduct. But such consequent awards determine entry into life, and with unerring equity establish the sequence of good and evil happenings in requital of the past. Effect is always in cause, and thus the body, brain, and intellectual faculties furnished by reincarnation being products of one's own deserving, become the field from which must be gleaned the harvest planted by acts in the past.

The law of Karma applies in physical nature as well as in ethics to solar systems, planets, races, nations, families, and individuals. With reincarnation the doctrine of Karma explains the misery and suffering of the world, and no room is left to accuse nature of injustice. The misery of any nation or race is the direct result of the thoughts and acts of

the Egos who make up the race or nation. If they did wickedly in the past, they must suffer the inevitable consequences. To this end they must go on incarnating and reincarnating until the effects they caused have been exhausted. Though the nation thus suffering chastisement should for a time disappear, the Egos belonging to it could not leave the world, but would reappear as the founders of some new nation in which they would continue to receive their karmic due.

With reference to *postmortem* conditions, Theosophy teaches two states of existence somewhat analogous to the Christian "purgatory" and "heaven." The first, immediately subsequent to earth-life, is *Kama-loka*, where the immortal triad takes leave of the lower principles remaining after separation from the body. Thence the Ego passes into *Devachan*. The former is, as its name indicates, a place --- the astral plane penetrating and surrounding the earth --- the latter a state of being, or rather of consciousness.

In *Kama-loka* all the hidden passions and desires are let loose, and enough mentality is retained to make them tortures. When the astral body in which they cohere is disintegrated, as it is in time, they remain a sort of entity in the *Kama-Rupa*, a form of still less materiality than the *Linga Sarira*. Eventually this too is said to fade out, leaving only their essence, the *Skandhas*, fateful germs of karmic consequence, which, when the Ego emerges from the devachanic state, are by the law of attraction drawn to the new being in which it incarnates.

Owing to the law of cohesion between the principles, which prevents their separation before a given time, the untimely dead must pass in *Kama-loka* a period almost equal to the length life would have been but for the sudden termination. Losing the body has not killed them. They still consciously

exist in the astral body, and in the case of very wicked and forceful persons --- some executed criminals, for instance -- - may be even more harmful on the astral plane than they were in life. Prolonged kama-lokic existence is no injustice to the victims of accident, since death, like everything else, is a karmic consequence.

Finally, it may be said of Kama-loka that it is the last conscious state of the thoroughly evil human souls bereft of the spiritual tie and doomed to annihilation (*Avichi*). Having in life centered the consciousness in the *kamic* principle, preserved intellect and rejected the spirit, leading persistent lives of evil for its own sake, they are the only damned beings we know.

Pure souls speedily pass from Kama-loka to the devachanic state. It is a period of rest; a real existence, no more illusionary than earth life, where the essence of the thoughts of life that were as high as character permitted expands and is garnered by the soul and mind. When the force of these thoughts is fully exhausted the soul is once more drawn back to earth, to that environment which will best promote its further evolution.

No new ethics are presented by Theosophy, as it is held that right ethics are forever the same. But in the doctrines of Theosophy are to be found the philosophical and reasonable basis of ethics and the natural enforcement of them in practice.

The present worldwide interest in Theosophy dates from 1875, when Helena P. Blavatsky, a messenger of the adepts, appeared in New York, initiated the theosophic movement, and, with Henry S. Olcott, William Q. Judge, and several other persons, formed the Theosophical Society. Other revivals of the ancient doctrine, occurring in

the last quarter of each century during several hundred years past, are matters of historic record; but, as their times were not propitious, they amounted to little in their effect upon humanity at large compared with the importance this one has attained.

The Theosophical Society, though its members generally, no doubt, subscribe to theosophic doctrine, is not dogmatic, but admits to membership all who can conscientiously accept its three avowed objects:

1. To form the nucleus of a Universal Brotherhood of Humanity without any distinctions whatever.
2. To promote the study of ancient and modern religions, philosophies, and sciences.
3. To investigate unexplained laws of nature and the psychical powers of man.

Starting with a membership of fifteen persons in 1875, it has spread all over the globe, until now it has hundreds of branches scattered through all the civilized and even the semi-civilized countries, and counts its members by thousands. Beyond its organization in importance, however, is the wonderful influence of theosophic teachings in coloring the literature, thought, ethics, and even scientific progress and religious expression of the world. The size of the Society gives but a very imperfect idea of the extent of its work. . . .

An Epitome of Theosophy

by William Q. Judge

Theosophy, the Wisdom-Religion, has existed from immemorial time. It offers us a theory of nature and of life which is founded upon knowledge acquired by the Sages of the past, more especially those of the East; and its higher students claim that this knowledge is not imagined or inferred, but that it is a knowledge of facts seen and known by those who are willing to comply with the conditions requisite for seeing and knowing.

Theosophy, meaning knowledge of or about God (not in the sense of a personal anthropomorphic God, but in that of divine "godly" wisdom), and the term "God" being universally accepted as including the whole of both the known and the unknown, it follows that "Theosophy" must imply wisdom respecting the absolute; and, since the absolute is without beginning and eternal, this wisdom must have existed always. Hence Theosophy is sometimes called the Wisdom-Religion, because from immemorial time it has had knowledge of all the laws governing the spiritual, the moral, and the material.

The theory of nature and of life which it offers is not one that was at first speculatively laid down and then proved by adjusting facts or conclusions to fit it; but is an explanation of existence, cosmic and individual, derived from knowledge reached by those who have acquired the power to see behind the curtain that hides the operations of nature from the ordinary mind. Such Beings are called Sages,

using the term in its highest sense. Of late they have been called Mahatmas and Adepts. In ancient times they were known as the Rishis and Maha-rishis -- the last being a word that means Great Rishis.

It is not claimed that these exalted beings, or Sages, have existed only in the East. They are known to have lived in all parts of the globe, in obedience to the cyclic laws referred to below. But as far as concerns the present development of the human race on this planet, they now are to be found in the East, although the fact may be that some of them had, in remote times, retreated from even the American shores.

There being of necessity various grades among the students of this Wisdom-Religion, it stands to reason that those belonging to the lower degrees are able to give out only so much of the knowledge as is the appanage of the grade they have reached, and depend, to some extent, for further information upon students who are higher yet. It is these higher students for whom the claim is asserted that their knowledge is not mere inference, but that it concerns realities seen and known by them. While some of them are connected with the Theosophical Society, they are yet above it. The power to see and absolutely know such laws is surrounded by natural inherent regulations which must be complied with as conditions precedent; and it is, therefore, not possible to respond to the demand of the worldly man for an immediate statement of this wisdom, insomuch as he could not comprehend it until those conditions are fulfilled. As this knowledge deals with laws and states of matter, and of consciousness undreamed of by the "practical" Western world, it can only be grasped, piece by piece, as the student pushes forward the demolition of his preconceived notions, that are due either to inadequate or to erroneous theories. It is claimed by these higher students that, in the Occident

especially, a false method of reasoning has for many centuries prevailed, resulting in a universal habit of mind which causes men to look upon many effects as causes, and to regard that which is real as the unreal, putting meanwhile the unreal in the place of the real. As a minor example, the phenomena of mesmerism and clairvoyance have, until lately, been denied by Western science, yet there have always been numerous persons who know for themselves, by incontrovertible introspective evidence, the truth of these phenomena, and, in some instances, understand their cause and rationale.

The following are some of the fundamental propositions of Theosophy:

The spirit in man is the only real and permanent part of his being; the rest of his nature being variously compounded. And since decay is incident to all composite things, everything in man but his spirit is impermanent.

Further, the universe being one thing and not diverse, and everything within it being connected with the whole and with every other thing therein, of which upon the upper plane (below referred to) there is a perfect knowledge, no act or thought occurs without each portion of the great whole perceiving and noting it. Hence all are inseparably bound together by the tie of Brotherhood.

This first fundamental proposition of Theosophy postulates that the universe is not an aggregation of diverse unities but that it is one whole. This whole is what is denominated "Deity" by Western Philosophers, and "Para-Brahma" by the Hindu Vedantins. It may be called the Unmanifested, containing within itself the potency of every form of manifestation, together with the laws governing those manifestations. Further, it is taught that there is no creation

of worlds in the theological sense; but that their appearance is due strictly to evolution. When the time comes for the Unmanifested to manifest as an objective Universe, which it does periodically, it emanates a Power or "The First Cause" so called because it itself is the rootless root of that Cause, and called in the East the "Causeless Cause." The first Cause we may call Brahma, or Ormazd, or Osiris, or by any name we please. The projection into time of the influence or so-called "breath of Brahma" causes all the worlds and the beings upon them to gradually appear. They remain in manifestation just as long as that influence continues to proceed forth in evolution. After long aeons the outbreathing, evolutionary influence slackens, and the universe begins to go into obscurity, or pralaya, until, the "breath" being fully indrawn, no objects remain, because nothing *is* but Brahma. Care must be taken by the student to make a distinction between Brahma (the impersonal Parabrahma) and Brahma the manifested Logos. A discussion of the means used by this power in acting would be out of place in this Epitome, but of those means Theosophy also treats.

This breathing-forth is known as a Manvantara, or the Manifestation of the world between two Manus (from Manu, and Antara "between") and the completion of the inbreathing brings with it Pralaya, or destruction. It is from these truths that the erroneous doctrines of "creation" and the "last judgment" have sprung. Such Manvantaras and Pralayas have eternally occurred, and will continue to take place periodically and forever.

For the purpose of a Manvantara two so-called eternal principles are postulated, that is, Purusha and Prakriti (or spirit and matter), because both are ever present and conjoined in each manifestation. Those terms are used here because no equivalent for them exists in English. Purusha is

called "spirit," and Prakriti "matter," but this Purusha is not the unmanifested, nor is Prakriti matter as known to science; the Aryan Sages therefore declare that there is a higher spirit still, called Purushottama. The reason for this is that at the night of Brahma, or the so-called indrawing of his breath, both Purusha and Prakriti are absorbed in the Unmanifested; a conception which is the same as the idea underlying the Biblical expression -- "remaining in the bosom of the Father."

This brings us to the doctrine of Universal Evolution as expounded by the Sages of the Wisdom-Religion. The Spirit, or Purusha, they say, proceeds from Brahma through the various forms of matter evolved at the same time, beginning in the world of the spiritual from the highest and in the material world from the lowest form. The lowest form is one unknown as yet to modern science. Thus, therefore, the mineral, vegetable and animal forms each imprison a spark of the Divine, a portion of the indivisible Purusha.

These sparks struggle to "return to the Father," or in other words, to secure self-consciousness and at last come into the highest form, on Earth, that of man, where alone self-consciousness is possible to them. The period, calculated in human time, during which this evolution goes on embraces millions of ages. Each spark of divinity has, therefore, millions of ages in which to accomplish its mission -- that of obtaining complete self-consciousness while in the form of man. But by this is not meant that the mere act of coming into human form of itself confers self-consciousness upon this divine spark. That great work may be accomplished during the Manvantara in which a Divine spark reaches the human form, or it may not; all depends upon the individual's own will and efforts. Each particular spirit thus goes through the Manvantara, or enters into

manifestation for its own enrichment and for that of the Whole. Mahatmas and Rishis are thus gradually evolved during a Manvantara, and become, after its expiration, planetary spirits, who guide the evolutions of other future planets. The planetary spirits of our globe are those who in previous Manvantaras -- or days of Brahma -- made the efforts, and became in the course of that long period Mahatmas.

Each Manvantara is for the same end and purpose, so that the Mahatmas who have now attained those heights, or those who may become such in the succeeding years of the present Manvantara, will probably be the planetary spirits of the next Manvantara for this or other planets. This system is thus seen to be based upon the identity of Spiritual Being, and, under the name of "Universal Brotherhood," constitutes the basic idea of the Theosophical Society, whose object is the realization of that Brotherhood among men.

The Sages say that this Purusha is the basis of all manifested objects. Without it nothing could exist or cohere. It interpenetrates everything everywhere. It is the reality of which, or upon which, those things called real by us are mere images. As Purusha reaches to and embraces all beings, they are all connected together; and in or on the plane where that Purusha is, there is a perfect consciousness of every act, thought, object, and circumstance, whether supposed to occur there, or on this plane, or any other. For below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called man's "spiritual nature"; this is frequently said to be as susceptible of culture as his body or his intellect.

This upper plane is the real register of all sensations and experiences, although there are other registering planes. It is sometimes called the "subconscious mind." Theosophy, however, holds that it is a misuse of terms to say that the spiritual nature can be cultivated. The real object to be kept in view is to so open up or make porous the lower nature that the spiritual nature may shine through it and become the guide and ruler. It is only "cultivated" in the sense of having a vehicle prepared for its use, into which it may descend. In other words, it is held that the real man, who is the higher self -- being the spark of the Divine before alluded to -- overshadows the visible being, which has the possibility of becoming united to that spark. Thus it is said that the higher Spirit is not in the man, but above him. It is always peaceful, unconcerned, blissful, and full of absolute knowledge. It continually partakes of the Divine state, being continually that state itself, "conjoined with the Gods, it feeds upon Ambrosia." The object of the student is to let the light of that spirit shine through the lower coverings.

This "spiritual culture" is only attainable as the grosser interests, passions, and demands of the flesh are subordinated to the interests, aspirations and needs of the higher nature; and this is a matter of both system and established law.

This spirit can only become the ruler when the firm intellectual acknowledgment or admission is first made that IT alone is. And, as stated above, it being not only the person concerned but also the whole, all selfishness must be eliminated from the lower nature before its divine state can be reached. So long as the smallest personal or selfish desire even for spiritual attainment for our own sake remains, so long is the desired end put off. Hence the above term "demands of the flesh" really covers also demands

that are not of the flesh, and its proper rendering would be "desires of the personal nature, including those of the individual soul."

When systematically trained in accordance with the aforesaid system and law, men attain to clear insight into the immaterial, spiritual world, and their interior faculties apprehend truth as immediately and readily as physical faculties grasp the things of sense, or mental faculties those of reason. Or, in the words used by some of them, "They are able to look directly upon ideas"; and hence their testimony to such truth is as trustworthy as is that of scientists or philosophers to truth in their respective fields.

In the course of this spiritual training such men acquire perception of, and control over, various forces in Nature unknown to other men, and thus are able to perform works usually called "miraculous," though really but the result of larger knowledge of natural law. What these powers are may be found in Patanjali's "Yoga Philosophy."

Their testimony as to super-sensuous truth, verified by their possession of such powers, challenges candid examination from every religious mind.

Turning now to the system expounded by these sages, we find, in the first place, an account of cosmogony, the past and future of this earth and other planets, the evolution of life through elemental, mineral, vegetable, animal and human forms, as they are called.

These "passive life elementals" are unknown to modern science, though sometimes approached by it as a subtle material agent in the production of life, whereas they are a form of life itself.

Each Kalpa, or grand period, is divided into four ages or yugas, each lasting many thousands of years, and each one being marked by a predominant characteristic. These are the Satya-Yuga (or age of truth), the Treta-Yuga, the Dvapara-Yuga, and our present Kali-Yuga (or age of darkness), which began five thousand years back. The word "darkness" here refers to spiritual and not material darkness. In this age, however, all causes bring about their effects much more rapidly than in any other age -- a fact due to the intensified momentum of "evil," as the course of its cycle is about rounding towards that of a new cycle of truth. Thus a sincere lover of the race can accomplish more in three incarnations during Kali-Yuga, than he could in a much greater number in any other age. The darkness of this age is not absolute, but is greater than that of other ages; its main tendency being towards materiality, while having some mitigation in occasional ethical or scientific advance conducive to the well-being of the race, by the removal of immediate causes of crime or disease.

Our Earth is one of a chain of seven planets, it alone being on the visible plane, while the six others are on different planes, and therefore invisible. (The other planets of our solar system belong each to a chain of seven.) And the life-wave passes from the higher to the lower in the chain until it reaches our earth, and then ascends and passes to the three others on the opposite arc, and thus seven times. The evolution of forms is coincident with this progress, the tide of life bearing with it the mineral and vegetable forms, until each globe in turn is ready to receive the human life wave. Of these globes our Earth is the fourth.

Humanity passes from globe to globe in a series of Rounds, first circling about each globe, and reincarnating upon it a fixed number of times. Concerning the human evolution on the concealed planets or globes little is permitted to be said.

We have to concern ourselves with our Earth alone. The latter, when the wave of humanity has reached it for the last time (in this, our Fourth Round), began to evolve man, subdividing him into races. Each of these races when it has, through evolution, reached the period known as "the moment of choice" and decided its future destiny as an individual race, begins to disappear. The races are separated, moreover, from each other by catastrophes of nature, such as the subsidence of continents and great natural convulsions. Coincidentally with the development of races the development of specialized senses takes place; thus our fifth race has so far developed five senses.

The Sages further tell us that the affairs of this world and its people are subject to cyclic laws, and during any one cycle the rate or quality of progress appertaining to a different cycle is not possible. These cyclic laws operate in each age. As the ages grow darker the same laws prevail, only the cycles are shorter; that is, they are the same length in the absolute sense, but go over the given limit in a shorter period of time. These laws impose restrictions on the progress of the race. In a cycle, where all is ascending and descending, the Adepts must wait until the time comes before they can aid the race to ascend. They cannot, and must not, interfere with Karmic law. Thus they begin to work actively again in the spiritual sense, when the cycle is known by them to be approaching its turning point.

At the same time these cycles have no hard lines or points of departure or inception, inasmuch as one may be ending or drawing to a close for some time after another has already begun. They thus overlap and shade into one another, as day does into night; and it is only when the one has completely ended and the other has really begun by bringing out its blossoms, that we can say we are in a new cycle. It may be illustrated by comparing two adjacent

cycles to two interlaced circles, where the circumference of one touches the center of the other, so that the moment where one ended and the other began would be at the point where the circumferences intersected each other. Or by imagining a man as representing, in the act of walking, the progress of the cycles; his rate of advancement can only be obtained by taking the distance covered by his paces, the points at the middle of each pace, between the feet, being the beginning of cycles and their ending.

The cyclic progress is assisted, or the deterioration further permitted, in this way; at a time when the cycle is ascending, developed and progressed Beings, known in Sanskrit by the term "Jnanis," descend to this earth from other spheres where the cycle is going down, in order that they may also help the spiritual progress of this globe. In like manner they leave this sphere when our cycle approaches darkness. These Munis must not, however, be confounded with the Mahatmas and Adepts mentioned above. The right aim of true Theosophists should, therefore, be so to live that their influence may be conducive for the dispelling of darkness to the end that such Jnanis may turn again towards this sphere.

Theosophy also teaches the existence of a universal diffused and highly ethereal medium, which has been called the "Astral Light" and "Akasa." It is the repository of all past, present, and future events, and in it are recorded the effects of spiritual causes, and of all acts and thoughts from the direction of either spirit or matter. It may be called the Book of the Recording Angel.

Akasa, however, is a misnomer when it is confused with Ether or the astral light of the Kabalists. Akasa is the noumenon of the phenomenal Ether or astral light proper, for Akasa is infinite, impartite, intangible, its only

production being Sound. (Akasa in the mysticism of the Esoteric Philosophy is, properly speaking, the female "Holy Ghost"; "Sound" or speech being the Logos -- the manifested Verbum of the unmanifested Mother. See *Sankhyasara* [by Vijnana Bhikshu], Preface, p. 33, et seq.)

And this astral light is material and not spirit. It is, in fact, the lower principle of that cosmic body of which Akasa is the highest. It has the power of retaining all images. This includes a statement that each thought as well as word and act makes an image there. These images may be said to have two lives. First. Their own as an image. Second. The impress left by them in the matrix of the astral light. In the upper realm of this light there is no such thing as space or time in the human sense. All future events are the thoughts and acts of men; these are producers in advance of the picture of the event which is to occur. Ordinary men continually, recklessly, and wickedly, are making these events sure to come to pass, but the Sages, Mahatmas, and the Adepts of the good law, make only such pictures as are in accordance with Divine law, because they control the production of their thought. In the astral light are all the differentiated sounds as well. The elementals are energetic centers in it. The shades of departed human beings and animals are also there. Hence, any seer or entranced person can see in it all that anyone has done or said, as well as that which has happened to anyone with whom he is connected. Hence, also, the identity of deceased persons -- who are supposed to report specially out of this plane -- is not to be concluded from the giving of forgotten or unknown words, facts, or ideas. Out of this plane of matter can be taken the pictures of all who have ever lived, and then reflected on a suitable magneto-electrical surface, so as to seem like the apparition of the deceased, producing all the sensations of weight, hardness, and extension.

Through the means of the Astral Light and the help of Elementals, the various material elements may be drawn down and precipitated from the atmosphere upon either a plane surface or in the form of a solid object; this precipitation may be made permanent, or it may be of such a light cohesive power as soon to fade away. But the help of the elementals can only be obtained by a strong will added to a complete knowledge of the laws which govern the being of the elementals. It is useless to give further details on this point; first, because the untrained student cannot understand; and second, the complete explanation is not permitted, were it even possible in this space.

The world of the elementals is an important factor in our world and in the course of the student. Each thought as it is evolved by a man coalesces instantly with an elemental, and is then beyond the man's power.

It can easily be seen that this process is going on every instant. Therefore, each thought exists as an entity. Its length of life depends on two things: (a) The original force of the person's will and thought; (b) The power of the elemental which coalesced with it, the latter being determined by the class to which the elemental belongs. This is the case with good and bad thoughts alike, and as the will beneath the generality of wicked thoughts is usually powerful, we can see that the result is very important, because the elemental has no conscience and obtains its constitution and direction from the thought it may from time to time carry.

Each human being has his own elementals that partake of his nature and his thoughts. If you fix your thoughts upon a person in anger, or in critical, uncharitable judgment, you attract to yourself a number of those elementals that belong to, generate, and are generated by this particular fault or

failing, and they precipitate themselves upon you. Hence, through the injustice of your merely human condemnation, which cannot know the source and causes of the action of another, you at once become a sharer of his fault or failing by your own act, and the spirit expelled returns "with seven devils worse than himself."

This is the origin of the popular saying that "curses, like chickens, come home to roost," and has its root in the laws governing magnetic affinity.

In the Kali-Yuga we are hypnotized by the effect of the immense body of images in the Astral Light, compounded of all the deeds, thoughts, and so forth of our ancestors, whose lives tended in a material direction. These images influence the inner man -- who is conscious of them -- by suggestion. In a brighter age the influence of such images would be towards Truth. The effect of the Astral Light, as thus molded and painted by us, will remain so long as we continue to place those images there, and it thus becomes our judge and our executioner. Every universal law thus contains within itself the means for its own accomplishment and the punishment for its violation, and requires no further authority to postulate it or to carry out its decrees.

The Astral Light by its inherent action both evolves and destroys forms. It is the universal register. Its chief office is that of a vehicle for the operation of the laws of Karma, or the progress of the principle of life, and it is thus in a deep spiritual sense a medium or "mediator" between man and his Deity -- his higher spirit.

Theosophy also tells of the origin, history, development and destiny of mankind.

Upon the subject of Man it teaches:

- First. That each spirit is a manifestation of the One Spirit, and thus a part of all. It passes through a series of experiences in incarnation, and is destined to ultimate reunion with the Divine.
- Second. That this incarnation is not single but repeated, each individuality becoming re-embodied during numerous existences in successive races and planets of our chain, and accumulating the experiences of each incarnation towards its perfection.
- Third. That between adjacent incarnations, after grosser elements are first purged away, comes a period of comparative rest and refreshment, called Devachan -- the soul being therein prepared for its next advent into material life.

The constitution of man is subdivided in a septenary manner, the main divisions being those of body, soul and spirit. These divisions and their relative development govern his subjective condition after death. The real division cannot be understood, and must for a time remain esoteric, because it requires certain senses not usually developed for its understanding. If the present seven-fold division, as given by Theosophical writers is adhered to strictly and without any conditional statement, it will give rise to controversy or error. For instance, Spirit is not a seventh principle. It is the synthesis, or the whole, and is equally present in the other six. The present various divisions can only be used as a general working hypothesis, to be developed and corrected as students advance and themselves develop.

The state of spiritual but comparative rest known as Devachan is not an eternal one, and so is not the same as

the eternal heaven of Christianity. Nor does "hell" correspond to the state known to Theosophical writers as Avichi.

All such painful states are transitory and purificatory states. When those are passed the individual goes into Devachan.

"Hell" and Avichi are thus not the same. Avichi is the same as the "second death," as it is in fact annihilation that only comes to the "black Magician" or spiritually wicked, as will be seen further on.

The nature of each incarnation depends upon the balance as struck of the merit and demerit of the previous life or lives - upon the way in which the man has lived and thought; and this law is inflexible and wholly just.

"Karma" -- a term signifying two things, the law of ethical causation (Whatsoever a man soweth, that shall he also reap); and the balance or excess of merit or demerit in any individual, determines also the main experiences of joy and sorrow in each incarnation, so that what we call "luck" is in reality "desert" -- desert acquired in past existence.

Karma is not all exhausted in a single life, nor is a person necessarily in this life experiencing the effect of all his previous Karma; for some may be held back by various causes. The principle cause is the failure of the Ego to acquire a body which will furnish the instrument or apparatus in and by which the meditation or thoughts of previous lives can have their effect and be ripened. Hence it is held that there is a mysterious power in the man's thoughts during a life, sure to bring about its results in either an immediately succeeding life or in one many lives distant; that is, in whatever life the Ego obtains a body capable of being the focus, apparatus, or instrument for the

ripening of past Karma. There is also a swaying or diverging power in Karma in its effects upon the soul, for a certain course of life -- or thought -- will influence the soul in that direction for sometimes three lives, before the beneficial or bad effect of any other sort of Karma can be felt. Nor does it follow that every minute portion of Karma must be felt in the same detail as when produced, for several sorts of Karma may come to a head together at one point in the life, and, by their combined effect, produce a result which, while, as a whole, accurately representing all the elements in it, still is a different Karma from each single component part. This may be known as the nullification of the postulated effect of the classes of Karma involved.

The process of evolution up to reunion with the Divine is and includes successive elevation from rank to rank of power and usefulness. The most exalted beings still in the flesh are known as Sages, Rishis, Brothers, Masters. Their great function being the preservation at all times, and when cyclic laws permit, the extension of spiritual knowledge and influence.

When union with the Divine is effected, all the events and experiences of each incarnation are known.

As to the process of spiritual development, Theosophy teaches:

- First. That the essence of the process lies in the securing of supremacy, to the highest, the spiritual, element of man's nature.
- Second. That this is attained along four lines, among others, --

- (a) The entire eradication of selfishness in all forms, and the cultivation of *broad, generous* sympathy in, and effort for the good of others.
- (b) The absolute cultivation of the inner, spiritual man by meditation, by reaching to and communion with the Divine, and by exercise of the kind described by Patanjali, i.e., incessant striving to an ideal end.
- (c) The control of fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirit.
- (d) The careful performance of every duty belonging to one's station in life, without desire for reward, leaving results for Divine law.

- Third. That while the above is incumbent on and practicable by all religiously disposed men, a yet higher plane of spiritual attainment is conditioned upon a specific course of training, physical, intellectual and spiritual, by which the internal faculties are first aroused and then developed.
- Fourth. That an extension of this process is reached in Adeptship, Mahatmaship, or the states of Rishis, Sages and Dhyani-Chohans, which are all exalted stages, attained by laborious self-discipline and hardship, protracted through possibly many incarnations, and with many degrees of initiation and preferment, beyond which are yet other stages ever approaching the Divine.

As to the rationale of spiritual development it asserts:

- First. That the process takes place entirely within the individual himself, the motive, the effort, and the result proceeding from his own inner nature, along the lines of self-evolution.

- Second. That, however personal and interior, this process is not unaided, being possible, in fact, only through close communion with the supreme source of all strength.

As to the degree of advancement in incarnations it holds:

1. First. That even a mere intellectual acquaintance with Theosophic truth has great value in fitting the individual for a step upwards in his next earth-life, as it gives an impulse in that direction.
2. Second. That still more is gained by a career of duty, piety and beneficence.
3. Third. That a still greater advance is attained by the attentive and devoted use of the means to spiritual culture heretofore stated.
4. Fourth. That every race and individual of it reaches in evolution a period known as "the moment of choice," when they decide for themselves their future destiny by a deliberate and conscious choice between eternal life and death, and that this right of choice is the peculiar appanage of the free soul. It cannot be exercised until the man has realized the soul within him, and until that soul has attained some measure of self-consciousness in the body.

The moment of choice is not a fixed period of time; it is made up of all moments. It cannot come unless all the previous lives have led up to it. For the race as a whole it has not yet come. Any individual can hasten the advent of this period for himself under the previously stated law of the ripening of Karma. Should he then fail to choose right he is not wholly condemned, for the economy of nature provides that he shall again and again have the opportunity of choice when the moment arrives for the whole race. After this period the race, having blossomed, tends towards

its dissolution. A few individuals of it will have outstripped its progress and attained Adeptship or Mahatmaship. The main body, who have chosen aright, but who have not attained salvation, pass into the subjective condition, there to await the influx of the human life wave into the next globe, which they are the first souls to people; the deliberate choosers of evil, whose lives are passed in great spiritual wickedness (for evil done for the sheer love of evil *per se*), sever the connection with the Divine Spirit, or the Monad, which forever abandons the human Ego. Such Egos pass into the misery of the eighth sphere, as far as we understand, there to remain until the separation between what they had thus cultivated and the personal Isvara or divine spark is complete. But this tenet has never been explained to us by the Masters, who have always refused to answer and to explain it conclusively. At the next Manvantara that Divine Spark will probably begin again the long evolutionary journey, being cast into the stream of life at the source and passing upward again through all the lower forms.

So long as the connection with the Divine Monad is not severed, this annihilation of personality cannot take place. Something of that personality will always remain attached to the immortal Ego. Even after such severance the human being may live on, a man among men -- a soulless being. This disappointment, so to call it, of the Divine Spark by depriving it of its chosen vehicle constitutes the "sin against the Holy Ghost," which its very nature forbade it to pardon, because it cannot continue an association with principles which have become degraded and vitiated in the absolute sense, so that they no longer respond to cyclic or evolutionary impulses, but, weighted by their own nature, sink to the lowest depths of matter. The connection, once wholly broken, cannot in the nature of Being be resumed. But innumerable opportunities for return offer themselves

throughout the dissolving process, which lasts thousands of years.

There is also a fate that comes to even Adepts of the Good Law which is somewhat similar to a loss of "heaven" after its enjoyment for incalculable periods of time. When the Adept has reached a certain very high point in his evolution he may, by a mere wish, become what the Hindus call a "Deva" -- or lesser god. If he does this, then, although he will enjoy the bliss and power of that state for a vast length of time, he will not at the next Pralaya partake of the conscious life "in the bosom of the Father," but has to pass down into matter at the next new "creation," performing certain functions that could not now be made clear, and has to come up again through the elemental world; but this fate is not like that of the Black Magician who falls into Avichi. And again between the two he can choose the middle state and become a Nirmanakaya -- one who gives up the bliss of Nirvana and remains in conscious existence outside of his body after its death; in order to help Humanity. This is the greatest sacrifice he can do for mankind. By advancement from one degree of interest and comparative attainment to another as above stated, the student hastens the advent of the moment of choice, after which his rate of progress is greatly intensified.

It may be added that Theosophy is the only system of religion and philosophy which gives satisfactory explanation of such problems as these:

- First. The object, use, and inhabitation of other planets than this earth, which planets serve to complete and prolong the evolutionary course, and to fill the required measure of the universal experience of souls.

- Second. The geological cataclysms of earth; the frequent absence of intermediate types in its fauna; the occurrence of architectural and other relics of races now lost, and as to which ordinary science has nothing but vain conjecture; the nature of extinct civilizations and the causes of their extinction; the persistence of savagery and the unequal development of existing civilizations; the differences, physical and internal, between the various races of men; the line of future development.
- Third. The contrasts and unisons of the world's faiths, and the common foundation underlying them all.
- Fourth. The existence of evil, of suffering, and of sorrow -- a hopeless puzzle to the mere philanthropist or theologian.
- Fifth. The inequalities in social condition and privilege; the sharp contrasts between wealth and poverty, intelligence and stupidity, culture and ignorance, virtue and vileness; the appearance of men of genius in families destitute of it, as well as other facts in conflict with the law of heredity; the frequent cases of unfitness of environment around individuals, so sore as to embitter disposition, hamper aspiration, and paralyze endeavor; the violent antithesis between character and condition; the occurrence of accident, misfortune and untimely death -- all of them problems solvable only by either the conventional theory of Divine caprice or the Theosophic doctrines of Karma and Reincarnation.
- Sixth. The possession by individuals of psychic powers -- clairvoyance, clairaudience, etc., as well as the phenomena of psychometry and statuvolism.

- Seventh. The true nature of genuine phenomena in spiritualism, and the proper antidote to superstition and to exaggerated expectation.
- Eighth. The failure of conventional religions to greatly extend their areas, reform abuses, reorganize society, expand the idea of brotherhood, abate discontent, diminish crime, and elevate humanity; and an apparent inadequacy to realize in individual lives the ideal they professedly uphold.

From Long-Sealed Ancient Fountains *The Origin of Modern Theosophy*

Compiled from the Writings of H.P. Blavatsky

When, years ago, we first travelled over the East, exploring the penetralia of its deserted sanctuaries, two saddening and ever-recurring questions oppressed our thoughts: *Where, WHO, WHAT is GOD? Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man's immortality?* HPB, ISIS I vi

From the moment when the foetal embryo is formed until the old man, gasping his last, drops into the grave, neither the beginning nor the end is understood by scholastic science; all before us is a blank, all after us chaos. For it there is no evidence as to the relations between spirit, soul, and body, either before or after death. The mere life-principle itself presents an unsolvable enigma, upon the study of which materialism has vainly exhausted its intellectual powers. In the presence of a corpse the skeptical physiologist stands dumb when asked by his pupil whence came the former tenant of that empty box, and whither it has gone. The pupil must either, like his master, rest satisfied with the explanation that protoplasm made the man, and force vitalized and will now consume his body, or he must go outside the walls of his college and the books of its library to find an explanation of the mystery. HPB, ISIS I 336

It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. HPB, ISIS I vi

The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with [these] Eastern adepts and study of their science. HPB, ISIS I v

There are, scattered throughout the world, a handful of thoughtful and solitary students, who pass their lives in obscurity, far from the rumors of the world, studying the great problems of the physical and spiritual universes. They have their secret records in which are preserved the fruits of the scholastic labors of the long line of recluses whose successors they are. The knowledge of their early ancestors, the sages of India, Babylonia, Nineveh, and the imperial Thebes; --- all this, and much more, is recorded on indestructible parchment, and passed with jealous care from one adept to another. HPB, ISIS I 557-558

From the first ages of man, the fundamental truths of all that we are permitted to know on earth was in the safe keeping of the adepts of the sanctuary. Those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. HPB, ISIS I 37-38

By the training of faculties we all possess, but which they alone have developed to perfection, [these Adepts] have entered in spirit these various [superphysical] planes and states. For long ages, one generation of Adepts after

another has studied the mysteries of being, of life, death, and re-birth, and all have taught in their turn some of the facts so learned. HPB, KEY 217

Their spiritual visions, real explorations by, and through, physical and spiritual senses untrammelled by blind flesh, were systematically checked and compared one with the other, and their nature sifted. All that was not corroborated by unanimous and collective experience was rejected, while that only was recorded as established truth which, in various ages, under different climes, and throughout an untold series of incessant observations, was found to agree and receive constantly further corroboration. The methods used by our scholars and students of the psycho-spiritual sciences do not differ from those of students of the natural and physical sciences. Only our fields of research are on two different planes, and our instruments are made by no human hands, for which reason perchance they are only the more reliable. The retorts, accumulators, and microscopes of the chemist and naturalist may get out of order; the telescope and the astronomer's horological instruments may get spoiled; our recording instruments are beyond the influence of weather or the elements. HPB, KEY 86-87

For thousands of years, one initiate after another, one great hierophant succeeded by other hierophants, has explored and re-explored the invisible Universe, the worlds of the interplanetary regions, during long periods when his conscious soul, united to the spiritual soul and to the ALL, free and almost omnipotent, left his body. The mysteries of life as well as death, of the visible and invisible worlds, have been fathomed and observed by initiated adepts in all epochs and in all nations. They have studied these during the solemn moments of union of their divine monad with the universal Spirit, and they have recorded their experiences. Thus by comparing and checking the

observations of one with those of another, having been able to ascertain that the visions of adepts who lived 10,000 years ago are invariably corroborated and verified by those of modern adepts, to whom the writings of the former never do become known until later --- the truth has been established. A definite science, based on personal observation and experience, corroborated by continuous demonstrations, containing irrefutable proofs, for those who study it, has thus been established. HPB, CW V 50-51

The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system. The facts have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there.

The [Esoteric] system is no fancy of one or several isolated individuals. It is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the teachings of higher and exalted beings, who watched over the childhood of Humanity. For long ages, the "Wise Men" of the Fifth Race had passed their lives *in learning* by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree.

No vision of one adept was accepted till it was checked and confirmed by the visions --- so obtained as to stand as independent evidence --- of other adepts, and by centuries of experiences. HPB, SD I 273-273

Every word of [esoteric] information found in my writings comes from the teachings of our Eastern Masters; and many a passage in these works has been written by me *under their dictation*. In saying this no *supernatural* claim is urged, for no *miracle is* performed by such a dictation. Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic *rapport*, and of these two, one is a great Adept in Occult Sciences, then thought-transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a ROOM. HPB, "My Books," *Lucifer*, May, 1891.

[Note: The above extracts have been transcribed from the original sources but some text has been silently deleted. The original texts, however, can be found from the bibliographical references. Explanatory words added by the editor are enclosed within brackets. D.H.C.]

Great Adepts and Trained Seers

Knowledge of Spiritual Facts by Personal Experience and from Actual Observation

**Compiled from the Writings of H.P. Blavatsky
and the Mahatmas M. and K.H.**

The recognition of the higher phases of man's being on this planet is not to be attained by mere acquirement of knowledge. Volumes of the most perfectly constructed information cannot reveal to man life in the higher regions. One has to get a knowledge of spiritual facts by personal experience and from actual observation. KH, Mahatma Letters, 2nd edition, p. 64.

Life, the greatest problem within the ken of human conception, is a mystery that the greatest of your men of Science will never solve. In order to be correctly comprehended, it has to be studied in the entire series of its manifestations, otherwise it can never be, not only fathomed, but even comprehended in its easiest form --- life, as a state of *being* on this earth. It can never be grasped so long as it is studied separately and apart from universal life. To solve the great problem one has to become an occultist; to analyze and experience with it personally, in all its phases, as life on earth, life beyond the limit of physical death, mineral, vegetable, animal and spiritual life;

life in conjunction with concrete matter as well as life present in the imponderable atom. KH, ML 158-159

The adept has learnt the great secret how to penetrate deeply into the Arcana of being. KH, ML 194-195

The world of force is the world of Occultism and the only one whither the highest initiate goes to probe the secrets of being. Hence no-one but such an initiate can know anything of these secrets. Guided by his Guru the chela first discovers this world, then its laws, then their centrifugal evolutions into the world of matter. To become a perfect adept takes him long years, but at last he becomes the master. The hidden things have become patent, and mystery and miracle have fled from his sight forever. He sees how to guide force in this direction or that --- to produce desirable effects. The secret chemical, electric or odic properties of plants, herbs, roots, minerals, animal tissue, are familiar to him. No change in the etheric vibrations can escape him. He applies his knowledge. The means we avail ourselves of are all laid down for us in a code as old as humanity to the minutest detail. Our laws are as immutable as those of Nature. We build our philosophy upon experiment and deduction. KH, ML 143-144

There comes a moment in the life of an adept, when the hardships he has passed through are a thousandfold rewarded. In order to acquire further knowledge, he has no more to go through a minute and slow process of investigation and comparison of various objects, but is accorded an instantaneous, implicit insight into every first truth. The adept sees and feels and lives in the very source of all fundamental truths --- the Universal Spiritual Essence of Nature. KH, ML 241

A MAHATMA is a personage, who, by special training and education, has evolved those higher faculties and has attained that spiritual knowledge, which ordinary humanity will acquire after passing through numberless series of re-incarnations during the process of cosmic evolution. Now an entity, that is passing through the occult training in its successive births, gradually has less and less (in each incarnation) of lower *Manas* [Mind] until there arrives a time when its *whole Manas*, being of an entirely elevated character, is centred in the higher individuality, when such a person may be said to have become a MAHATMA. The real MAHATMA is then not his physical body but that higher *Manas* which is inseparably linked to the *Atma* and its vehicle (Buddhi) --- a union effected by him in a comparatively very short period by passing through the process of self-evolution laid down by the Occult Philosophy. HPB, Collected Writings, Volume VI, p. 239.

The *Tchang-chub* (an adept who has, by the power of his knowledge and soul enlightenment, become exempt from the curse of UNCONSCIOUS transmigration) may, at his will and desire, and instead of reincarnating himself only after bodily death, do so, and repeatedly --- during his life if he chooses. He holds the power of choosing for himself new bodies --- whether on this or any other planet -- while in possession of his old form, that he generally preserves for purposes of his own. KH, ML 285

When our great Buddha --- the patron of all the adepts, the reformer and the codifier of the occult system, reached first *Nirvana* on earth, he became a Planetary Spirit; *i.e.* --- his spirit could at one and the same time rove the interstellar spaces *in full consciousness*, and continue at will on Earth in his original and individual body. For the divine Self had so completely disfranchised itself from matter that it could create at will an inner substitute for itself, and leaving it in

the human form for days, weeks, sometimes years, affect in no wise by the change either the vital principle or the physical mind of its body. That is the highest form of adeptship man can hope for on our planet. But it is as rare as the Buddhas themselves. Many are those who "break through the egg-shell," few who, once out are able to exercise their *Nirira namastaka* fully, when completely out of the body. *Conscious* life in Spirit is as difficult for some natures as swimming is for some bodies. The planetary Spirit of that kind (the Buddha like) can pass at will into other bodies --- of more or less etherialised matter, inhabiting other regions of the Universe. KH, ML 43-44

We tell you what we know, *for we are made to learn it through personal experience.* KH, ML 128

So far as *we* know, so far as the highest Planetary Spirits have ascertained, the infinite mind displays to them as to us no more than the regular unconscious throbbings of the eternal and universal pulse of Nature, throughout the myriads of worlds within as without the primitive veil of our solar system.

So far -- WE KNOW. *Within* and to the utmost limit, to the very edge of the cosmic veil we know the fact to be correct --- owing to personal experience; for the information gathered as to what takes place beyond --- we are indebted to the Planetary Spirits, to our blessed Lord Buddha. KH, ML 138

The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream; they sleep the profound sleep which is too deep for dreams to impress the physical brain; and in these states there must still be consciousness. How, then, while these mysteries remain unexplored, can *we* hope to

speculate with profit on the nature of globes which, in the economy of nature, must needs belong to states of consciousness other and quite different from *any* which man experiences here?

For even great adepts (those initiated of course), trained seers though they are, can claim thorough acquaintance with the nature and appearance of planets and their inhabitants belonging to our solar system only. They *know* that almost all the planetary worlds are inhabited, but can have access to --- even in spirit --- only those of our system; and they are also aware how difficult it is, *even for them*, to put themselves into full rapport even with the planes of consciousness *within* our system, but differing from the states of consciousness possible on this globe; *i.e.*, on the three planes of the chain of spheres beyond our earth. Such knowledge and intercourse are possible to them because they have learned how to penetrate to planes of consciousness which are closed to the perceptions of ordinary men. HPB, The Secret Doctrine, II 701

[Note: The above extracts have been transcribed from the original sources but some text has been silently deleted. The original texts, however, can be found from the bibliographical references. Explanatory words added by the editor are enclosed within brackets. D.H.C.]

“Isis Unveiled”

Adepts and The Secret Doctrine

by **H.P. Blavatsky**

From the first ages of man the fundamental truths of all that we are permitted to know on earth was in the safe keeping of the adepts of the sanctuaries. These guardians of the primitive divine revelation were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe.

The difference in creeds and religious practice was only external. Too many of our thinkers do not consider that the numerous changes in language, the allegorical phraseology and evident secretiveness of the old Mystical writers, who were generally under an obligation never to divulge the solemn secrets of the sanctuary, might have sadly misled translators and commentators. The phrases of the mediaeval alchemist they read literally; and even the veiled symbology of Plato is commonly misunderstood by the modern scholar.

Almost without exception ancient and mediaeval scholars believed in the arcane doctrines of wisdom. These included Alchemy, the Chaldeo-Jewish Kabala, the esoteric systems of Pythagoras and the old Magi, and those of the later

Platonic philosophers and theurgists, the Indian Gymnosophists and the Chaldean astrologers.

Formerly, magic was a universal science, entirely in the hands of the sacerdotal savant. Though the focus was jealously guarded in the sanctuaries, its rays illuminated the whole of mankind. Otherwise, how are we to account for the extraordinary identity of "superstitions," customs, traditions, and even sentences, repeated in popular proverbs scattered from one pole to the other?

The fables of the mythopoeic ages will be found to have but allegorized the greatest truths of geology and anthropology. It is in these ridiculously expressed fables that science will have to look for her "missing links."

Otherwise, whence such strange "coincidences" in the respective histories of nations and peoples so widely thrown apart? Whence that identity of primitive conceptions which fables and legends though they are termed now, contain in them nevertheless the kernel of historical facts, of a truth thickly overgrown with the husks of popular embellishment, but still a truth?

Even the so-called fabulous narratives of certain Buddhistical books, when stripped of their allegorical meanings, are found to be the secret doctrines taught by Pythagoras. What Buddha taught in the sixth century, B.C., in India, Pythagoras taught in the fifth, in Greece and Italy.

There are, scattered throughout the world, a handful of thoughtful and solitary students, who pass their lives in obscurity, far from the rumors of the world, studying the great problem of the physical and spiritual universes. They have their secret records in which are preserved the fruits of the scholastic labors of the long line of recluses whose

successors they are. The knowledge of their early ancestors, the sages of India, Babylonia, Nineveh, and the imperial Thebes; the legends and traditions commented upon by the masters of Solon, Pythagoras, and Plato, in the marble halls of Heliopolis and Sais; traditions which, in their days, already seemed to hardly glimmer from behind the foggy curtains of the past; -- all this, and much more, is recorded on indestructible parchment, and passed with jealous care from one adept to another. We must bear in mind that authentic treatises upon ancient magic of the Chaldean and Egyptian lore are not scattered about in public libraries, and at auction sales. That such exist is nevertheless a fact.

The keys to the Biblical miracles of old, and to the phenomena of modern days; the problems of psychology, physiology, and the many "missing links" which have so perplexed scientists, are all in the hands of secret fraternities.

No wonder that the Northern seer, Swedenborg, advises people to search for the LOST WORD among the hierophants of Tartary, China, and Thibet; for it is there, and only there now, although we find it inscribed on the monuments of the oldest Egyptian dynasties.

The grandiose poetry of the four Vedas; the Books of Hermes; the Chaldean Book of Numbers; the Nazarene Codex; the Kabala of the Tanaim; the Sepher Jezira; the Book of Wisdom of Schlomah (Solomon); the secret treatise on Muhta and Badha, attributed by the Buddhist kabalists to Kapila, the founder of the Sankhya system; the Brahmanas; the Stan-Gyour of the Thibetans; all these volumes have the same ground-work. Varying but in allegories they teach the same secret doctrine which, when once thoroughly eliminated, will prove to be the Ultima Thule of true philosophy, and disclose what is this LOST

WORD. Our scientists do not -- nay, cannot understand correctly the old Hindu literature. They have a perfect right to the just consciousness of their great learning, but none at all to lead the world into their own error, by making it believe that they have solved the last problem of ancient thought in literature, whether Sanscrit or any other; that there lies not behind the external "twaddle" far more than was ever dreamed of by our modern exact philosophy; or that above and beyond the correct rendering of Sanscrit words and sentences there is no deeper thought, intelligible to some of the descendants of those who veiled it in the morning hours of earth's day, if they are not to the profane reader. No people in the world have ever attained to such grandeur of thought in ideal conceptions of the Deity and its offspring, MAN, as the Sanscrit metaphysicians and theologians.

Verily the Christs of the pre-Christian ages were many. But they died unknown to the world, and disappeared silently and mysteriously. There never was nor ever will be a truly philosophical mind, whether of Pagan, heathen, Jew, or Christian, but has followed the same path of thought.

Who, of those who ever studied the ancient philosophies, who understand intuitively the grandeur of their conceptions, the boundless sublimity of their views of the Unknown Deity, can hesitate for a moment to give the preference to their doctrines over the incomprehensible dogmatic and contradictory theology of the hundreds of Christian sects? Who that has ever read Plato and fathomed his *To On*, "whom no person has seen except the son," can doubt that Jesus was a disciple of the same secret doctrine which had instructed the great philosopher? For Plato never claimed to be the inventor of all that he wrote, but gave credit for it to Pythagoras, who, in his turn, pointed to the

remote East as the source whence he derived his information and his philosophy.

The mass of cumulative evidence has been reinforced to an extent which leaves little, if any, room for further controversy. A conclusive opinion is furnished by too many scholars to doubt the fact that India was the *Alma-Mater*, not only of the civilization, arts, and sciences, but also of all the great religions of antiquity; Judaism, and hence Christianity, included.

And when we say, indiscriminately, "India," we do not mean the India of our modern days, but that of the archaic period. In those ancient times, countries which are now known to us by other names were all called India. There was an Upper, a Lower, and a Western India, the latter of which is now Persia-Iran. The countries now named Thibet, Mongolia, and Great Tartary, were also considered by the ancient writers as India.

And now we will try to give a clear insight into one of the chief objects of this work. What we desire to prove is, that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practiced by the initiates of every country, who alone were aware of its existence and importance. The proofs of this identity of fundamental doctrine in the old religions are found in the prevalence of a system of initiation; in the secret sacerdotal castes who had the guardianship of mystical words of power, and a public display of a phenomenal control over natural forces, indicating association with preterhuman beings. Every approach to the Mysteries of all these nations was guarded with the same jealous care, and in all, the penalty of death was inflicted upon initiates of any degree who divulged the secrets entrusted to them. There was an identity of vows, formulas,

rites, and doctrines, between the ancient faiths. Not only is their memory still preserved in India, but also the Secret Association is still alive and as active as ever. The chief pontiff and hierophant, the *Brahmatma*, is still accessible to those "who know," though perhaps recognized by another name; and the ramifications of his influence extend throughout the world.

The secret doctrines of the Magi, of the pre-Vedic Buddhists, of the hierophants of the Egyptian Thoth or Hermes, and of the adepts of whatever age and nationality, including the Chaldean Kabalists and the Jewish *nazars*, were *identical* from the beginning. When we use the term *Buddhists* we do not mean to imply by it either the exoteric Buddhism instituted by the followers of Gautama-Buddha, nor the modern Buddhistic religion, but the secret philosophy of Sakyamuni, which in its essence is certainly identical with the ancient wisdom-religion of the sanctuary, the pre-Vedic Brahmanism. By *Buddhism*, therefore, we mean that religion signifying literally the doctrine of wisdom, and which by many ages antedates the metaphysical philosophy of Siddartha Sakyamuni. The building of the Temple of Solomon is the symbolical representation of the gradual acquirement of the secret wisdom, or magic; this is the "Temple" which can be reared without the sound of the hammer, or any tool of iron being heard in the house while it is "in building."

In the East, this science is called, in some places, the "seven-storied," in others, the "nine-storied" Temple; every story answers allegorically to a degree of knowledge acquired. Throughout the countries of the Orient, wherever magic and the wisdom-religion are studied, its practitioners and students are known among their craft as Builders -- for they build the temple of knowledge, of secret science.

The "wisdom" of the archaic ages did not die out, and the *Gnosis* still lingers on earth, and its votaries are many, albeit unknown. Such secret brotherhoods have been mentioned by more than one great author. If they have been regarded as mere fictions of the novelist, that fact has only helped the "brother-adepts" to keep their incognito the more easily.

But there are numbers of these mystic brotherhoods which have naught to do with "civilized" communities. Many are the candidates at the doors of those who are supposed to know the path that leads to the secret brotherhoods. The great majority are refused admittance, and these turn away interpreting the refusal as an evidence of the non-existence of any such secret society. Thus these societies will go on and hear themselves denied without uttering a word until the day shall come for them to throw off their reserve and show how completely they are masters of the situation. The present writer states a few facts concerning them, by the special permission of one who has a right to give it. The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science.

Our work, then, is a plea for the recognition of the Hermetic Philosophy, the anciently universal Wisdom-Religion, as the only possible key to the Absolute in science and theology. The religion of the ancients is the religion of the future. A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of *facts*. *No other claim is advanced for a hearing of the opinion contained in the present work than that they are based upon many years' study of both ancient magic and its modern form, Spiritualism.*

NOTE.--The volume and page references to Isis Unveiled, from which the foregoing chapter is compiled, are, in the order of the excerpts, as follows: I, 37-8; I, 205; I, 247; I, 122; I, 291; I, 347; I, 557; I, 558; I, 559; I, 573; I, 580; I, 581; I, 583; II, 43; II, 84; II, 38; II, 39; II, 30; I, 589; II, 98-9; II, 100; II, 142; II, 143; II, 391-2; II, 402-3-4; II, 307; I, v; I, vii; I, 613; I, 42.

“Isis Unveiled”

Spiritual Identity

by H.P. Blavatsky

The *Ineffable Name*, in the search for which so many vainly consume their knowledge and lives, dwells latent in the heart of every man.

A man can have no god that is not bounded by his own human conceptions. The wider the sweep of his spiritual vision, the mightier will be his deity. But where can we find a better demonstration of Him than in man himself; in the spiritual and divine powers lying dormant in every human being? From the remotest antiquity mankind as a whole have always been convinced of the existence of a personal spiritual entity within the personal physical man. This inner entity was more or less divine according to its proximity to the *crown* -- Chrestos. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which, though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Humanity is the highest manifestation on earth of the Unseen Supreme Deity, and each man an incarnation of his God.

Is it enough for man to know that he exists? Is it enough to be formed a human being to enable him to deserve the appellation of MAN? To become a genuine spiritual entity, which that designation implies, man must first create himself anew, so to speak, *i.e.*, thoroughly eliminate from his mind and spirit, not only the dominating influence of selfishness and other impurity, but also the infection of superstition and prejudice. The latter is far different from what we call antipathy or sympathy. We are at first irresistibly or unwittingly drawn within its dark circle by that peculiar influence, that powerful current of magnetism which emanates from ideas as well as from physical bodies. By this we are surrounded, and finally prevented through moral cowardice -- fear of public opinion -- from stepping out of it. It is rare that men regard a thing in either its true or false light, accepting the conclusion by the free action of their own judgment. Quite the reverse. The conclusion is more commonly reached by blindly adopting the opinion current at the hour among those with whom they associate. The work now submitted to public judgment is offered to such as are willing to accept truth wherever it may be found, and to defend it, even looking popular prejudice straight in the face. The clergy apart, none but the logician, the investigator, the dauntless explorer, should meddle with books like this. Such delvers after truth have the courage of their opinions.

When, years ago, we first traveled over the East, we came in contact with certain men, endowed with such mysterious power and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. The Oriental philosophy has room for no other faith than an absolute and immovable faith in the

omnipotence of man's own immortal self. This omnipotence comes from the kinship of man's spirit with the Universal Soul -- God! Science, theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character in our sight.

Such knowledge is priceless; and it has been hidden only from those who overlooked it, derided it, or denied its existence. Our *Ego*, that which lives and thinks and feels independently of us in our mortal casket, does more than believe. It *knows* that there exists a God in nature, for the sole and invincible Artificer of all lives in us as we live in Him. No dogmatic faith or exact science is able to uproot that intuitional feeling inherent in man, when he has once fully realized it in himself. Difficult, nay, impossible, as it seems to science to find out the invisible, universal motor of all -- *Life*, to explain its nature, or even to suggest a reasonable hypothesis for the same, the mystery is but half a mystery, not merely for the great adepts and seers, but even for the true and firm believers in a spiritual world. To the simple believer, there remains divine *faith*. The latter is firmly rooted in his inner senses; in his unerring intuition, with which cold reason has naught to do, he *feels* it cannot play him false. Let human-born, erroneous dogmas, and theological sophistry contradict each other; let one crowd off the other, and the subtile casuistry of one creed fell to the ground the crafty reasoning of another; truth remains one, and there is not a religion, whether Christian or heathen, that is not firmly built upon the rock of ages -- God and immortal spirit.

"There is a *personal* God, and there is a *personal* Devil!" thunders the Christian preacher. "There is no personal God, except the grey matter in our brain," contemptuously replies the materialist, "and there is no Devil." Between Science and Theology is a bewildered public, fast losing all

belief in man's personal immortality, in a deity of any kind, and rapidly descending to the level of mere animal existence.

Human nature is like universal nature in its abhorrence of a vacuum. It feels an intuitional yearning for a Supreme Power. Mankind have one innate, irrepressible craving. This is the yearning after the proofs of immortality. How could such a belief have stood for the countless ages, were it not that among all nations, whether civilized or savage, man *has been* allowed the demonstrative proof? Is not the very existence of such a belief an evidence that thinking philosopher and unreasoning savage have both been compelled to acknowledge the testimony of their senses? Being forbidden to search for Him where alone His traces would be found, man filled the aching void with the personal God whom his spiritual teachers built up for him from the crumbling ruins of heathen myths and hoary philosophies of old. How otherwise explain the mushroom growth of new sects, some of them absurd beyond degree?

Sincere skepticism as to the immortality of man's soul is a malady, a malformation of the physical brain, and has existed in every age. As there are infants born with a caul upon their heads, so there are men who are incapable till their last hour of ridding themselves of that kind of caul evidently enveloping their organs of spirituality. Those who resign themselves to a materialistic existence, shutting out the divine radiance shed by their spirit, at the beginning of the earthly pilgrimage, and stifling the warning voice of that faithful sentry, the conscience, which serves as a focus for the light in the soul -- such beings as these, having left behind conscience and spirit, and crossed the boundaries of matter, will of necessity have to follow its laws.

We are at the bottom of a cycle and evidently in a transitory state. Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. During the barren periods the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior power of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of skepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes*.

Reason, the outgrowth of the physical brain, develops at the expense of instinct -- the flickering reminiscence of a once divine omniscience -- spirit. Reason avails only for the consideration of material things; it is incapable of helping its possessor to a knowledge of spirit. In losing instinct, man loses his intuitional powers, which are the crown and ultimatum of instinct. Reason is the clumsy weapon of the scientists -- intuition the unerring guide of the seer. The brain feeds and lives and grows in strength and power at the expense of its spiritual parent. It aims but at the development and fuller comprehension of natural, earthly life; and thus, can discover but the mysteries of physical nature. Its grief and fear, hope and joy, are all closely blended with its terrestrial existence. It ignores all that cannot be demonstrated by either its organs of action or sensation. It begins by becoming virtually dead; it dies at last completely. *It is annihilated*. When death arrives, there is no more a soul to liberate. The whole essence of the latter has already been absorbed by the vital system of the physical man. Our present cycle is pre-eminently one of such soul-deaths. We elbow soulless men and women at every step in life.

There are revelations of the spiritual senses of man which may be trusted far more than all the sophistries of materialism. Instinct is more to be trusted than the most instructed and developed reason, as regards man's *inner* sense which assures him of his immortality. Instinct is the universal endowment of nature by the Spirit of the Deity itself; reason, the slow development of our physical constitution, an evolution of our adult material brain. Instinct, as a divine spark, grows and develops according to the law of the double evolution, physically and spiritually. It is the *divine instinct* in its ceaseless progress of development.

But, if the knowledge of the occult powers of nature opens the spiritual sight of man, and leads him unerringly to a profounder veneration for the Creator, on the other hand ignorance, dogmatic narrow-mindedness, and a childish fear of looking to the bottom of things, invariably leads to fetish-worship and superstition. Within the limits of his intellectual capabilities the true philosopher knows no forbidden ground, and should be content to accept no mystery of nature as inscrutable and inviolable. Fanaticism in religion, fanaticism in science, or fanaticism in any other question becomes a hobby, and cannot but blind our senses. "There is no more fatal fallacy than that the truth will prevail by its own force, that it has only to be seen to be embraced. In fact the desire for the actual truth exists in very few minds, and the capacity to discern it in fewer still. When men say they are seeking the truth, they mean that they are looking for evidence to support some prejudice or prepossession. Their beliefs are moulded to their wishes. They see all, and more than all, that seems to tell for that which they desire; they are blind as bats to whatever tells against them. The scientists are no more exempt from this common failing than are others."

Many men have arisen who have had glimpses of the truth, and fancied they had it all. Such have failed to achieve the good they might have done and sought to do, because vanity has made them thrust their personality into such undue prominence as to interpose it between their believers and the *whole* truth that lay behind. The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church -- the Temple of God within us, walled in by matter, but penetrable by any who can find the way; *the pure in heart see God*. If by *Christianity* is meant the external religious forms of worship, then in the eyes of every truly religious man, who has studied ancient exoteric faiths, and their symbology, Christianity is pure heathenism, and Catholicism, with its fetish-worshipping, is far worse and more pernicious than Hinduism in its most idolatrous aspect. The everlasting conflict between the world-religions -- Christianity, Judaism, Brahmanism, Paganism, Buddhism, proceeds from this one source: Truth is known but to the few; the rest, unwilling to withdraw the veil from their own hearts, imagine it blinding the eyes of their neighbor. The god of every exoteric religion, including Christianity, notwithstanding its pretensions to mystery, is an idol, a fiction, and cannot be anything else.

There never was, nor can there be more than one universal religion; for there can be but one truth concerning God. Like an immense chain whose upper end, the alpha, remains invisibly emanating from a Deity -- *in statu absconditu* with every primitive theology -- it encircles our globe in every direction; it leaves not even the darkest corner unvisited, before the other end, the omega, turns back on its way to be again received where it first emanated. On this divine chain was strung the exoteric symbology of every people. Their variety of form is

powerless to affect their substance, and under their diverse ideal types of the universe of matter, symbolizing its vivifying principles, the uncorrupted immaterial image of the spirit of being guiding them is the same. So far as human intellect can go in the ideal interpretation of the spiritual universe, its laws and powers, the last word was pronounced ages since. Let human brains submit themselves to torture for thousands of years to come; let theology perplex faith and mime it with the enforcing of incomprehensible dogmas in metaphysics; and science strengthen skepticism by pulling down the tottering remains of spiritual intuition in mankind, with her demonstrations of its fallibility, eternal truth can never be destroyed. True philosophy and divine truth are convertible terms. A religion which dreads the light cannot be a religion based on either truth or philosophy -- hence, it must be false. The ancient Mysteries were mysteries to the profane only, whom the hierophants never sought nor would accept as proselytes; to the initiates the Mysteries became explained as soon as the final veil was withdrawn. No mind like that of Pythagoras or Plato would have contented itself with an unfathomable and incomprehensible mystery, like that of the Christian dogma.

Kapila, Orpheus, Pythagoras, Plato, Basilides, Marcian, Ammonius and Plotinus, founded schools and sowed the germs of many a noble thought, and disappearing left behind them the refulgence of demi-gods. But the three personalities of Christna, Gautama, and Jesus appeared like true gods, each in his epoch, and bequeathed to humanity three religions built on the imperishable rock of ages. That all three, especially the Christian faith, have in time become adulterated, and the latter almost unrecognizable, is no fault of either of the noble Reformers. It is the priestly self-styled husbandmen of the "vine of the Lord" who must

be held to account by future generations. Purify the three systems of the dross of human dogmas, the pure essence remaining will be found identical. Gautama-Buddha is mirrored in the precepts of Christ; Paul and Philo Judaeus are faithful echoes of Plato; and Ammonius Saccas and Plotinus won their immortal fame by combining the teachings of all these grand masters of true philosophy. "Prove all things; hold fast to that which is good," ought to be the motto of all brothers on earth. Not so is it with the interpreters of the Bible.

Seers, righteous men, who had attained to the highest science of the inner man and the knowledge of truth, have, like Marcus Antoninus, received instructions "from the gods," in sleep and otherwise. Helped by the purer spirits, those that dwell in "regions of eternal bliss," they have watched the process and warned mankind repeatedly. Skepticism may sneer; *faith*, based on *knowledge* and spiritual science, believes and affirms. Spiritual Life is the one primordial principle *above*; Physical Life is the primordial principle *below*, but they are one under their dual aspect. When the Spirit is completely untrammelled from the fetters of correlation, and its essence has become so purified as to be reunited with its CAUSE, it may -- and yet who can tell whether it really will -- have a glimpse of the Eternal Truth. Till then, let us not build ourselves idols in our own image, and accept the shadows for the Eternal Light.

A man's idea of God is that image of blinding light that he sees reflected in the concave mirror of his own soul, and yet this is not, in very truth, God, but only His reflection. His glory is there, but it is the light of his own Spirit that the man sees, and it is all that he can bear to look upon. The clearer the mirror, the brighter will be the divine image. In the ecstatic Yogin, in the illuminated Seer, the spirit will

shine like the noon-day sun; in the debased victim of earthly attraction, the radiance has disappeared, for the mirror is obscured with the stains of matter. Such men deny their God, and would willingly deprive humanity of soul at one blow.

The profoundest and most transcendental speculations of the ancient metaphysicians are all based on that great principle underlying the whole of their religious metaphysics -- *illusion* of the senses. Everything that is finite is illusion, all that which is infinite and eternal is reality. The objects of sense being ever delusive and fluctuating, cannot be a reality. Spirit alone is unchangeable, hence -- alone is no illusion. The Hermetic axiom maintains that only the First Cause and its direct emanations, our spirits, are incorruptible and eternal. Christos, as a unity, is but an abstraction representing the collective aggregation of the numberless spirit-entities, which are the direct emanations of the infinite, invisible, incomprehensible FIRST CAUSE -- the individual spirits of men, erroneously called the souls. They are the divine sons of God, of which some only overshadow mortal men -- but this the majority -- some remain forever planetary spirits, and some -- the smaller and rare minority -- unite themselves during life with some men. Such God-like beings as Gautama-Buddha, Jesus, Tisoo, Christna, and a few others had united themselves with their spirits permanently -- hence they became gods on earth. Others, such as Moses, Pythagoras, Apollonius, Plotinus, Confucius, Plato, Iamblichus, and some Christian saints, having at intervals been so united, have taken rank in history as demi-gods and leaders of mankind. The Greek Logos, the Hebrew Messiah, the Latin Verbum, and the Hindu Viradj are identically the same. They represent an idea of collective entities -- of flames detached from the one eternal centre of light.

It is by the spirit of the teachings of both Buddha and Pythagoras, that we can so easily recognize the identity of their doctrines. The all-pervading, universal soul, the *Anima Mundi*, is Nirvana; and Buddha, as a generic name, is the anthropomorphized *monad* of Pythagoras. When resting in Nirvana, the final bliss, Buddha is the silent monad, dwelling in darkness and silence; he is also the formless Brahm, the sublime but *unknowable* Deity, which pervades invisibly the whole universe. Whenever it is manifested, desiring to impress itself upon humanity in a shape intelligent to our intellect, whether we call it an *avatar* or a King Messiah, or a permutation of Divine Spirit, Logos, Christos, it is all one and the same thing. In each case it is "the Father" who is in the *Son*, and the Son in "the Father." The immortal spirit overshadows the mortal man. It enters into him, and pervading his whole being, makes of him a god, who descends into his earthly tabernacle. Every man may become a Buddha, says the doctrine. And so throughout the interminable series of ages we find now and then men who more or less succeed in *uniting* themselves "with God" as the expression goes, with their *own spirit*, as we ought to translate. The Buddhists call such men *Arhat*. Though the individual human spirits are numberless, collectively they are one, as every drop of water drawn out of the ocean, metaphorically speaking, may have an individual existence, and still be one with the rest of the drops going to form that ocean; for each human spirit is a scintilla of the one all-pervading light. This divine spirit animates the flower, the particle of granite on the mountain side, the lion, the man. The same spirit that animates the particle of dust, lurking latent in it, animates man, manifesting itself in him in its highest state of activity. This doctrine of God being the universal mind diffused through all things underlies all ancient philosophies.

Who is better fitted to impart to us the mysteries of after-death, so erroneously thought impenetrable, than these men who having, through self-discipline and purity of life and purpose, succeeded in uniting themselves with their "God," were afforded some glimpses, however imperfect, of the great truth? The love of truth is inherently the love of good; and so predominating over every desire of the soul, purifying it and assimilating it to the divine, thus governing every act of the individual, it raises man to a participation and communion with Divinity.

Men possessed of such knowledge and exercising such powers patiently toiled for something better than the vain glory of a passing fame. Seeking it not, they became immortal, as do all who labor for the good of the race, forgetful of mean self. Illuminated with the light of eternal truth, these rich-poor alchemists fixed their attention upon the things that lie beyond the common ken, recognizing nothing inscrutable but the First Cause, and finding no question unsolvable. To dare, to know, to will, and REMAIN SILENT, was their constant rule; to be beneficent, unselfish, and unpretending were, with them, spontaneous impulses. Disdaining the rewards of petty traffic, spurning wealth, luxury, pomp, and worldly power, they aspired to knowledge as the most satisfying of all acquisitions.

NOTE.--The volume and page references to *Isis Unveiled*, from which the foregoing chapter is compiled, are, in the order of the excerpts, as follows: II, 343; II, 567; II, 593; II, 374; I, 39; I, v; II, iv; I, vi; I, vii; I, 36; I, 467; I, 36; I, x; I, 36-7; I, 115; I, 328; I, 247; I, 433; II, 368-9; I, 424; I, 425; II, 41; I, 402; I, 615; II, 635; II, 80; I, 307; I, 560; I, 561; II, 121; II, 536; II, 84; II, 369; II, 402; I, xviii; II, 157; II, 158; I, 502; II, 159; II, 158-9; I, 291; I, 292; I, 289; I, 292; I, xiii; I, 66-7.

“Isis Unveiled”

Evolution of the Soul

by H.P. Blavatsky

Esoteric philosophers held that everything in nature is but a materialization of spirit. The Eternal First Cause is latent spirit and matter from the beginning. While conceding the idea of such a God to be an unthinkable abstraction to human reason, they claimed that the unerring human instinct grasped it as a reminiscence of something concrete to it though intangible to our physical senses. With the first idea, which emanated from the hitherto-inactive Deity, the first motion was communicated to the whole universe, and the electric thrill was instantaneously felt throughout the boundless space. Spirit begat force, and force matter; and thus the latent deity manifested itself as a creative energy.

When; at what point of the eternity; or how? the question must always remain unanswered; for human reason is unable to grasp the great mystery. But, though spirit-matter was from all eternity, it was in a latent state; the evolution of our visible universe must have had a beginning. This mystery of first creation, which was ever the despair of science, is unfathomable, unless we accept the doctrine of the Hermetists. Though matter is co-eternal with spirit, that matter is certainly not our visible, tangible, and divisible

matter, but its extreme sublimation. Pure spirit is but one remove higher. Unless we allow man to have been evolved out of this primordial spirit-matter, how can we ever come to any reasonable hypothesis as to the genesis of animate beings?

The esoteric doctrine, then, teaches, like Buddhism and Brahmanism, and even the persecuted Kabala, that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active. Upon inaugurating an active period, an expansion of this Divine essence, *from within outwardly*, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and "darkness" solitary and alone, broods once more over the face of the "deep." To use a metaphor which will convey the idea still more clearly, an outbreathing of the "unknown essence" produces the world; and an inhalation causes it to disappear. *This process has been going on from all eternity, and our present universe is but one of an infinite series which had no beginning, and will have no end.*

The successive existence of an incalculable number of worlds before the subsequent evolution of our own, was believed in and taught by all the ancient peoples. The Hindu doctrines teach of two Pralayas or dissolutions; the one universal, the Maha-Pralaya, the other partial, or the minor Pralaya. This does not relate to the universal dissolution which occurs at the end of every "Day of Brahma," but to the geological cataclysms at the end of

every minor cycle of our globe. A partial cataclysm occurs at the close of every "age" of the world, which does not destroy the latter, but only changes its general appearance. New races of men and animals and a new flora evolve from the dissolution of the precedent one.

As well as man, and every other living thing upon it, our planet has had its spiritual and physical evolution. From an impalpable ideal *thought* under the creative Will of Him of whom we know nothing, and but dimly conceive in imagination, this globe became fluidic and *semi*-spiritual, then condensed itself more and more, until its physical development. Our physical planet is but the hand-maiden, or rather the maid-of-all-work, of the spirit, its master. The allegorical curse under which it labors, is that it only *procreates*, it does not *create*. And this curse will last until the minutest particle of matter on earth shall have outlived its days, until every grain of dust has, by gradual transformation through evolution, become a constituent part of a "living soul," and, until the latter shall reascend the cyclic arc, and finally stand -- its own Redeeming Spirit -- at the foot of the upper step of the spiritual worlds, as at the first hour of its emanation. Beyond that lies the great "Deep" -- A MYSTERY. The ancients were philosophers, consistent in all things. Hence they taught that each of these departed worlds, having performed its physical evolution, and reached -- through birth, growth, maturity, old age, and death -- the end of its cycle, had returned to its primitive subjective form of a *spiritual* earth. Thereafter it had to serve through all eternity as the dwelling of those who had lived on it as men, and even animals, but were now spirits.

Eternity is pointed off into grand cycles, in each of which twelve transformations of our world occur, following its partial destruction by fire and water, alternately. Of these twelve transformations, the earth after each of the first six

is grosser, and everything on it -- man included -- more material, than after the preceding one: while after each of the remaining six, the contrary is true, both man and earth growing more and more refined and spiritual with each terrestrial change. When the apex of the cycle is reached, a gradual dissolution takes place, and every living and objective form is destroyed. But when that point is reached, humanity has become fitted to live subjectively as well as objectively. And not humanity alone, but also animals, plants, and every atom. After a time of rest, say the Buddhists, when a new world becomes self-formed, the astral souls of animals and of all beings, except such as have reached the highest Nirvana, will return on earth again to end their cycles of transformations, and become men in their turn. If there is a developed immortal spirit in man, it must be in everything else, at least in a latent or germinal state, and it can only be a question of time for each of these germs to become fully developed. Logic shows us that as all matter had a common origin, it must have attributes in common, and as the vital and divine spark is in man's material body, so it must lurk in every subordinate species. The Hermetists held every particle of matter contains within itself a spark of the divine essence -- or light, *spirit* - -which, through its tendency to free itself from its entanglement and return to the central source, produced motion in the particles, and from motion forms were born. As by gradual progression from the star-cloudlet to the development of the physical body of man, the rule holds good, so from the universal ether to the incarnate human spirit they traced one uninterrupted series of entities. These evolutions were from the world of spirit into the world of gross matter; and through that back again to the source of all things. The "descent of species" was to them a descent from the spirit, primal source of all, to the "degradation of matter."

The pre-existence and god-like powers of the human spirit were believed in by most all the sages of ancient days. The slow development from pre-existing forms was a doctrine with the later Rosicrucians. The Platonic philosophy was one of order, system, and proportion; it embraced the evolution of worlds and of species, the correlation and conservation of energy, the transmutation of material form, the indestructibility of matter and of spirit. The Pythagorean *Monad*, which lives "in solitude and darkness," may remain on this earth forever invisible, impalpable, and undemonstrated by experimental science. Still, the whole universe will be gravitating around it, as it did from the "beginning of time," and with every second, man and atom approach nearer to that solemn moment in the eternity, when the Invisible Presence will become clear to their spiritual sight. When every particle of matter, even the most sublimated, has been cast off from the last shape that forms the ultimate link of that chain of double evolution, which, throughout millions of ages and successive transformations, has pushed the entity onward; and when it shall find itself reclthed in that primordial essence, identical with that of its Creator, then this once impalpable organic atom will have run its race, and the sons of God will once more "shout for joy" at the return of the pilgrim.

The doctrine of the immortality of the soul dates from the time when the soul was an *objective* being, hence when it could hardly be denied by *itself*; when humanity was a spiritual race and death existed not. Toward the decline of the cycle of life the ethereal *man-spirit* then fell into the sweet slumber of temporary unconsciousness in one sphere, only to find himself awakening in the still brighter light of a higher one. But while the spiritual man is ever striving to ascend higher and higher toward its source of being, passing through the cycles and spheres of individual life,

physical man had to descend with the great cycle of universal creation until it found itself clothed with the terrestrial garments. Thenceforth the soul was too deeply buried under physical clothing to reassert its existence, except in the cases of those more spiritual natures, which, with every cycle, became more rare. And yet none of the pre-historical nations ever thought of denying either the existence or the immortality of the inner man, the real "self." Only, we must bear in mind the teachings of the old philosophies: the spirit alone is immortal -- the soul, *per se*, is neither eternal nor divine. When linked too closely with the physical brain of its terrestrial casket, it gradually becomes a *finite* mind, a simple animal and sentient life-principle. The cycle is moving down, and as it descends, the physical and bestial nature of man develops more and more at the expense of the Spiritual Self.

Man before being encased in matter had no use for limbs, but was a pure spiritual entity. Hence if the Deity, and his universe, and the stellar bodies are to be conceived as spheroidal, this shape would be archetypal man's. As his enveloping shell grew heavier, there came the necessity for limbs, and the limbs sprouted. If we fancy a man with arms and legs naturally extended at the same angle, by backing him against the circle that symbolizes his prior shape as a spirit, we would have the very figure described by Plato -- the X cross within the circle. The grand cycle includes the progress of mankind from its germ in the primordial man of spiritual form to the deepest depth of degradation he can reach -- each successive step in the descent being accompanied by a greater strength and grossness of the physical form than its precursor. But while the grand cycle, or age, is running its course, seven minor cycles are passed, each marking the evolution of a new race out of the preceding one, on a new world. And each of these races, or

grand types of humanity, breaks up into subdivisions of families, and they again into nations and tribes.

The "coats of skin," mentioned in the third chapter of Genesis as given to Adam and Eve, are explained by certain ancient philosophers to mean the fleshy bodies with which, in the progress of the cycles, the progenitors of the race became clothed. They maintained that the god-like physical form became grosser and grosser, until the bottom of what may be termed the last spiritual cycle was reached, and mankind entered upon the ascending arc of the first human cycle. Then began an uninterrupted series of cycles or *yugas*; the precise number of years of which each of them consisted remaining an inviolable mystery within the precincts of the sanctuaries and disclosed only to the initiates. As soon as humanity entered upon a new one, the stone age, with which the preceding cycle had closed, began to gradually merge into the following and next higher age. With each successive age, or epoch, men grew more refined, until the acme of perfection possible in that particular cycle had been reached. Then the receding wave of time carried back with it the vestiges of human, social, and intellectual progress. Cycle succeeded cycle, by imperceptible transitions; highly-civilized flourishing nations waxed in power, attained the climax of development, waned, and became extinct; and mankind, when the end of the lower cyclic arc was reached, was replunged into barbarism as at the start. Kingdoms have crumbled and nation succeeded nation from the beginning until our day, the races alternately mounting to the highest and descending to the lowest points of development. *These cycles*, according to the Chaldean philosophy, *do not embrace all mankind at one and the same time*. Draper observes that there is no reason to suppose that any one cycle applied to the whole human race. On the contrary, while man in one portion of the planet was in a condition of

retrogression, in another he might be progressing in enlightenment and civilization. Whether or not the men of science are willing to concede the correctness of the Hermetic theory of the physical evolution of man from higher and more spiritual natures, they themselves show us how the race has progressed from the lowest observed point to its present development. And, as all nature seems to be made up of analogies, is it unreasonable to affirm that the same progressive development of individual forms has prevailed among the inhabitants of the *unseen* universe? While they made no attempt to calculate the duration of the "grand cycle," the Hermetic philosophers yet maintained that, according to the cyclic law, the living human race must inevitably and collectively return one day to that point of departure, where man was first clothed with "coats of skin;" or, to express it more clearly, the human race must, in accordance with the law of evolution, be finally *physically* spiritualized. We must go deep indeed into the abstruse metaphysics of Oriental mysticism before we can realize fully the infinitude of the subjects that were embraced at one sweep of the majestic thought of its exponents.

Modern science insists upon the doctrine of evolution; so do human reason and the "secret doctrine," and the idea is corroborated by ancient legends and myths, and even by the Bible itself when it is read between the lines. We see a flower slowly developing from a bud, and the bud from its seed. But whence the latter, with all its predetermined programme of physical transformation, and its invisible, therefore *spiritual* forces which gradually develop its form, color, and odor? The word *evolution* speaks for itself. The germ of the present human race must have pre-existed in the parent of this race. Physical man, as a product of evolution, may be left in the hands of the man of exact science. None but he can throw light upon the *physical*

origin of the race. But we must positively deny the materialist the same privilege as to the question of man's psychical and spiritual evolution, for he and his highest faculties *cannot* be proved on any conclusive evidence to be "as much products of evolution as the humblest plant or the lowest worm." If those who believe in the evolution of *spirit* as firmly as the materialists believe in that of *matter* are charged with teaching "unverifiable hypotheses," how readily can they retort upon their accusers by saying that, by *their* own confession, their physical evolution is still "an unverified, if not actually an unverifiable hypothesis." The former have at least the inferential proof of legendary myth, the vast antiquity of which is admitted by both philologists and archæologists; while their antagonists have nothing of a similar nature. For a belief to have become universal, it must have been founded on an immense accumulation of facts, tending to strengthen it, from one generation to another. The universe is the combination of a thousand elements, and yet the expression of a single spirit -- a chaos to the sense, a cosmos to the reason. In the Mysteries were symbolized the pre-existent condition of the spirit and soul, and the lapse of the latter into earth-life and Hades, the miseries of that life, the purification of the soul, and its restoration to divine bliss, or re-union with spirit. The sacred numbers of the universe in their esoteric combination solve the great problem and explain the theory of radiation and the cycle of the emanations. The lower orders before they develop into the higher ones must emanate from the higher spiritual ones, and when arrived at the turning point, be re-absorbed again into the infinite. The key to the Pythagorean dogmas is the general formula of unity in multiplicity, the one evolving the many and pervading the many. This is the ancient doctrine of emanation in few words. Even the apostle Paul accepted it as true. "Out of him and through him and in him all things are." This is purely Hindu and Brahmanical. The present

earth-life is a fall and a punishment. The soul dwells in "the grave which we call *the body*," and in its incorporate state, and previous to the discipline of education, the noetic or spiritual element is "asleep." Life is thus a dream, rather than a reality. Is not this the idea of *Maya*, or the illusion of the senses in physical life, which is so marked a feature of Buddhistical philosophy? Basing all his doctrines on the presence of the Supreme Mind, Plato taught that the *nous*, spirit, or rational soul of man, possessed a kindred nature, or even homogeneous, with the Divinity, and was capable of beholding the eternal realities. The basis of this assimilation is always asserted to be the pre-existence of the spirit or *nous*. The greatest philosopher of the pre-Christian era mirrored faithfully in his works the spiritualism of the Vedic philosophers who lived thousands of years before himself, and its metaphysical expression. Thus is warranted the inference that to Plato and the ancient Hindu sages was alike revealed the same wisdom. So surviving the shock of time, what can this wisdom be but divine and eternal?

What was a demonstration and a success in the eyes of Plato and his disciples is now considered the overflow of a spurious philosophy and a failure. The scientific methods are reversed. The testimony of the men of old, who were nearer to truth, for they were nearer to the spirit of nature -- the only aspect under which the Deity will allow itself to be viewed and understood -- and their demonstrations, are rejected. The whole of the present work is a protest against such a loose way of judging the ancients. To be thoroughly competent to criticize their ideas, and assure one's self whether their ideas were distinct and "appropriate to the facts," one must have sifted these ideas to the very bottom. It is idle to repeat that which we have frequently said, and that which every scholar ought to know; namely, that the quintessence of their knowledge was in the hands of the

priests, who never wrote them, and in those of the initiates who, like Plato, *did not dare* write them. *In no country were the true esoteric doctrines trusted to writing.* Therefore, those few speculations on the material and spiritual universes which they did put in writing, could not enable posterity to judge them rightly, even had not the early Christian Vandals, the later crusaders, and the fanatics of the middle ages destroyed three parts of that which remained of the Alexandrian library and its later schools. Who, then, of those who turn away from the "secret doctrine" as being "unphilosophical" and, therefore, unworthy of a scientific thought, has a right to say that he studied the ancients; that he is aware of all they knew, and knowing far more, knows also that they knew little, if anything? This "secret doctrine" contains the alpha and omega of universal science; therein lies the corner and the key-stone of all the ancient and modern knowledge; and alone in this "unphilosophical" doctrine remains buried the *absolute* in the philosophy of the dark problems of life and death.

Thus it is that all the religious monuments of old, in whatever land or under whatever climate, are the expression of the same identical thoughts, the key to which is in the esoteric doctrine. It would be vain, without studying the latter, to seek to unriddle the mysteries enshrouded for centuries in the temples and ruins of Egypt and Assyria, or those of Central America, British Columbia, and the Nagkon-Wat of Cambodia. If each of these was built by a different nation; and neither nation had had intercourse with the others for ages, it is also certain that all were planned and built under the direct supervision of the priests. And the clergy of every nation, although practicing rites and ceremonies which may have differed externally, had evidently been initiated into the same traditional mysteries which were taught all over the world.

As cycle succeeded cycle, and one nation after another came upon the world's stage to play its brief part in the majestic drama of human life, each new people evolved from ancestral traditions its own religion, giving it a local color, and stamping it with its individual characteristics. While each of these religions had its distinguishing traits, by which, were there no other archaic vestiges, the physical and psychological status of its creators could be estimated, all preserved a common likeness to one prototype. This parent cult was none other than the primitive "wisdom-religion." We can assert, with entire plausibility, that there is not one of all these sects -- Kabalism, Judaism, and our present Christianity included -- but sprung from the two main branches of that one mother-trunk, the once universal religion, which antedated the Vedic ages -- we speak of that prehistoric Buddhism which merged later into Brahmanism.

Many and various are the nationalities to which belong the disciples of that mysterious school, and many the side-shoots of that one primitive stock. The secrecy preserved by these sub-lodges, as well as by the one great and supreme lodge, has ever been proportionate to the activity of religious persecutions; and now, in the face of the growing materialism, their very existence is becoming a mystery. But it must not be inferred, on that account, that such a mysterious brotherhood is but a fiction, not even a *name*, though it remains unknown to this day. Whether its affiliates are called by an Egyptian, Hindu, or Persian name, it matters not.

Most assuredly, no one could expect to find, in a work open to the public, the final mysteries of that which was preserved for countless ages as the grandest secret of the sanctuary. But, without divulging the key to the profane, or being taxed with undue indiscretion, we may be allowed to

lift a corner of the veil which shrouds the majestic doctrines of old. The key must be turned *seven* times before the whole system is divulged. We will give it but *one* turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole!

NOTE.--The volume and page references to Isis Unveiled, from which the foregoing chapter is compiled, are, in the order of the excerpts, as follows: I, 428; I, 429; II, 264-5; II, 424; II, 420; II, 455-6; I, 330; I, 433; I, 258; I, 285; I, 251; I, 257; I, 238; I, 212-13; II, 362; II, 366; II, 469; II, 263; I, 293-4; I, 6; I, 294; I, 295; I, 296; I, 297; I, 152; I, 153; I, 155; I, 612; I, xvi; I, xiv; I, 7; I, xvi; I, xiii; I, xi; I, 424; I, 510; I, 271 fn.; I, 511; I, 561; II, 216; II, 123; II, 307; II, 460; II, 461.

“Isis Unveiled”

Pre-Existence, Metempsychosis, Reincarnation

by **H.P. Blavatsky**

Where, WHO, WHAT is GOD? Who ever saw the IMMORTAL SPIRIT of man, so as to be able to assure himself of man's immortality?

The Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. This omnipotence comes from the kinship of man's spirit with the Universal Soul -- God! The latter can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Prove the soul of man by its wondrous powers -- you have proved God!

The unity of God, the immortality of the spirit, belief in salvation only through our works, merit and demerit; such are the principal articles of faith of the Wisdom-religion. Nirvana represents the dogma of the spirit's immortality. To reach the Nirvana means absorption into the great universal soul, the latter representing a *state*, not an individual being or an anthropomorphic god, as some understand the great EXISTENCE. A spirit reaching such a state becomes a *part*

of the integral *whole*, but never loses its individuality for all that. Henceforth; the spirit lives spiritually, without any fear of further modifications of form; for form pertains to matter, and the state of *Nirvana* implies a complete purification or a final riddance from even the most sublimated particle of matter.

Nirvana means the certitude of personal immortality, immortality in *Spirit*, not in *Soul*, which, as a finite emanation, must certainly disintegrate its particles, a compound of human sensations, passions, and yearning for some objective kind of existence.

Both the human spirit and soul are pre-existent. But while the former exists as a distinct entity, an individualization, the soul exists as pre-existing matter, an unscint portion of an intelligent whole. Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as organized forms. *Annihilation* means only a dispersion of matter, in whatever form or *semblance* of form it may be; for everything that bears a shape was created, and thus must sooner or later perish, *i.e.*, change that shape; even our astral bodies, pure ether, are but illusions of matter, so long as they retain their terrestrial outline. The latter changes according to the merits or demerits of the person during his lifetime, and this is metempsychosis. The purifying process of transmigrations -- the metempsychoses -- esoterically relates to the purely spiritual peregrinations of the human soul. The key to it lies in the refined and mystical tenets of the spiritual influx of divine life.

The cause of reincarnation is ignorance of our senses, and the idea that there is any reality in the world, anything except abstract existence. Thus, like the revolutions of a wheel, there is a regular succession of death and birth, the moral cause of which is the cleaving to existing objects,

while the instrumental cause is karma (the power which controls the universe, prompting it to activity), merit and demerit. "It is, therefore, the great desire of all beings who would be released *from the sorrows of successive birth*, to seek the destruction of the moral cause, the cleaving to existing objects, or evil desire." They, in whom evil desire is entirely destroyed, are called *Arhats*. At his death, the Arhat is never reincarnated; he invariably attains Nirvana, the world of *cause*, in which all deceptive effects or delusions of our senses disappear.

The *metempsychosis* was a succession of disciplines through refuge-heavens to work off the exterior mind, or soul, *that principle that lives from Karma* and the Skandhas (groups). It is the latter, the metaphysical personations of the "deeds" of man, whether good or bad, which, after the death of the body, incarnate themselves, so to say, and form their many invisible but never-dying compounds into a new body, or rather into an ethereal being, the *double* of what man was *morally*. It is the astral body of the kabalist and the "incarnated deeds" which form the new sentient self, as his *Ahancara* (the ego, self-consciousness), can never perish, for it is immortal *per se* as a spirit; hence the sufferings of the newly-born *self* till he rids himself of every earthly thought, desire, and passion. Thus the disembodied *Ego*, through this sole undying desire in him, unconsciously furnishes the conditions of his successive self-procreations in various forms, which depend on his mental state and *Karma*, the good or bad deeds of his preceding existence, commonly called "merit and demerit."

The doctrine of *Metempsychosis* has been abundantly ridiculed by men of science and rejected by theologians, yet if it had been properly understood in its application to the indestructibility of matter and the immortality of spirit, it would have been perceived that it is a sublime conception.

If the Pythagorean metempsychosis should be thoroughly explained and compared with the modern theory of evolution it would be found to supply every "missing link" in the chain of the latter. There was not a philosopher of any notoriety who did not hold to this doctrine, as taught by the Brahmans, Buddhists, and later by the Pythagoreans.

NOTE.--The volume and page references to *Isis Unveiled*, from which the foregoing chapter is compiled, are, in the order of the excerpts, as follows:-- I, vi; II, 116-17; II, 320; I, 316-17; I, 328; I, 290; I, 289; I, 346; II, 286-87; II, 320; I, 8-9; I, 12.

“Isis Unveiled”

Magic and Magical Powers

by **H.P. Blavatsky**

Is it too much to suppose that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions. If, somewhere in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken. We believe in no Magic which transcends the scope and capacity of the human mind, nor in "miracle," whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity. Nevertheless, we accept the saying of the gifted author of Festus, that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers.

Among the many phenomenal outgrowths of our century, the strange creed of the so-called Spiritualists has arisen amid the tottering ruins of self-styled revealed religions and materialistic philosophies; and yet it alone offers a possible last refuge of compromise between the two. Because the champions of Spiritualism have in their fanaticism

magnified its qualities and remained blind to its imperfections, that gives no excuse to doubt its reality. A forgery is impossible where we have no model to forge after. The fanaticism of Spiritualists is itself a proof of the genuineness and possibility of their phenomena. They give us facts that we may investigate, not assertions that we must believe without proof. *That phenomena are actually witnessed, mysterious in their nature -- generally and perhaps wrongfully termed spiritual -- it is now idle to deny.* Allowing a large discount for clever fraud, what remains is quite serious enough to demand the careful scrutiny of science.

True, the great majority of "spiritual" communications are calculated to disgust investigators of even moderate intelligence. Even when genuine they are trivial, commonplace, and often vulgar. During the past twenty years we have received through various mediums messages purporting to be from Shakespeare, Byron, Franklin, Peter the Great, Napoleon and Josephine. The general impression made upon us was that the French conqueror and his consort seemed to have forgotten how to spell words correctly; Shakespeare and Byron had become chronic inebriates; and Voltaire had turned an imbecile. The huckstering about of pompous names attached to idiotic communications has given the scientific stomach such an indigestion that it cannot assimilate even the great truth which lies on the telegraphic plateaux of this ocean of psychological phenomena. They judge by its surface covered with froth and scum. But they might with equal propriety deny that there is any clear water in the depths of the sea when an oily scum was floating on the surface.

It is easier by far to deny the reality of such manifestations than to find for them a proper place among the classes of natural phenomena accepted by exact science. And how

can they, since all such phenomena pertain to psychology, and the latter, with its occult and mysterious powers, is a *terra incognita* for modern science. Thus, powerless to explain that which proceeds directly from the nature of the human soul itself -- the existence of which most of them deny -- unwilling at the same time to confess their ignorance, scientists retaliate very unjustly on those who believe in the evidence of their senses without any pretense to science. The recognized laws of physical science account for but a few of the more objective of the so-called spiritual phenomena. While proving the reality of certain visible effects of an unknown force, they have not thus far enabled scientists to control at will even this portion of the phenomena. The truth is that the professors have not yet discovered the necessary conditions of their occurrence. They must go as deeply into the study of the triple nature of man -- physiological, psychological, and *divine* -- as did their predecessors, the magicians, theurgists, and thaumaturgists of old. Until the present moment, even those who have investigated the phenomena as thoroughly and impartially as Mr. Crookes, have set aside the cause as something not to be discovered now, if ever. They have troubled themselves no more about that than about the first cause of the cosmic phenomena of the correlation of forces, whose endless effects they are at such pains to observe and classify. It is in the denial of the boundless and endless Entity, possessor of that invisible Will which we for lack of a better term call GOD, that lies the powerlessness of every materialistic science to explain the occult phenomena. It is in the rejection *a priori* of everything which might force them to cross the boundary of exact science and step into the domain of psychological, or, if we prefer, metaphysical physiology, that we find the secret cause of their discomfiture by the manifestations, and their absurd theories to account for them.

The ancient philosophy affirmed that it is in consequence of the manifestation of that Will -- termed by Plato the *Divine Idea* -- that everything visible and invisible sprung into existence. As that Intelligent Idea, which, by directing its sole will-power toward a centre of localized forces called objective forms into being, so can man, the microcosm of the great Macrocosm, do the same in proportion with the development of his will-power. As God creates, so man can create. Given a certain intensity of will, and the shapes created by the mind become subjective. Hallucinations, they are called, although to their creator they are as real as any visible object to any one else. Given a more intense and intelligent concentration of this will, and the form becomes concrete, visible, objective; the man has learned the secret of secrets; he is a MAGICIAN. The materialist should not object to this logic, for he regards thought as matter. Conceding it to be so, the cunning mechanism contrived by the inventor; the fairy scenes in the poet's brain; the gorgeous painting limned by the artist's fancy; the peerless statue chiseled in ether by the sculptor; the palaces and castles built in the air by the architect -- all these, though invisible and subjective, must exist, for they are matter, shaped and moulded. Who shall say, then, that there are not some men of such imperial will as to be able to drag these air-drawn fancies into view, enveloped in the hard casing of gross substance to make them tangible?

The whole question of phenomena rests on the correct comprehension of old philosophies. Whither, then, should we turn, in our perplexity, but to the ancient sages, since, on the pretext of superstition, we are refused an explanation by the modern? We may find our profit in comparing this boasted modern science, this improved modern theology, with the "Secret doctrines" of the ancient universal religion. *No other claim is advanced for a hearing of the opinions contained in the present work than that they are based*

upon many years' study of both ancient magic and its modern form, Spiritualism. We hold fast to the wisdom of the ages, in preference to any new theories that may have been hatched from the occurrences of our later days, respecting the laws of intermundane intercourse and the occult powers of man. What we have said of mediums and the tendency of their mediumship is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship that we have not seen exemplified during the past twenty-five years, in various countries. India, Thibet, Borneo, Siam, Egypt, Asia Minor, America (North and South), and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has taught us two important truths, viz.: that for the exercise of the latter personal purity and the exercise of a trained and indomitable will-power are indispensable; and that spiritualists can never assure themselves of the genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed. "The reader may inquire wherein consists the difference between a medium and a magician? The medium is one through whose astral spirit other spirits can manifest, making their presence known by various kinds of phenomena. Whatever these consist in, the medium is only a passive agent in their hands. He can *neither command* their presence, nor *will* their absence; can never compel the performance of any special act, nor direct its nature. The magician, on the contrary, *can summon and dismiss spirits at will*; can perform many feats of occult power through his own spirit; can compel the presence and assistance of spirits of lower grades of being than himself, and effect transformations in the realm of nature upon animate and inanimate bodies." Physical phenomena are the result of the manipulation of forces through the physical system of the medium, by the

unseen intelligences, of whatever class. In a word, physical mediumship depends on a peculiar organization of the *physical* system; spiritual mediumship, which is accompanied by a display of subjective, intellectual phenomena, depends upon a like peculiar organization of the *spiritual* nature of the medium. Apart from natural "mediumship," there has existed, from the beginning of time, a mysterious science, discussed by many, but known only to a few. The use of it is a longing toward our only true and real home -- the after-life, and a desire to cling more closely to our parent spirit, abuse of it is sorcery, witchcraft, *black* magic. Between the two is placed natural "mediumship;" a soul clothed with imperfect matter, a ready agent for either the one or the other, and utterly dependent on its surroundings of life, constitutional heredity -- physical as well as mental -- and on the nature of the "spirits" it attracts around itself. A blessing or a curse, as fate will have it, unless the medium is purified of earthly dross. The reason why in every age so little has been generally known of the mysteries of initiation, is twofold. The first lies in the terrible penalty following the least indiscretion. The second, is the superhuman difficulties and even dangers. There was no real danger to him whose mind had become thoroughly spiritualized. He who fully recognized the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. He who was not wholly confident of his moral fitness to accept the burden of these tremendous secrets was doomed.

A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions, and repulsions; the cause of these, traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself, in other

words a profound and exhaustive knowledge of natural law -- this *was* and *is* the basis of magic. *The trinity of nature is the lock of magic, the trinity of man the key that fits it.* When psychology and physiology become worthy of the name of sciences, Europeans will be convinced of the weird and formidable potency existing in the human will and imagination, whether exercised consciously or otherwise. And yet, how easy to realize such power in *spirit*, if we only think of that grand truism in nature that every most insignificant atom in it is moved by *spirit*, which is *one* in its essence, for the least particle of it represents the *whole*; and that matter is but the concrete copy of the abstract idea, after all. From whatever aspect we view and question matter, the world-old philosophy that it was vivified and fructified by the eternal idea, or imagination, is unavoidable. If we reject this doctrine, the theory of a cosmos evolving gradually out of its chaotic disorder becomes an absurdity.

Magnetism is the alphabet of magic. It is idle for any one to attempt to understand either the theory or the practice of the latter until the fundamental principle of magnetic attractions and repulsions throughout nature is recognized. Nothing can be easier accounted for than the highest possibilities of magic. By the radiant light of the universal magnetic ocean, whose electric waves bind the cosmos together, and in their ceaseless motion penetrate every atom and molecule of the boundless creation, the disciples of mesmerism -- howbeit insufficient their various experiments -- intuitionally perceive the alpha and omega of the great mystery. Magic, as a science, is the knowledge of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice. The corner-stone of MAGIC is an intimate practical knowledge

of magnetism and electricity, their qualities, correlations, and potencies. Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM. To sum up all in a few words, MAGIC is spiritual WISDOM; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given. The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ, as he chooses, the spirits of the elements. He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike sparks of the Divine Essence, and not subject to any foreign domination.

It will naturally be asked, to what practical issue this book tends. Do we wish to affirm that the occult sciences ought to be studied and practiced throughout the world? Would we replace modern spiritualism with the ancient magic? Neither; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public dangers. A sorcerer is a public enemy, and mesmerism may most readily be turned into the worst of sorceries. We would have neither scientists, theologians nor spiritualists turn practical magicians, but all to realize true science, profound religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of

their lives. We would have all to realize that magical, *i.e.*, spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

NOTE.--The volume and page references to *Isis Unveiled*, from which the foregoing chapter is compiled, are, in the order of the excerpts, as follows: I, v; I, x-xi; I, 40; I, 41; I, 45-6; I, 49; I, 61; I, 62; I, xi; I, 42; I, 218; I, 320; I, 367; II, 118-19; I, 244; II, 635; I, 384; I, 396; II, 610; I, 282; II, 588-9; II, 590; II, 634.

“Isis Unveiled”

Adeptship and Mediumship

by H.P. Blavatsky

Magic is spiritual WISDOM; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will. *The trinity of nature is the lock of magic, the trinity of man the key that fits it.*

To comprehend the principles of natural law involved, the reader must keep in mind the fundamental propositions of the Oriental philosophy.

1st. There is no miracle. Everything that happens is the result of law -- eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to what Dr. W. B. Carpenter, F.R.S. -- a man of great learning but little knowledge -- calls "the well-ascertained laws of nature." Like many of his class, Dr. Carpenter ignores the fact that there may be laws once "known," now unknown to science.

2nd. Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two,

spirit, source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.

3rd. Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third -- the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

4th. Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.

5th. Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM.

6th. Mediumship is the opposite of adeptship; the medium is the passive instrument of foreign influences; the adept actively controls himself and all inferior potencies.

7th. All things that ever were, that are, or that will be, having their record upon the astral light, or tablet of the unseen universe, the initiated adept, by using the vision of his own spirit, can know all that has been known or can be known.

8th. Races of men differ in spiritual gifts as in color, stature, or any other external quality; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result.

9th. One phase of magical skill is the voluntary and conscious withdrawal of the inner man (astral form) from the outer man (physical body). In the cases of some mediums withdrawal occurs, but it is unconscious and involuntary. With the latter the body is more or less cataleptic at such times; but with the adept the absence of the astral form would not be noticed, for the physical senses are alert, and the individual appears only as though in a fit of abstraction -- "a brown study," as some call it.

To the movements of the wandering astral form neither time nor space offer obstacles. The thaumaturgist, thoroughly skilled in occult science, can cause himself (that is, his physical body) to *seem* to disappear, or to apparently take on any shape that he may choose. He may make his astral form visible, or he may give it protean appearances. In both cases these results will be achieved by a mesmeric hallucination of the senses of all witnesses, simultaneously brought on. This hallucination is so perfect that the subject of it would stake his life that he saw a reality, when it is but a picture in his own mind, impressed upon his consciousness by the irresistible will of the mesmerizer.

But, while the astral form can go anywhere, penetrate any obstacle, and be seen at any distance from the physical body, the latter is dependent upon ordinary methods of transportation. It may be levitated under prescribed magnetic conditions, but not pass from one locality to another. Hence we discredit all stories of the aerial flight of mediums in body, for such would be miracle, and miracle we repudiate. Inert matter may be, in certain cases and under certain conditions, disintegrated, passed through walls, and recombined, but living animal organisms cannot.

The adept can stimulate the movements of the natural forces in plants and animals in a preternatural degree. Such

experiments are not obstructions of nature, but quickenings; the conditions of intenser vital action are given.

The adept can control the sensations and alter the conditions of the physical and astral bodies of other persons not adepts; he can also govern and employ, as he chooses, the spirits of the elements. He cannot control the immortal spirit of any human being, living or dead, for all such spirits are alike sparks of the Divine Essence, and not subject to any foreign domination.

A familiar example of one phase of the power of the soul or astral body to manifest itself, is the phenomenon of the so-called spirit-hand. In the presence of certain mediums these seemingly detached members will gradually develop from a luminous nebula, pick up a pencil, write messages, and then dissolve before the eyes of the witnesses. Many such cases are recorded by competent and trustworthy persons. These phenomena are real, and require serious consideration.

The fluttering phantom-hand is an emanation from the medium. The "force concerned in the phenomenon" is the will of the medium, exercised unconsciously to the outer man, which for the time is semi-paralyzed and cataleptic; the phantom-hand is an extrusion of the man's inner or astral member.

The same principle involved in the unconscious extrusion of a phantom limb by the cataleptic medium, applies to the projection of his entire "double" or astral body. This may be withdrawn by the will of the medium's own inner self, without his retaining in his physical brain any recollection of such an intent -- that is one phase of man's dual capacity. It may also be effected by elementary and elemental spirits, to whom he may stand in the relation of mesmeric subject.

Dr. Fairfield is right in one position taken, viz.: mediums are usually diseased, and in many if not most cases the children or near connection of mediums. But he is wholly wrong in attributing all psychical phenomena to morbid physiological conditions. The adepts of Eastern magic are uniformly in perfect mental and bodily health, and in fact the voluntary and independent production of phenomena is impossible to any others. We have known many, and never a sick man among them. The adept retains perfect consciousness; shows no change of bodily temperature, or other sign of morbidity, but will do his feats anywhere and everywhere; and instead of being passive and in subjection to a foreign influence, rules the force with an iron will. The medium and the adept are as opposed as the poles. The body, soul, and spirit of the adept are all conscious and working in harmony, and the body of the medium is an inert clod, and even his soul may be away in a dream while its habitation is occupied by another.

A medium needs either a foreign intelligence -- whether it be spirit or living mesmerizer -- to overpower his physical and mental parts, or some factitious means to induce trance. An adept requires but a few minutes of "self-contemplation." The adept has no need of extraneous aids - - the simple exertion of his *will*-power is all-sufficient.

The mediums for real manifestations are least able, as a rule, to comprehend or explain them. The medium need not exercise any *will*-power. It suffices that she or he shall know what is expected by the investigators. The medium's "spiritual" entity, when not obsessed by other spirits, will act outside the will or consciousness of the physical being, as surely as it acts when within the body during a fit of somnambulism. Its perceptions, external and internal, will be acuter and far more developed, precisely as they are in the sleep-walker. And this is why "the materialized form

sometimes knows more than the medium," for the intellectual perception of the astral entity is proportionately as much higher than the corporeal intelligence of the medium in its normal state, as the spirit entity is finer than itself. Generally the medium will be found cold, the pulse will have visibly changed, and a state of nervous prostration succeeds the phenomena, bunglingly and without discrimination attributed to disembodied spirits; whereas, but one-third of them may be produced by the latter, another third by elementals, and the rest by the astral double of the medium himself.

The mesmerizer wills a thing, and if he is powerful enough, that thing is done. The medium, even if he had an honest purpose to succeed, may get no manifestation at all; the less he exercises his will, the better the phenomena: the more he feels anxious, the less he is likely to get anything; to mesmerize requires a positive nature, to be a medium a perfectly passive one. This is the Alphabet of Spiritualism, and no medium is ignorant of it.

It is erroneous to speak of a medium having *powers* developed. A passive medium has no power. He has a certain moral and physical condition which induces emanations, or an aura, in which his controlling intelligences can live, and by which they manifest themselves. He is only the vehicle through which *they* display their power. This aura varies day by day. It is an external effect resulting from interior causes. The medium's moral state determines the kind of spirits that come; and the spirits that come reciprocally influence the medium, intellectually, physically, and morally. The perfection of his mediumship is in ratio to his passivity, and the danger he incurs is in equal ratio. When he is fully "developed" -- perfectly passive -- his own astral spirit may be benumbed, and even crowded out of his body, which is then occupied

by an elemental, or, what is worse, by a human fiend of the eighth sphere, who proceeds to use it as his own. But too often the cause of the most celebrated crime is to be sought in such possessions.

The reader may inquire wherein consists the difference between a medium and a magician? The medium is one through whose astral spirit other spirits can manifest, making their presence known by various kinds of phenomena. Whatever these consist in, the medium is only a passive agent in their hands. He can neither *command* their presence, nor *will* their absence; can never compel the performance of any special act, nor direct its nature. The magician, on the contrary, *can summon and dismiss spirits at will*; can perform many feats of occult power through his own spirit; can compel the presence and assistance of spirits of lower grades than himself, and effect transformations in the realm of nature upon animate and inanimate bodies.

Physical phenomena are the result of the manipulation of forces through the physical system of the medium, by the unseen intelligences, of whatever class. In a word, physical mediumship depends on a peculiar organization of the *physical* system; spiritual mediumship, which is accompanied by a display of subjective, intellectual phenomena, depends upon a like peculiar organization of the *spiritual* nature of the medium. As the potter from one lump of clay fashions a vessel of dishonor, and from another a vessel of honor, so, among physical mediums, the plastic astral spirit of one may be prepared for a certain class of objective phenomena, and that of another for a different one. Once so prepared, it appears difficult to alter the phase of mediumship. As a rule, mediums who have been developed for one class of phenomena, rarely change to another, but repeat the same performance *ad infinitum*.

The majority of these spirits have naught to do with the phenomena consciously and deliberately produced by the Eastern magicians. The latter leave to sorcerers the help even of elemental spirits and the elementary spooks. The adept has an unlimited power over both, but he rarely uses it. For the production of physical phenomena he summons the nature-spirits as obedient *powers*, not as intelligences.

Were these god-like men "mediums," as the orthodox spiritualists will have it? By no means, if by the term we understand those "sick-sensitives" who are born with a peculiar organization, and who in proportion as their powers are developed become more and more subject to the irresistible influence of miscellaneous spirits, purely human, elementary, or elemental. Unquestionably so, if we consider every individual a medium in whose magnetic atmosphere the denizens of higher invisible spheres can move, and act, and live. In such a sense every person is a medium. Mediumship may be either 1st, self-developed; 2nd, by extraneous influences; or 3rd, may remain latent throughout life. *The reader must bear in mind the definition of the term, for, unless this is clearly understood, confusion will be inevitable.* Mediumship of this kind may be either active or passive, repellent or receptive, positive or negative. Mediumship is measured by the quality of the aura with which the individual is surrounded. This may be dense, cloudy, noisome, mephitic, nauseating to the pure spirit, and attract only those foul beings who delight in it, as the eel does in turbid waters, or, it may be pure, crystalline, limpid, opalescent as the morning dew. All depends upon the moral character of the medium.

About such men as Apollonius there gathered this heavenly nimbus. It was evolved by the power of their own souls in close unison with their spirits; by the superhuman morality and sanctity of their lives, and aided by frequent interior

ecstatic contemplation. Such holy men pure spiritual influences could approach. Radiating around an atmosphere of divine beneficence, they caused evil spirits to flee before them. Not only is it not possible for such to exist in their aura, but they cannot even remain in that of obsessed persons, if the thaumaturgist exercises his will, or even approaches them. This is MEDIATORSHIP, not *mediumship*. Such persons are temples in which dwells the spirit of the living God; but if the temple is defiled by the admission of an evil passion, thought or desire, the mediator falls into the sphere of sorcery. The door is opened; the pure spirits retire and the evil ones rush in. This is still mediatorship, evil as it is; the sorcerer, like the pure magician, forms his own aura and subjects to his will congenial inferior spirits.

But mediumship, as now understood and manifested, is a different thing. Circumstances, independent of his own volition, may, either at birth or subsequently, modify a person's aura, so that strange manifestations, physical or mental, diabolical or angelic, may take place. Such mediumship, as well as the above-mentioned mediatorship, has existed on earth since the first appearance here of living man. The former is the yielding of weak, mortal flesh to the control and suggestion of spirits and intelligences other than one's own immortal demon. It is literally *obsession* and *possession*; and mediums who pride themselves on being the faithful slaves of their "guides," and who repudiate with indignation the idea of "controlling the manifestations," could not very well deny the fact without inconsistency. This mediumship, whether beneficent or maleficent, is always *passive*. Happy are the pure in heart who repel unconsciously, by that very cleanness of their inner nature, the dark spirits of evil. For verily they have no other weapons of defense but that inborn goodness and purity. Mediumism, as practiced in our days, is a more undesirable gift than the robe of Nessus.

Physical mediumship depending upon passivity, its antidote suggests itself naturally; *let the medium cease being passive*. Spirits never control persons of positive character who are determined to resist all extraneous influences. The weak and feeble-minded whom they can make their victims they drive into vice. It is notorious that the best physical mediums are either sickly, or, sometimes, what is still worse, inclined to some abnormal vice or other.

"The tree is known by its fruits." Side by side with passive mediums appear active mediators. We designate them by this name for lack of a better one. The ancient witches and wizards, and those who had a "familiar spirit," generally made of their gifts a trade. Not so with the mediators, or hierophants. These men were guided merely by their own personal spirit, or divine soul, and availing themselves of the help of spirits but so far as these remain in the right path.

What we have said of mediums and the tendency of their mediumship is not based upon conjecture, but upon actual experience and observation. There is scarcely one phase of mediumship that we have not seen exemplified during the past twenty-five years in various countries. India, Thibet, Borneo, Siam, Egypt, Asia Minor, America (North and South) and other parts of the world, have each displayed to us its peculiar phase of mediumistic phenomena and magical power. Our varied experience has taught us two important truths, viz.: that for the exercise of the latter personal purity and the exercise of a trained and indomitable willpower are indispensable; and that spiritualists can never assure themselves of the genuineness of mediumistic manifestations, unless they occur in the light and under such reasonable test conditions as would make an attempted fraud instantly noticed.

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“Isis Unveiled”

Spiritualism

by H.P. Blavatsky

Those best prepared to appreciate occultism are the spiritualists, although, through prejudice, until now they have been the bitterest opponents to its introduction to public notice. Despite all foolish negations and denunciations, their phenomena are real. Despite, also, their own assertions they are wholly misunderstood by themselves. The totally insufficient theory of the constant agency of disembodied human spirits in their production has been the bane of the *Cause*. A thousand mortifying rebuffs have failed to open their reason or their intuition to the truth. Ignoring the teachings of the past, they have discovered no substitute. We offer them philosophical deductions instead of unverifiable hypothesis, scientific analysis and demonstration instead of indiscriminating faith. Occult philosophy gives them the means of meeting the reasonable requirements of science, and frees them from the humiliating necessity to accept the oracular teachings of "intelligences," which as a rule have less intelligence than a child at school. So based and so strengthened, modern phenomena would be in a position to command the attention and enforce the respect of those who carry with them public opinion. Without invoking such help, spiritualism must continue to vegetate, equally repulsed -- not without cause -- both by scientists and

theologians. In its modern aspect, it is neither a science, a religion, nor a philosophy.

Are we unjust; does any intelligent spiritualist complain that we have misstated the case? To what can he point us but a confusion of theories, a tangle of hypotheses mutually contradictory? Can he affirm that spiritualism, even with its thirty years of phenomena, has any defensible philosophy; nay, that there is anything like an established method that is generally accepted and followed by its recognized representatives?

And yet, there are many thoughtful, scholarly, earnest writers among the spiritualists, scattered the world over. There are men who, in addition to a scientific mental training and a reasoned faith in the phenomena *per se*, possess all the requisites of leaders of the movement. How is it then, that, except throwing off an isolated volume or so, or occasional contributions to journalism, they all refrain from taking any active part in the formation of a system of philosophy? This is from no lack of moral courage, as their writings well show. Nor because of indifference, for enthusiasm abounds, and they are sure of their facts. Nor is it from lack of capacity, because many are men of mark, the peers of our best minds. It is simply for the reason that, almost without exception, they are bewildered by the contradictions they encounter, and wait for tentative hypotheses to be verified by further experience. Doubtless this is the part of wisdom. It is that adopted by Newton, who, with the heroism of an honest, unselfish heart, withheld for seventeen years the promulgation of his theory of gravitation, only because he had not verified it to his own satisfaction.

Spiritualism, whose aspect is rather that of aggression than of defense, has tended towards iconoclasm, and so far has

done well. But, in pulling down, it does not rebuild. Every really substantial truth it erects is soon buried under an avalanche of chimeras, until all are in one confused ruin. At every step of advance, at the acquisition of every new vantage-ground of FACT, some cataclysm, either in the shape of fraud and exposure, or of premeditated treachery, occurs, and throws the spiritualists back powerless because they *cannot* and their invisible friends *will* not (or perchance can, less than themselves) make good their claims. Their fatal weakness is that they have but *one* theory to offer in explanation of their challenged facts -- the agency of *human disembodied spirits*, and the medium's complete subjection to them. They will attack those who differ in views with a vehemence only warranted by a better cause, they will regard every argument contradicting their theory as an imputation upon their common sense and powers of observation; and they will positively refuse even to argue the question.

How, then, can spiritualism be ever elevated to the distinction of a science? This, as Professor Tyndall shows, includes three absolutely necessary elements; observation of facts; induction of laws from these facts; and verification of those laws by constant practical experience. What experienced observer will maintain that spiritualism presents either one of these three elements? The medium is not uniformly surrounded by such test conditions that we may be sure of the facts; the inductions from the supposed facts are unwarranted in the absence of such verification; and, as a corollary, there has been no sufficient verification of these hypotheses by experience. In short, the primary element of accuracy has, as a rule, been lacking.

That we may not be charged with desire to misrepresent the position of spiritualism, at the date of this present writing, or accused of withholding credit for advances actually

made, we will cite a few passages from the London *Spiritualist* of March 2, 1877. At the fortnightly meeting, held February 19, a debate occurred upon the subject of "Ancient Thought and Modern Spiritualism." Some of the most intelligent Spiritualists of England participated. Among these was Mr. W. Stainton Moses, M. A., who has recently given some attention to the relation between ancient and modern phenomena. He said: "Popular spiritualism is not scientific; it does very little in the way of scientific verification. Moreover, exoteric spiritualism is, to a large extent, devoted to presumed communication with personal friends, or to the gratification of curiosity, or the mere evolution of marvels. The truly esoteric science of spiritualism is very rare, and not more rare than valuable. To it we must look for the origination of knowledge which may be developed exoterically. We proceed too much on the lines of the physicists; our tests are crude, and often illusory; we know too little of the Protean power of spirit. Here the ancients were far ahead of us, and can teach us much. We have not introduced any certainty into the conditions -- a necessary prerequisite for true scientific experiment. This is largely owing to the fact that our circles are constructed on no principle. We have not even mastered the elementary truths which the ancients knew and acted on, *e.g.*, the isolation of mediums. We have been so occupied with wonder-hunting that we have hardly tabulated the phenomena, or propounded one theory to account for the production of the simplest of them. We have never faced the question: What is the intelligence? This is the great blot, the most frequent source of error, and here we might learn with advantage from the ancients. There is the strongest disinclination among spiritualists to admit the possibility of the truth of occultism. In this respect they are as hard to convince as is the outer world of spiritualism. Spiritualists start with a fallacy, *viz.*; that all phenomena are caused by the action of departed human

spirits; *they have not looked into the powers of the human spirit: they do not know the extent to which spirit acts, how far it reaches, what it underlies."*

Our position could not be better defined.

Self-complacency is the most serious obstacle to the enlightenment of the modern spiritualist. His thirty years' experience with the phenomena seem to him sufficient to have established intermundane intercourse upon an unassailable basis. His thirty years have not only brought to him the conviction that the dead communicate and thus prove the spirit's immortality, but also settled in his mind an idea that little or nothing can be learned of the other world, except through mediums.

For the spiritualists, the records of the past either do not exist, or if they are familiar with its garnered treasures, they regard them as having no bearing upon their own experiences. And yet, the problems which so vex them, were solved thousands of years ago by the theurgists, who have left the keys to those who will search for them in the proper spirit and with knowledge. Is it possible that nature has changed her work, and that we are encountering different spirits and different laws from those of old? Or can any spiritualist imagine that he knows more, or even as much about mediumistic phenomena or the nature of various spirits, as a priest-caste who spent their lives in theurgical practice, which had been known and studied for countless centuries? If the spiritualists have their phenomena under test-conditions, so had the old theurgists, whose records, moreover, show that they could produce and vary them at will. The day when this fact shall be recognized, and profitless speculations of modern investigators shall give place to patient study of the works

of the theurgists, will mark the dawn of new and important discoveries in the field of psychology.

When the possible nature of the manifesting intelligences, which science believes to be "psychic force," and spiritualists the identical spirits of the dead, is better known, then will academicians and believers turn to the old philosophers for information.

We are forced to contradict, point-blank, the assertion that "the marvellous wonders of the present day, which belong to so-called modern spiritualism, are identical in character with the experiences of the patriarchs and prophets of old." They are identical only so far that the same forces and occult powers of nature produce them. But though these powers and forces may be, and most assuredly are, all directed by unseen intelligences, the latter differ more in essence, character and purpose than mankind itself, composed, as it now stands, of white, black, brown, red, and yellow men, and numbering saints and criminals, geniuses and idiots. The writer may avail himself of the services of a tame orang-outang or a South Sea islander; but the fact alone that he has a servant makes neither the latter nor himself identical with Aristotle and Alexander.

Now, except the story of Saul and Samuel, there is not a case instanced in the *Bible* of the "evocation of the dead." As to being lawful, the assertion is contradicted by every prophet. Nowhere through the *Old Testament*, nor in Homer, nor Virgil is communion with the dead termed otherwise than necromancy. One of the greatest reasons for it was the doctrine of the ancients, that no soul from the "abode of the blessed" will return to earth, unless, indeed, upon rare occasions its apparition might be required to accomplish some great object in view, and so bring benefit upon humanity. In this latter instance the "soul" had no

need to be *evoked*. It sent its portentous message either by an evanescent *simulacrum* of itself, or through *messengers*, who could appear in *material* form, and personate faithfully the departed. The souls that could so easily be invoked were deemed neither safe nor useful to communicate with. They were the souls, or *larvae* rather, from the infernal regions of the limbo -- the *sheol*, the region known by the kabalists as the eighth sphere.

The only standard within the reach of spiritualists and present-day mediums by which they can *try* the spirits, is to judge, 1, by their actions and speech; 2, by their readiness to manifest themselves; and 3, whether the object in view is worthy of the apparition of a "*disembodied* spirit," or can excuse any one for disturbing the *dead*. Saul was on the eve of destruction, himself and his sons, yet Samuel inquired of him: "Why hast thou *disquieted* me, to bring me up?" But the "intelligences" that visit the circle-rooms come at the beck of every trifler who would while away a tedious hour. And this word "*up*" from the spirit of a prophet whose abode ought certainly to be in heaven, is very suggestive in itself to a Christian who locates paradise and hell at two opposite points.

NOTE.--The volume and page references to *Isis Unveiled*, from which the foregoing chapter is compiled, are, in order of the excerpts, as follows:-- Volume II, 636, 637, 638; volume I, 334, 335, 492, 493.

“Isis Unveiled”

Spirits of Various Kinds

by H.P. Blavatsky

From the moment when the foetal embryo is formed until the old man, gasping his last, drops into the grave, neither the beginning nor the end is understood by scholastic science; all before us is a blank, all after us chaos. For it there is no evidence as to the relations between spirit, soul, and body, either before or after death. The mere life-principle itself presents an unsolvable enigma, upon the study of which materialism has vainly exhausted its intellectual powers. In the presence of a corpse the skeptical physiologist stands dumb when asked by his pupil whence came the former tenant of that empty box, and whither it has gone. The pupil must either, like his master, rest satisfied with the explanation that protoplasm made the man, and force vitalized and will now consume his body, or he must go outside the walls of his college and the books of its library to find an explanation of the mystery.

Why should there be an attraction between the molecules of matter and none between those of spirit? By whatsoever name the physicists may call the energizing principle in matter is of no account; it is a subtile something apart from the matter itself, and, as it escapes their detection, it must be something besides matter. If the law of attraction is admitted as governing the one, why should it be excluded from influencing the other? Leaving logic to answer, we

turn to the common experience of mankind, and there find a mass of testimony corroborative of the immortality of the soul, if we judge but from analogies. But we have more than that -- we have the unimpeachable testimony of thousands upon thousands, that there is a regular science of the soul, which, notwithstanding that it is now denied the right of a place among other sciences, *is* a science. This science, by penetrating the arcana of nature far deeper than our modern philosophy ever dreamed possible, teaches us how to force the *invisible* to become visible; the existence of elementary spirits; the nature and magical properties of the astral light; the power of living men to bring themselves into communication with the former through the latter.

The existence of spirit in the common mediator, the ether, is denied by materialism; while theology makes of it a personal god. Every organized thing in this world, visible as well as invisible, has an element appropriate to itself. The fish lives and breathes in the water; the plant consumes carbonic acid, which for animals and men produces death; some beings are fitted for rarefied strata of air, others exist only in the densest. Life, to some, is dependent on sunlight, to others, upon darkness; and so the wise economy of nature adapts to each existing condition some living form. These analogies warrant the conclusion that, not only is there no unoccupied portion of universal nature, but also that for each thing that has life, special conditions are furnished, and, being furnished, they are necessary. Now, assuming that there is an invisible side to the universe, the fixed habit of nature warrants the conclusion that this half is occupied, like the other half; and that each group of its occupants is supplied with the indispensable conditions of existence. It is as illogical to imagine that identical conditions are furnished to all, as it would be to maintain such a theory respecting the inhabitants of the domain of visible nature.

To say that all spirits are alike, or fitted to the same atmosphere, or possessed of like powers, or governed by the same attractions -- electric, magnetic, odic, astral, it matters not which -- is as absurd as though one should say that all planets have the same nature, or that all animals are amphibious, or all men can be nourished on the same food. It accords with reason to suppose that the grossest natures among the spirits will sink to the lowest depths of the spiritual atmosphere -- in other words, be found nearest to the earth. Inversely, the purest would be farthest away. In what, were we to coin a word, we should call the *Psychomatics* of Occultism, it is as unwarrantable to assume that either of these grades of spirits can occupy the place, or subsist in the conditions, of the other, as in hydraulics it would be to expect that two liquids of different densities could exchange their markings on the scale of Beaume's hydrometer.

Whether or not the men of science are willing to concede the correctness of the Hermetic theory of the physical evolution of man from higher and more spiritual natures, they themselves show us how the race has progressed from the lowest observed point to its present development. And, as all nature seems to be made up of analogies, is it unreasonable to affirm that the same progressive development of individual forms has prevailed among the inhabitants of the *unseen* universe? If such marvellous effects have been caused by evolution upon our little insignificant planet, producing reasoning and intuitive men from some higher type of the ape family, why suppose that the boundless realms of space are inhabited only by disembodied *angelic* forms? Why not give place in that vast domain to the spiritual duplicates of these hairy, long-armed and half-reasoning ancestors, their predecessors, and all their successors, down to our time? Of course, the spiritual parts of such primeval members of the human

family would be as uncouth and undeveloped as were their physical bodies. While they made no attempt to calculate the duration of the "grand cycle," the Hermetic philosophers yet maintained that, according to the cyclic law, the living human race must inevitably and collectively return one day to that point of departure, where man was first clothed with "coats of skin;" or, to express it more clearly, the human race must, in accordance with the law of evolution, be finally *physically* spiritualized.

Lowest in the scale of being are those invisible creatures called by the kabalist the "elementary." There are three distinct classes of these. The highest, in intelligence and cunning, are the so-called terrestrial spirits. They are the *larvae*, or shadows of those who have lived on earth, have refused all spiritual light, remained and died deeply immersed in the mire of matter, and from whose sinful souls the immortal spirit has gradually separated. The second class is composed of the invisible antitypes of the men *to be* born. No form can come into objective existence -- from the highest to the lowest -- before the abstract ideal of this form -- or, as Aristotle would call it, the *privation* of this form -- is called forth. Before an artist paints a picture every feature of it exists already in his imagination; to have enabled us to discern a watch, this particular watch must have existed in its abstract form in the watchmaker's mind. So with future men.

Only it must not be understood that this *thought* creates matter. No; it creates but the design for the future form; the matter which serves to make this design having always been in existence, and having been prepared to form a human body, through a series of progressive transformations, as the result of evolution. Forms pass; ideas that created them and the material which gave them objectiveness, remain. These models, as yet devoid of

immortal spirits, are "elementals," -- properly speaking, *psychic embryos* -- which, when their time arrives, die out of the invisible world, and are born into this visible one as human infants, receiving in *transitu* that divine breath called spirit which completes the perfect man. This class cannot communicate objectively with men.

The third class are the "elementals" proper, which never evolve into human beings, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature-spirits, or cosmic agents of nature, each being confined to its own element and never transgressing the bounds of others. These are what Tertullian called "the princes of the powers of the air."

This class is believed to possess but one of the three attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, in a distinguishing degree, of the element to which they belong and also of the ether. They are a combination of sublimated matter and a rudimental mind. Some are changeless, but still have no separate individuality, acting collectively, so to say. Others, of certain elements and species, change form under a fixed law which kabalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognized by the inner, or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the "human elementary." More than this; they can so condense it as to make to themselves tangible bodies, which by their Protean powers they can cause to

assume such likeness as they choose, by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitter should be thinking at the moment of the one represented. His image may have faded many years before. The mind receives indelible impressions even from chance acquaintance or persons encountered but once. As a few seconds exposure of the sensitized photograph plate is all that is requisite to preserve indefinitely the image of the sitter, so it is with the mind.

Though spiritualists discredit them ever so much, these nature-spirits are realities. The Christians call them "devils," "imps of Satan," and like characteristic names. They are nothing of the kind, but simply creatures of ethereal matter, irresponsible, and neither good nor bad, unless influenced by a superior intelligence.

What should sensible spiritualists think of the character of *angel* guides, who after monopolizing, perhaps for years, a poor medium's time, health and means, suddenly abandons him when he most needs their help? None but creatures *without soul or conscience* would be guilty of such injustice. Conditions? -- mere sophistry. What sort of spirits must they be who would not summon if necessary an army of spirit-friends (if such there be) to snatch the innocent medium from the pit dug for his feet? Such things happened in the olden time, such may happen now. *There were apparitions before modern spiritualism, and phenomena like ours in every previous age.* If modern manifestations are a reality and palpable facts, so must have been the so-called "miracles" and thaumaturgic exploits of old; or if the latter are but fictions of superstition, so must be the former, for they rest on no better testimony.

But, in this daily-increasing torrent of occult phenomena that rushes from one end of the globe to the other, though two-thirds of the manifestations are proved spurious, what of those which are proved genuine without doubt or cavil? Among these may be found communications coming through non-professional as well as professional mediums, which are sublime and divinely grand. Who are those spirits, what those powers or intelligences which are evidently *outside* of the medium proper and entities *per se*? These *intelligences* deserve the appellation; and they differ as widely from the generality of spooks and goblins that hover around the cabinets for physical manifestations, as day from night.

Be it however a "spirit of health or goblin damn'd" it is of little consequence; for if it be once proved that its organism is not solid matter, then it must be and is a "spirit," an apparition, a *breath*. It is an intelligence which acts outside our organisms, and therefore must belong to some existing even though unseen race of beings. But what is it? What is this something which thinks and even speaks but yet is not human; that is impalpable and yet not a disembodied spirit; that simulates affection, passion, remorse, fear, joy, but yet feels neither? What is this canting creature which rejoices in cheating the truthful inquirer and mocking at sacred human feeling? For, if not Mr. Crookes's Katie King, other similar creatures have done all these. Who can fathom the mystery? The true psychologist alone. And where should he go for his text-books but to the neglected alcoves of libraries where the works of despised hermetists and theurgists have been gathering dust these many years.

Skeptics, and even skeptical spiritualists, have often unjustly accused mediums of fraud, when denied what they consider their inalienable right to test the spirits. But where there is one such case, there are fifty in which spiritualists

have permitted themselves to be practiced upon by tricksters, while they neglected to appreciate genuine manifestations procured for them by their mediums. Ignorant of the laws of mediumship, such do not know that when an honest medium is once taken possession of by spirits, whether disembodied or elemental, he is no longer his own master. He cannot control the actions of the spirits, nor even his own. They make him a puppet to dance at their pleasure while they pull the wires behind the scenes. The false medium may seem entranced, and yet be playing tricks all the while; while the real medium may appear to be in full possession of his senses, when in fact he is far away, and his body is animated by his "Indian guide," or "control." Or, he may be entranced in his cabinet, while his astral body (double) or *doppelganger*, is walking about the room, moved by another intelligence.

Far from us be the thought of casting an unjust slur on physical mediums. Harassed by various intelligences, reduced by their overpowering influence -- which their weak and nervous natures are unable to shake off -- to a morbid state, which at last becomes chronic, they are impeded by these "influences" from undertaking other occupation. They become mentally and physically unfit for any other. Who can judge them harshly when, driven to the last extremity, they are constrained to accept mediumship as a business? And heaven knows whether the calling is one to be envied by any one! It is not mediums, real *true*, and genuine mediums that we would ever blame, but their patrons, the spiritualists. The ancients, unlike ourselves, could "try" the spirits and discern the difference between the good and evil ones, the human and the elemental. They also knew that unregulated spirit intercourse brought ruin upon the individual and disaster to the community.

This view of mediumship may be novel and perhaps repugnant to many modern spiritualists; but still it is the view taught in the ancient philosophy, and supported by the experience of mankind from time immemorial.

We are far from believing that all the spirits that communicate at circles are of the classes called "Elemental" and "Elementary." Many -- among those who control the medium subjectively to speak, write, and otherwise act in various ways -- are human, disembodied spirits. Whether the majority of such spirits are good or *bad*, largely depends on the private morality of the medium, much on the circle present, and a great deal on the intensity and object of their purpose. But in any case, human spirits can *never* materialize themselves *in propria persona*.

The recognized laws of physical science account for but a few of the more objective of the so-called spiritual phenomena. While proving the reality of certain visible effects of an unknown force, they have not thus far enabled scientists to control at will even this portion of the phenomena. The truth is that the professors have not yet discovered the necessary conditions of their occurrence. They must go as deeply into the study of the triple nature of man -- physiological, psychological, and *divine* -- as did their predecessors, the magicians, theurgists, and thaumaturgists of old.

NOTE.--The volume and page references to *Isis Unveiled*, from which the foregoing chapter is compiled, are, in the order of the excerpts, as follows:-- Volume I, 336, 340, 341, 343, 344, 295, 296, 310, 311, 325, 53, 54, 360, 488-9, 490, 67.

“Isis Unveiled”

Magical Phenomena -- Modern and Ancient

by **H.P. Blavatsky**

Science is daily and rapidly moving toward the great discoveries in chemistry and physics, organology, and anthropology. Learned men ought to be free from preconceptions and prejudices of every kind; yet, although thought and opinion are now free, scientists are still the same men as of old. An Utopian dreamer is he who thinks that man ever changes with the evolution and development of new ideas. The soil may be well fertilized and made to yield with every year a greater and better variety of fruit; but, dig a little deeper than the stratum required for the crop, and the same earth will be found in the subsoil as was there before the first furrow was turned.

For many years we have watched the development and growth of that apple of discord -- MODERN SPIRITUALISM. Familiar with its literature both in Europe and America, we have closely and eagerly witnessed its interminable controversies and compared its contradictory hypotheses. Many educated men and women -- heterodox spiritualists, of course -- have tried to fathom the Protean phenomena. The only result was that they came to the following conclusion: whatever may be the reason of these constant failures -- whether such are to be laid at the door of the investigators themselves, or of the secret Force at work -- it

is at least proved that, in proportion as the psychological manifestations increase in frequency and variety, the darkness surrounding their origin becomes more impenetrable.

Many years of wandering among "heathen" and "Christian" magicians, occultists, mesmerizers, and the *tutti quanti* of white and black art, ought to be sufficient, we think, to give us a certain right to feel competent to take a practical view of this doubted and very complicated question. We have associated with the fakirs, the holy men of India, and seen them when in intercourse with the *Pitris*. We have watched the proceedings and *modus operandi* of the howling and dancing dervishes; held friendly communications with the marabouts of European and Asiatic Turkey; and the serpent-charmers of Damascus and Benares have but few secrets that we have not had the fortune to study. Therefore, when scientists who have never had an opportunity of living among these oriental jugglers and can judge at the best but superficially, tell us that there is naught in their performances but mere tricks of prestidigitation, we cannot help feeling a profound regret for such hasty conclusions. That such pretentious claims should be made to a thorough analysis of the powers of nature, and at the same time such unpardonable neglect displayed of questions of purely physiological and psychological character, and astounding phenomena rejected without either examination or appeal, is an exhibition of inconsistency, strongly savoring of timidity, if not of moral obliquity.

Learned investigators, all very skeptical as to spirits in general and "departed human spirits" in particular, during the last twenty years have taxed their brains to invent new names for an old thing. Thus, with Mr. Crookes and Sergeant Cox, it is the "psychic force." Professor Thury of Geneva calls it the "psychode" or *ecten* force; Professor

Balfour Stewart, the "electro-biological power;" Faraday, the "great master of experimental philosophy in physics," but apparently a novice in psychology, superciliously termed it an "unconscious muscular action," an "unconscious cerebration," and what not? Sir William Hamilton, a "latent thought," Dr. Carpenter, "the ideomotor principle," etc., etc. So many scientists -- so many names.

The psychic and ectenic forces, the "ideo-motor" and "electro-biological powers;" "latent thought" and even "unconscious cerebration" theories can be condensed in two words: the kabalistic ASTRAL LIGHT. The disputants are battling about mere words. Call the phenomena force, energy, electricity or magnetism, will, or spirit-power, it will ever be the partial manifestation of the *soul*, whether disembodied or imprisoned for a while in its body -- of a portion of that intelligent, omnipotent, and individual WILL, pervading all nature, and known, through the insufficiency of human language to correctly express psychological images, as -- GOD.

There are two kinds of seership -- that of the soul and that of the spirit. The seership of the ancient Pythoness, or of the modern mesmerized subject, vary but in the artificial modes adopted to induce the state of clairvoyance. But, as the visions of both depend upon the greater or less acuteness of the senses of the astral body, they differ very widely from the perfect, omniscient spiritual state; for, at best, the subject can get but glimpses of truth, through the veil which physical nature interposes. The astral principle, or mind, is the sentient soul, inseparable from our physical brain, which it holds in subjection, and is in its turn equally trammelled by it. This is the *ego*, the intellectual life-principle of man, his conscious entity. While it is yet *within* the material body, the clearness and correctness of its

spiritual visions depend on its more or less intimate relation with its higher Principle. When this relation is such as to allow the most ethereal portions of the soul-essence to act independently of its grosser particles and of the brain, it can unerringly comprehend what it sees; then only is it the pure, rational, *supersentient* soul. That state is known in India as the *Samaddi*; it is the highest condition of spirituality known to man on earth. The Hindu terms *Pranayama*, *Pratyahara*, and *Dharana*, all relate to different psychological states, and show how much more the Sanskrit is adapted to the clear elucidation of the phenomena that are encountered by those who study this branch of psychological science, than the tongues of modern peoples, whose experiences have not yet necessitated the invention of such descriptive terms.

When the body is in the state of *Dharana* --a total catalepsy of the physical frame, the soul of the clairvoyant may liberate itself, and perceive things subjectively. And yet, as the sentient principle of the brain is alive and active, these pictures of the past, present, and future will be tintured with the terrestrial perceptions of the objective world; the physical *memory* and *fancy* will be in the way of clear vision. But the seer-adept knows how to suspend the mechanical action of the brain. His visions will be as clear as truth itself, uncolored and undistorted, whereas, the clairvoyant, unable to control the vibrations of the astral waves, will perceive but more or less broken images through the medium of the brain. The seer can never take flickering shadows for realities, for his memory being as completely subjected to his will as the rest of the body, he receives impressions directly from his spirit. Between his subjective and his objective selves there are no obstructive mediums. This is the real spiritual seership, in which, according to an expression of Plato, the soul is raised above all inferior good, when we reach "that which is supreme,

which is *simple, pure and unchangeable, without form, color, or human qualities*: the God -- *our Nous*."

This is the state which such seers as Plotinus and Apollonius termed "Union to the Deity;" which the ancient *yogins* called *Isvara*, and the modern call "Samaddi;" but this state is as far above modern clairvoyance as the stars above glow-worms.

In those visions there is as little to be attributed to hallucination as in the glimpses which the scientist, by the help of his optical instrument, gets into the microscopic world. A man cannot perceive, touch, and converse with pure spirit through any of his bodily senses. Only spirit alone can talk to and see spirit; and even our astral soul, the *Doppelganger*, is too gross, too much tainted yet with earthly matter to trust entirely to its perceptions and insinuations.

How dangerous may often become *untrained* mediumship, and how thoroughly it was understood and provided against by the ancient sages, is perfectly exemplified in the case of Socrates. The old Grecian philosopher was a "medium"; hence, he had never been initiated into the Mysteries; for such was the rigorous law. But he had his "familiar spirit" as they call it, his *daimonium*; and this invisible counsellor became the cause of his death. It is generally believed that if he was not initiated into the Mysteries it was because he himself neglected to become so. But the *Secret Records* teach us that it was because he could not be admitted to participate in the sacred rites, and precisely, as we state, on account of his mediumship. There was a law against the admission not only of such as were convicted of deliberate *witchcraft*, but even of those who were known to have "a familiar spirit." The law was just and logical, because a genuine medium is more or less irresponsible; and the

eccentricities of Socrates are thus accounted for in some degree. A medium must be *passive*; and if a firm believer in his "spirit-guide" he will allow himself to be ruled by the latter, not by the rules of the sanctuary. A *medium* of olden times, like the modern "medium" was subject to be *entranced* at the will and pleasure of the "power" which *controlled* him; therefore he could not well have been entrusted with the awful secrets of the final initiation, "never to be revealed under the penalty of death." The old sage, in unguarded moments of "spiritual inspiration," revealed that which he had never learned; and was therefore put to death as an atheist.

How then, with such an instance as that of Socrates, in relation to the visions and spiritual wonders at the epoptai, of the Inner Temple, can any one assert that these seers, theurgists, and thaumaturgists were all "spirit-mediums?"

Neither Pythagoras, Plato, nor any of the later more important Neo-platonists, nor Apollonius of Tyana, were ever mediums; for in such case they would not have been admitted to the Mysteries at all. Apart from natural "mediumship" there has existed, from the beginning of time, a mysterious science, discussed by many, but known only to a few.

The use of it is a longing toward our only true and real home -- the after-life, and a desire to cling more closely to our parent spirit; abuse of it is sorcery, witchcraft, *black* magic. Between the two is placed natural "mediumship;" a soul clothed with imperfect matter, a ready agent for either the one or the other, and utterly dependent on its surroundings of life, constitutional heredity -- physical as well as mental -- and on the nature of the "spirits" it attracts around itself. A blessing or a curse, as fate will have it, unless the medium is purified of earthly dross.

The reason why in every age so little has been generally known of the mysteries of initiation, is twofold. The first has already been explained by more than one author, and lies in the terrible penalty following the least indiscretion. The second, is the superhuman difficulties and even dangers which the daring candidate of old had to encounter, and either conquer, or die in the attempt, when, what is still worse, he did not lose his reason. There was no real danger to him whose mind had become thoroughly spiritualized, and so prepared for every terrific sight. He who fully recognized the power of his immortal spirit, and never doubted for one moment its omnipotent protection, had naught to fear. But woe to the candidate in whom the slightest physical fear -- sickly child of matter -- made him lose sight and faith in his own invulnerability. He who was not wholly confident of his moral fitness to accept the burden of these tremendous secrets was doomed.

The philosophers, and especially those who were initiated into the Mysteries, held that the astral soul is the impalpable duplicate of the gross external form which we call body. It is the *perisprit* of the Kardecists and the *spirit-form* of the spiritualists. Above this internal duplicate, and illuminating it as the warm ray of the sun illuminates the earth, fructifying the germ and calling out to spiritual vivification the latent qualities dormant in it, hovers the divine spirit. The astral *perisprit* is contained and confined within the physical body as ether in a bottle, or magnetism in magnetized iron. It is a centre and engine of force, fed from the universal supply of force, and moved by the same general laws which pervade all nature and produce all cosmical phenomena. Its inherent activity causes the incessant physical operations of the animal organism and ultimately results in the destruction of the latter by over-use and its own escape. It is the prisoner, not the voluntary tenant, of the body. It has an attraction so powerful to the

external universal force, that after wearing out its casing it finally escapes to it. The stronger, grosser, more material its encasing body, the longer is the term of its imprisonment. Some persons are born with organizations so exceptional, that the door which shuts other people in from communication with the world of the astral light, can be easily unbarred and opened, and their souls can look into, or even pass into that world, and return again. Those who do this consciously, and at will, are termed magicians, hierophants, seers, adepts; those who are made to do it, either through the fluid of the mesmerizer or of "spirits," are "mediums."

Prophecies are delivered in two ways -- consciously, by magicians who are able to look into the astral light; and unconsciously, by those who act under what is called inspiration. To the latter class belonged and belong the Biblical prophets and the modern trance-speakers.

There are two kinds of magnetization; the first is purely *animal*, the other transcendent, and depending on the will and knowledge of the mesmerizer, as well as on the degree of spirituality of the subject, and his capacity to receive the impressions of the astral light. But now it is next to ascertain that clairvoyance depends a great deal more on the former than on the latter. To the power of an adept, the most *positive* subject will have to submit. If his sight is ably directed by the mesmerizer, magician, or spirit, the light must yield up its most secret records to our scrutiny; for, if it is a book which is ever closed to those "who see and do not perceive," on the other hand it is ever opened for one who *wills* to see it opened. It keeps an unmutated record of all that was, that is, or ever will be. The minutest acts of our lives are imprinted on it, and even our thoughts rest photographed on its eternal tablets. It is the book which we see opened by the angel in the *Revelation*, "which is the

Book of life, and out of which the dead are judged according to their works." It is, in short, the MEMORY OF GOD!

It is on the indestructible tablets of the astral light that is stamped the impression of every thought we think, and every act we perform; and that future events -- effects of long-forgotten causes -- are already delineated as a vivid picture for the eye of the seer and the prophet to follow. Memory -- the despair of the materialist, the enigma of the psychologist, the sphinx of science -- is to the student of old philosophies merely a name to express that power which man unconsciously exerts, and shares with many of the inferior animals -- to look with inner sight into the astral light, and there behold the images of past sensations and incidents. Instead of searching the cerebral ganglia for "micrographs of the living and the dead, of scenes that we have visited, of incidents in which we have borne a part," they went to the vast repository where the records of every man's life as well as every pulsation of the visible cosmos are stored up for all Eternity!

That flash of memory which is traditionally supposed to show a drowning man every long-forgotten scene of his mortal life -- as the landscape is revealed to the traveller by intermittent flashes of lightning -- is simply the sudden glimpse which the struggling soul gets into the silent galleries where his history is depicted in imperishable colors.

Dreams, forebodings, prescience, prognostications and presentiments are impressions left by our astral spirit on our brain, which receives them more or less distinctly, according to the proportion of blood with which it is supplied during the hours of sleep. The more the body is

exhausted, the freer is the spiritual man, and the more vivid the impressions of our soul's memory.

No man, however gross and material he may be, can avoid leading a double existence; one in the visible universe, the other in the invisible. The life-principle which animates his physical frame is chiefly in the astral body; and while the more animal portions of him rest, the more spiritual ones know neither limits nor obstacles. If we study Plato and the philosophers of old, we may readily perceive that while the "*irrational* soul," by which Plato meant our astral body, or the more ethereal representation of ourselves, can have at best only a more or less prolonged continuity of existence beyond the grave; the divine spirit -- wrongly termed *soul*, by the Church -- is immortal by its very essence.

If the life-principle is something apart from the astral spirit and in no way connected with it, why is it that the intensity of the clairvoyant powers depends so much on the bodily prostration of the subject? The deeper the trance, the less signs of life the body shows, the clearer become the spiritual perceptions, and the more powerful are the soul's visions. The soul, disburdened of the bodily senses, shows activity of power in a far greater degree of intensity than it can in a strong, healthy body.

But though during its brief sojourn on earth our soul may be assimilated to a light hidden under a bushel, it still shines more or less bright and attracts to itself the influences of kindred spirits; and when a thought of good or evil import is begotten in our brain, it draws to it *impulses* of like nature as irresistibly as the magnet attracts iron filings. This attraction is also proportionate to the intensity with which the thought-impulse makes itself felt in the ether; and so it will be understood how one man may impress himself upon his own epoch so forcibly, that the

influence may be carried -- through the ever-interchanging currents of energy between the two worlds, the visible and the invisible -- from one succeeding age to another, until it affects a large portion of mankind.

The medium is but an ordinary person who is magnetized by influx from the astral light. The intensity and permanency of mediumistic power is in proportion to the saturation of the medium with the magnetic or astral force. This condition of saturation may be congenital, or brought about in any one of these ways:-- by the mesmeric process; by spirit-agency; or by self-will. As to the process of self-saturation, the ecstatic so enormously reinforces his willpower, as to draw into himself, as into a vortex, the potencies resident in the astral light to supplement his own natural store.

It is in the denial of the boundless and endless Entity, possessor of that invisible Will which we for lack of a better term, call GOD, that lies the powerlessness of every materialistic science to explain the occult phenomena. It is in the rejection *a priori* of everything which might force them to cross the boundary of exact science and step into the domain of psychological, or, if we prefer, metaphysical physiology, that we find the secret cause of their discomfiture by the manifestations, and their absurd theories to account for them. It is easier by far to deny the reality of such manifestations from a secure distance, than find for them a proper place among the classes of natural phenomena accepted by exact science. And how can they, since all such phenomena pertain to psychology, and the latter, with its occult and mysterious powers, is a *terra incognita* for modern science.

The highest visions, the most *truthful*, are produced, not through *natural* ecstasies or "mediums," as it is sometimes

erroneously asserted, but through a regular discipline of gradual initiations and development of psychical powers.

The AUM contains the evocation of the Vedic triad. It is the trinity of man himself, on his way to become immortal through the solemn union of his inner triune SELF -- the exterior, gross body, the husk not even being taken into consideration in this human trinity. Ceres-Demeter and her earthly wanderings in search of her daughter are the euhemerized descriptions of one of the most metaphysico-psychological subjects ever treated of by human mind. It is a mask for the transcendent narrative of the initiated seers; the celestial vision of the freed soul of the initiate of the last hour describing the process by which the soul that has not yet been incarnated descends for the first time into matter. The Lesser Mysteries signify *occultly* the condition of the unpurified soul invested with an earthly body, and enveloped in a material and physical nature. The body is the sepulchre, the prison of the soul. The astral soul is placed between matter (body) and the highest intellect (its immortal spirit or *nous*). Which of these two will conquer? The result of the battle of life lies between the triad. It is a question of a few years of physical enjoyment on earth and -- if it has begotten abuse -- of the dissolution of the earthly body being followed by death of the astral body, which is thus prevented from being united with the highest spirit of the triad, which alone confers on us individual immortality; or, on the other hand, of becoming immortal mystae; initiated before death of the body into the divine truths of the after-life. Demi-gods below, and GODS above.

"In ancient India, the mystery of the triad, known but to the initiated, could not, under the penalty of death, be revealed to the vulgar," says Vrihaspati.

Neither could it in the ancient Grecian and Samothracian Mysteries. *Nor can it be now.* It is in the hands of the adepts, and must remain a mystery to the world so long as the materialistic savant regards it as an undemonstrated fallacy, an insane hallucination, and the dogmatic theologian, a snare of the Evil One.

Subjective communication with the human, god-like spirits of those who have preceded us to the silent land of bliss, is in India divided into three categories. Under the spiritual training of a guru the neophyte begins to *feel* them. Were he not under the immediate guidance of an adept, he would be controlled by the invisibles, and utterly at their mercy, for among these subjective influences he is unable to discern the good from the bad. Happy the sensitive who is sure of the purity of his spiritual atmosphere! But the guru's influence is there; it is the most powerful shield against the intrusion of the *bhutna* into the atmosphere of the neophyte.

By those who have followed us thus far, it will naturally be asked, to what practical issue this book tends; much has been said about magic and its potentiality, much of the immense antiquity of its practice. Do we wish to affirm that the occult sciences ought to be studied and practiced throughout the world? Would we replace modern spiritualism with the ancient magic? Neither; the substitution could not be made, nor the study universally prosecuted, without incurring the risk of enormous public dangers. A sorcerer is a public enemy, and mesmerism (2) may most readily be turned into the worst of sorceries.

We would have neither scientists, theologians, nor spiritualists turn practical magicians, but all to realize that there was true science, profound religion, and genuine phenomena before this modern era. We would that all who have a voice in the education of the masses should first

know and then *teach* that the safest guides to human happiness and enlightenment are those writings which have descended to us from the remotest antiquity; and that nobler spiritual aspirations and a higher average morality prevail in the countries where the people take their precepts as the rule of their lives. We would have all to realize that magical, *i.e.*, spiritual powers exist in every man, and those few to practice them who feel called to teach, and are ready to pay the price of discipline and self-conquest which their development exacts.

Besides, there are many good reasons why the study of magic, except in its broad philosophy, is nearly impracticable in Europe and America. Magic being what it is, the most difficult of all sciences to learn experimentally -- its acquisition is practically beyond the reach of the majority of white-skinned people; and that, whether their effort is made at home or in the East. Probably not more than one man in a million of European blood is fitted -- either physically, morally, or psychologically, -- to become a practical magician, and not one in ten millions would be found endowed with all these three qualifications as required for the work. To become a neophyte, one must be ready to devote himself heart and soul to the study of mystic sciences. Magic -- most imperative of mistresses -- brooks no rival. Unlike other sciences, a theoretical knowledge of formulae without mental capacities or soul powers, is utterly useless in magic. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until facts have vanquished cold human sophistry.

NOTE.--The volume and page references to *Isis Unveiled*, from which the foregoing chapter is compiled, are, in the order of the excerpts, as follows: I, 40, 43, 55, 58; II, 590, 591, 117, 118, 119; I, 197-8, 200-1, 178, 179, 181, 499, 500, 61, 45, 46; II, 114, 111, 112, 114, 115, 634, 635, 636.

“The Secret Doctrine”

Preface

by **H.P. Blavatsky**

[Excerpted from *The Secret Doctrine*, 1888, I, vii-viii.]

...These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole. The sole advantage which the writer has over her predecessors, is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her own study and observation. The publication of many of the facts herein stated has been rendered necessary by the wild and fanciful speculations in which many Theosophists and students of mysticism have indulged, during the last few years, in their endeavour to, as they imagined, work out a complete system of thought from the few facts previously communicated to them.

It is needless to explain that this book is not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets, special attention being paid to some facts which have been seized upon by various writers, and distorted out of all resemblance to the truth.

But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialised.

It is more than probable that the book will be regarded by a large section of the public as a romance of the wildest kind; for who has ever even heard of the book of Dzyan?

The writer, therefore, is fully prepared to take all the responsibility for what is contained in this work, and even to face the charge of having invented the whole of it. That it has many shortcomings she is fully aware; all that she claims for it is that, romantic as it may seem to many, its logical coherence and consistency entitle this new Genesis to rank, at any rate, on a level with the "working hypotheses" so freely accepted by modern science. Further, it claims consideration, not by reason of any appeal to dogmatic authority, but because it closely adheres to Nature, and follows the laws of uniformity and analogy.

The aim of this work may be thus stated: to show that Nature is not "a fortuitous concurrence of atoms," and to assign to man his rightful place in the scheme of the

Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization.

If this is in any degree accomplished, the writer is content. It is written in the service of humanity, and by humanity and the future generations it must be judged....

“The Secret Doctrine”

Three Fundamental Propositions

by H.P. Blavatsky

[Excerpted from *The Secret Doctrine*, 1888, I, 14-18.]

Before the reader proceeds to the consideration of the Stanzas from the Book of Dzyan which form the basis of the present work, it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows....

The Secret Doctrine establishes three fundamental propositions:

(a) An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought -- in the words of Mandukya, "unthinkable and unspeakable."

To render these ideas clearer to the general reader, let him set out with the postulate that there is one absolute Reality which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause -- dimly formulated in the

'Unconscious' and 'Unknowable' of current European philosophy -- is the rootless root of "all that was, is, or ever shall be." It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being. It is 'Be-Ness' rather than Being (in Sanskrit, *Sat*), and is beyond all thought or speculation.

This 'Be-ness' is symbolized in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute Abstract Motion representing Unconditioned Consciousness. Even our Western thinkers have shown that Consciousness is inconceivable to us apart from change, and motion best symbolizes change, its essential characteristic. This latter aspect of the one Reality, is also symbolized by the term 'The Great Breath,' a symbol sufficiently graphic to need no further elucidation. Thus, then, the first fundamental axiom of the Secret Doctrine is this metaphysical ONE ABSOLUTE -- BE-NESS -- symbolised by finite intelligence as the theological Trinity.

It may, however, assist the student if a few further explanations are given here.

Herbert Spencer. . . so far modified his Agnosticism, as to assert that the nature of the 'First Cause,' . . . which the Occultist more logically derives from the 'Causeless Cause,' the 'Eternal,' and the 'Unknowable,' may be essentially the same as that of the Consciousness which wells up within us: in short, that the impersonal reality pervading the Kosmos is the pure noumenon of thought. This advance on his part brings him very near to the esoteric and Vedantin tenet. . . .

Parabrahm (the One Reality, the Absolute} is the field of Absolute Consciousness, i.e., that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol. But once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or consciousness) and Matter, Subject and Object.

Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two facets or aspects of the Absolute (Parabrahm), which constitute the basis of conditioned Being whether subjective or objective.

Considering this metaphysical triad as the Root from which proceeds all manifestation, the great Breath assumes the character of precosmic Ideation. It is the *fons et origo* of force and of all individual consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. On the other hand, precosmic root-substance (*Mulaprakriti*) is that aspect of the Absolute which underlies all the objective planes of Nature.

Just as pre-Cosmic Ideation is the root of all individual consciousness, so pre-Cosmic Substance is the substratum of matter in the various grades of its differentiation.

Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the 'Manifested Universe.' Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since it is only through a vehicle [Called in Sanskrit: 'Upadhi.'] of matter that consciousness wells up as 'I am I,' a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity. Again, apart from Cosmic Ideation, Cosmic Substance would

remain an empty abstraction, and no emergence of consciousness could ensue.

The 'Manifested Universe,' therefore, is pervaded by duality, which is, as it were, the very essence of its EXistence as 'manifestation.' But just as the opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in which they are synthesized, so, in the manifested Universe, there is 'that' which links spirit to matter, subject to object.

This something, at present unknown to Western speculation, is called by the occultists Fohat. It is the 'bridge' by which the 'Ideas' existing in the 'Divine Thought' are impressed on Cosmic substance as the 'laws of Nature.' Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the 'Thought Divine' transmitted and made manifest through the Dhyān Chohans, [called by Christian theology: Archangels, Seraphs, etc., etc.] the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualized and attains to self -- or reflective --consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

The following summary will afford a clearer idea to the reader.

1. The ABSOLUTE; the *Parabrahm* of the Vedantins or the one Reality, SAT, which is, as Hegel says, both Absolute Being and Non-Being .

2. The first manifestation, the impersonal, and, in philosophy, *unmanifested* Logos, the precursor of the 'manifested.' This is the 'First Cause,' the 'Unconscious' of European Pantheists.

3. Spirit-matter, LIFE; the 'Spirit of the Universe,' the Purusha and Prakriti, or the *second* Logos.

4. Cosmic Ideation, MAHAT or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature, also called MAHA-BUDDHI.

The ONE REALITY; its *dual* aspects in the conditioned Universe.

Further, the Secret Doctrine affirms:

(b) The Eternity of the Universe *in toto* as a boundless plane; periodically "the playground of numberless Universes incessantly manifesting and disappearing," called 'the manifesting stars,' and the 'sparks of Eternity.' 'The Eternity of the Pilgrim' is like a wink of the Eye of Self-Existence (Book of Dzyan). "The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux."

'Pilgrim' is the appellation given to our *Monad* (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole -- the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. When it is said to emanate from the one spirit, an awkward and incorrect expression has to be used, for lack of appropriate words in English. The Vedantins call it Sutratma (Thread-Soul)

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

Moreover, the Secret Doctrine teaches:

(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul -- a spark of the former -- through the Cycle of Incarnation (or 'Necessity') in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle, -- or the OVER-SOUL, -- has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. This is why the Hindus say that the Universe is Brahma and Brahma, for Brahma is in every atom of the universe, the six principles in Nature being all the outcome -- the variously differentiated aspects -- of the SEVENTH and ONE, the

only reality in the Universe whether Cosmical or micro-cosmical; and also why the permutations (psychic, spiritual and physical), on the plane of manifestation and form, of the sixth (Brahma the vehicle of Brahma) are viewed by metaphysical antiphrasis as illusive and Mayavic. For although the root of every atom individually and of every form collectively, is that seventh principle or the one Reality, still, in its manifested phenomenal and temporary appearance, it is no better than an evanescent illusion of our senses....

Such are the basic conceptions on which the Secret Doctrine rests. . . .

“The Secret Doctrine”

The Stanzas of Dzyan

by H.P. Blavatsky

[Excerpted from *The Secret Doctrine*, 1888, I, 20-24, 27-34.]

I pass on . . . to the subject matter of the Stanzas as given in this volume, adding a skeleton outline of them, in the hope of thereby rendering the task of the student more easy, by placing before him in a few words the general conception therein explained.

. . . . The history of cosmic evolution, as traced in the Stanzas, is, so to say, the abstract algebraical formula of that Evolution. Hence the student must not expect to find there an account of all the stages and transformations which intervene between the first beginnings of "Universal" evolution and our present state. To give such an account would be as impossible as it would be incomprehensible to men who cannot even grasp the nature of the plane of existence next to that to which, for the moment, their consciousness is limited.

The Stanzas, therefore, give an abstract formula which can be applied, *mutatis mutandis*, to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort.

The seven Stanzas given in this volume represent the seven terms of this abstract formula. They refer to, and describe the seven great stages of the evolutionary process, which are spoken of in the Puranas as the "Seven Creations," and in the Bible as the "Days" of Creation.

The First Stanza describes the state of the ONE ALL during Pralaya, before the first flutter of re-awakening manifestation.

A moment's thought shows that such a state can only be symbolised; to describe it is impossible. Nor can it be symbolised except in negatives; for, since it is the state of Absoluteness *per se*, it can possess none of those specific attributes which serve us to describe objects in positive terms. Hence that state can only be suggested by the negatives of all those most abstract attributes which men feel rather than conceive, as the remotest limits attainable by their power of conception.

The stage described in Stanza II is, to a western mind, so nearly identical with that mentioned in the first Stanza, that to express the idea of its difference would require a treatise in itself. Hence it must be left to the intuition and the higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain.

Stanza III describes the Re-awakening of the Universe to life after Pralaya. It depicts the emergence of the "Monads" from their state of absorption within the ONE; the earliest and highest stage in the formation of "Worlds," the term

Monad being one which may apply equally to the vastest Solar System or the tiniest atom.

Stanza IV shows the differentiation of the "Germ" of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name "Creator" is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the ONE LAW, which we know as "The Laws of Nature."

Generically, they are known as the Dhyān Chohans, though each of the various groups has its own designation in the Secret Doctrine.

This stage of evolution is spoken of in Hindu mythology as the "Creation" of the Gods.

In Stanza V the process of world-formation is described: --- First, diffused Cosmic Matter, then the fiery "whirlwind," the first stage in the formation of a nebula. That nebula condenses, and after passing through various transformations, forms a Solar Universe, a planetary chain, or a single planet, as the case may be.

The subsequent stages in the formation of a "World" are indicated in Stanza VI, which brings the evolution of such a world down to its fourth great period, corresponding to the period in which we are now living.

Stanza VII continues the history, tracing the descent of life down to the appearance of Man; and thus closes the first Book of the Secret Doctrine.

The development of "Man" from his first appearance on this earth in this Round to the state in which we now find him will form the subject of Book II....

The Stanzas . . . are given throughout in their modern translated version, as it would be worse than useless to make the subject still more difficult by introducing the archaic phraseology of the original, with its puzzling style and words. Extracts are given from the Chinese Tibetan and Sanskrit translations of the original Senzar Commentaries and Glosses on the Book of DZYAN -- these being now rendered for the first time into a European language. It is almost unnecessary to state that only portions of the seven Stanzas are here given. Were they published complete they would remain incomprehensible to all save the few higher occultists. Nor is there any need to assure the reader that, no more than most of the profane, does the writer, or rather the humble recorder, understand those forbidden passages. To facilitate the reading, and to avoid the too frequent reference to foot-notes, it was thought best to blend together texts and glosses, using the Sanskrit and Tibetan proper names whenever those cannot be avoided, in preference to giving the originals. The more so as the said terms are all accepted synonyms, the former only being used between a Master and his chelas (or disciples).

Thus, were one to translate into English, using only the substantives and technical terms as employed in one of the Tibetan and Senzar versions, Verse I would read as follows: ---

"Tho-ag in Zhi-gyu slept seven Khorlo. Zodmanas zhiba. All Nyug bosom. Konch-hog not; Thyan-Kam not; Lha-Chohan not; Tenbrel Chugnyi not; Dharmakaya ceased; Tgenchang not become; Barnang and Ssa in Ngovonyidj;

alone Tho-og Yinsin in night of Sun-chan and Yong-grub
(Parinishpanna), &c., &c.,"

which would sound like pure *Abracadabra*. . . .

“The Secret Doctrine”

COSMIC EVOLUTION

In Seven Stanzas

translated from the Book of Dzyan

STANZA I.

1. THE ETERNAL PARENT WRAPPED IN HER EVER INVISIBLE ROBES HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.

2. TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION.

3. UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI TO CONTAIN IT.

4. THE SEVEN WAYS TO BLISS WERE NOT. THE GREAT CAUSES OF MISERY WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM.

5. DARKNESS ALONE FILLED THE BOUNDLESS ALL, FOR FATHER, MOTHER AND SON WERE ONCE MORE ONE,

AND THE SON HAD NOT AWAKENED YET FOR THE NEW WHEEL, AND HIS PILGRIMAGE THEREON.

6. THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE, AND THE UNIVERSE, THE SON OF NECESSITY, WAS IMMERSSED IN PARANISHPANNA, TO BE OUTBREATHED BY THAT WHICH IS AND YET IS NOT. NAUGHT WAS.

7. THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH; THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL NON-BEING – THE ONE BEING.

8. ALONE THE ONE FORM OF EXISTENCE STRETCHED BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP; AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE, THROUGHOUT THAT ALL-PRESENCE WHICH IS SENSED BY THE OPENED EYE OF THE DANGMA.

9. BUT WHERE WAS THE DANGMA WHEN THE ALAYA OF THE UNIVERSE WAS IN PARAMARTHA AND THE GREAT WHEEL WAS ANUPADAKA?

STANZA II.

1. . . . WHERE WERE THE BUILDERS, THE LUMINOUS SONS OF MANVANTARIC DAWN? . . . IN THE UNKNOWN DARKNESS IN THEIR AH-HI PARANISHPANNA. THE PRODUCERS OF FORM FROM NO-FORM – THE ROOT OF THE WORLD – THE DEVAMATRI AND SVABHAVAT, RESTED IN THE BLISS OF NON-BEING.

2. . . . WHERE WAS SILENCE? WHERE THE EARS TO SENSE IT? NO, THERE WAS NEITHER SILENCE NOR SOUND; NAUGHT SAVE CEASELESS ETERNAL BREATH, WHICH KNOWS ITSELF NOT.

3. THE HOUR HAD NOT YET STRUCK; THE RAY HAD NOT YET FLASHED INTO THE GERM; THE MATRIPADMA HAD NOT YET SWOLLEN.

4. HER HEART HAD NOT YET OPENED FOR THE ONE RAY TO ENTER, THENCE TO FALL, AS THREE INTO FOUR, INTO THE LAP OF MAYA.

5. THE SEVEN SONS WERE NOT YET BORN FROM THE WEB OF LIGHT. DARKNESS ALONE WAS FATHER-MOTHER, SVABHAVAT; AND SVABHAVAT WAS IN DARKNESS.

6. THESE TWO ARE THE GERM, AND THE GERM IS ONE. THE UNIVERSE WAS STILL CONCEALED IN THE DIVINE THOUGHT AND THE DIVINE BOSOM. . . .

— — — — —

STANZA III.

1. . . . THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITUDE. THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT, LIKE THE BUD OF THE LOTUS.

2. THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING THE WHOLE UNIVERSE AND THE GERM

THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES OVER THE SLUMBERING WATERS OF LIFE. . . .

3. DARKNESS RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE MOTHER-DEEP. THE RAY SHOOTS THROUGH THE VIRGIN EGG, THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL GERM, WHICH CONDENSES INTO THE WORLD-EGG.

4. THEN THE THREE FALL INTO THE FOUR. THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. THE LUMINOUS EGG, WHICH IN ITSELF IS THREE, CURDLES AND SPREADS IN MILK-WHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE DEPTHS OF THE OCEAN OF LIFE.

5. THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN, AND STILL OEAOHOO IS ONE.

6. THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY, AND THE OCEAN WAS RADIANT LIGHT, WHICH WAS FIRE, AND HEAT, AND MOTION. DARKNESS VANISHED AND WAS NO MORE; IT DISAPPEARED IN ITS OWN ESSENCE, THE BODY OF FIRE AND WATER, OR FATHER AND MOTHER.

7. BEHOLD, OH LANOO! THE RADIANT CHILD OF THE TWO, THE UNPARALLELED REFULGENT GLORY: BRIGHT SPACE SON OF DARK SPACE, WHICH EMERGES FROM THE DEPTHS OF THE GREAT DARK WATERS. IT IS OEAOHOO THE YOUNGER, THE * * * HE SHINES FORTH AS THE SON; HE IS THE BLAZING DIVINE DRAGON OF WISDOM; THE ONE IS FOUR, AND FOUR TAKES TO ITSELF

THREE, † AND THE UNION PRODUCES THE SAPTA, IN WHOM ARE THE SEVEN WHICH BECOME THE TRIDASA (OR THE HOSTS AND THE MULTITUDES). BEHOLD HIM LIFTING THE VEIL AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE, AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE MARKS THE PLACES FOR THE SHINING ONES, AND TURNS THE UPPER INTO A SHORELESS SEA OF FIRE, AND THE ONE MANIFESTED INTO THE GREAT WATERS.

8. WHERE WAS THE GERM AND WHERE WAS NOW DARKNESS? WHERE IS THE SPIRIT OF THE FLAME THAT BURNS IN THY LAMP, OH LANOO? THE GERM IS THAT, AND THAT IS LIGHT, THE WHITE BRILLIANT SON OF THE DARK HIDDEN FATHER.

9. LIGHT IS COLD FLAME, AND FLAME IS FIRE, AND FIRE PRODUCES HEAT, WHICH YIELDS WATER: THE WATER OF LIFE IN THE GREAT MOTHER.

10. FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT—THE LIGHT OF THE ONE DARKNESS—AND THE LOWER ONE TO ITS SHADOWY END, MATTER; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SVABHAVAT.

11. IT EXPANDS WHEN THE BREATH OF FIRE IS UPON IT; IT CONTRACTS WHEN THE BREATH OF THE MOTHER TOUCHES IT. THEN THE SONS DISSOCIATE AND SCATTER, TO RETURN INTO THEIR MOTHER'S BOSOM AT THE END OF THE GREAT DAY, AND RE-BECOME ONE WITH HER; WHEN IT IS COOLING IT BECOMES RADIANT, AND THE

SONS EXPAND AND CONTRACT THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITUDE.

12. THEN SVABHAVAT SENDS FOHAT TO HARDEN THE ATOMS. EACH IS A PART OF THE WEB. REFLECTING THE "SELF-EXISTENT LORD" LIKE A MIRROR, EACH BECOMES IN TURN A WORLD.

STANZA IV.

1. . . LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS — THE SONS OF THE FIRE. LEARN, THERE IS NEITHER FIRST NOR LAST, FOR ALL IS ONE: NUMBER ISSUED FROM NO NUMBER.

2. LEARN WHAT WE WHO DESCEND FROM THE PRIMORDIAL SEVEN, WE WHO ARE BORN FROM THE PRIMORDIAL FLAME, HAVE LEARNT FROM OUR FATHERS. . .

3. FROM THE EFFULGENCY OF LIGHT — THE RAY OF THE EVER-DARKNESS — SPRUNG IN SPACE THE RE-AWAKENED ENERGIES; THE ONE FROM THE EGG, THE SIX, AND THE FIVE. THEN THE THREE, THE ONE, THE FOUR, THE ONE, THE FIVE — THE TWICE SEVEN THE SUM TOTAL. AND THESE ARE THE ESSENCES, THE FLAMES, THE ELEMENTS, THE BUILDERS, THE NUMBERS, THE ARUPA, THE RUPA, AND THE FORCE OF DIVINE MAN — THE SUM TOTAL. AND FROM THE DIVINE MAN EMANATED THE FORMS, THE SPARKS, THE SACRED

ANIMALS, AND THE MESSENGERS OF THE SACRED FATHERS WITHIN THE HOLY FOUR.

4. THIS WAS THE ARMY OF THE VOICE — THE DIVINE MOTHER OF THE SEVEN. THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF, THE FIRST, THE SECOND, THE THIRD, THE FOURTH, THE FIFTH, THE SIXTH, AND THE SEVENTH OF THE SEVEN. THESE "SPARKS" ARE CALLED SPHERES, TRIANGLES, CUBES, LINES, AND MODELLERS; FOR THUS STANDS THE ETERNAL NIDANA — THE OEAOHOO, WHICH IS:

5. "DARKNESS" THE BOUNDLESS, OR THE NO-NUMBER, ADI-NIDANA SVABHAVAT:—

I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE.

II. THE VOICE OF THE LORD SVABHAVAT, THE NUMBERS, FOR HE IS ONE AND NINE.

III. THE "FORMLESS SQUARE."

AND THESE THREE ENCLOSED WITHIN THE ARE THE SACRED FOUR; AND THE TEN ARE THE ARUPA UNIVERSE. THEN COME THE "SONS," THE SEVEN FIGHTERS, THE ONE, THE EIGHTH LEFT OUT, AND HIS BREATH WHICH IS THE LIGHT-MAKER.

6. THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, PRODUCED BY THE THREE. THE REJECTED SON IS ONE. THE "SON-SUNS" ARE COUNTLESS.

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STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND.

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL. THE DZJU BECOMES FOHAT, THE SWIFT SON OF THE DIVINE SONS WHOSE SONS ARE THE LIPIKA, RUNS CIRCULAR ERRANDS. FOHAT IS THE STEED AND THE THOUGHT IS THE RIDER. HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS; TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE, AND THE SEVEN BELOW. HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS, AND JOINS THEM.

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS, AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE, AND ONE IN THE MIDDLE – THE CENTRAL WHEEL.

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH – THE CROWN; AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE, AND THE LIPIKA IN THE MIDDLE WHEEL, THEY SAY: THIS IS GOOD, THE FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US." THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING. . . .

STANZA VI.

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE — KWAN-YIN — THE "TRIPLE" OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN, FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS, THE ILLUSIVE FORM OF SIEN-TCHANG AND THE SEVEN ELEMENTS: *

2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY "BE-WITH-US," AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS

SURROUNDING TSIEN-TCHAN WITH THE ELEMENTARY GERMS.

3. OF THE SEVEN—FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES.

HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO THEN SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

5. AT THE FOURTH, THE SONS ARE TOLD TO CREATE THEIR IMAGES. ONE THIRD REFUSES — TWO OBEY.

THE CURSE IS PRONOUNCED; THEY WILL BE BORN ON THE FOURTH, SUFFER AND CAUSE SUFFERING; THIS IS THE FIRST WAR.

6. THE OLDER WHEELS ROTATED DOWNWARDS AND UPWARDS. . . THE MOTHER'S SPAWN FILLED THE WHOLE. THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND RE-APPEARING CONTINUOUSLY.

7. MAKE THY CALCULATIONS, LANOO, IF THOU WOULDST LEARN THE CORRECT AGE OF THY SMALL WHEEL. ITS FOURTH SPOKE IS OUR MOTHER. REACH THE FOURTH "FRUIT" OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE. . .

STANZA VII.

1. BEHOLD THE BEGINNING OF SENTIENT FORMLESS LIFE.

FIRST THE DIVINE, THE ONE FROM THE MOTHER-SPIRIT; THEN THE SPIRITUAL; THE THREE FROM THE ONE, THE FOUR FROM THE ONE, AND THE FIVE FROM WHICH THE THREE, THE FIVE, AND THE SEVEN. THESE ARE THE THREE-FOLD, THE FOUR-FOLD DOWNWARD; THE "MIND-BORN" SONS OF THE FIRST LORD; THE SHINING SEVEN.

IT IS THEY WHO ARE THOU, ME, HIM, OH LANOO. THEY, WHO WATCH OVER THEE, AND THY MOTHER EARTH.

2. THE ONE RAY MULTIPLIES THE SMALLER RAYS. LIFE PRECEDES FORM, AND LIFE SURVIVES THE LAST ATOM OF FORM. THROUGH THE COUNTLESS RAYS PROCEEDS THE LIFE-RAY, THE ONE, LIKE A THREAD THROUGH MANY JEWELS.

3. WHEN THE ONE BECOMES TWO, THE THREEFOLD APPEARS, AND THE THREE ARE ONE; AND IT IS OUR THREAD, OH LANOO, THE HEART OF THE MAN-PLANT CALLED SAPTASARMA.

4. IT IS THE ROOT THAT NEVER DIES; THE THREE-TONGUED FLAME OF THE FOUR WICKS. THE WICKS ARE THE SPARKS, THAT DRAW FROM THE THREE-TONGUED FLAME SHOT OUT BY THE SEVEN — THEIR FLAME — THE BEAMS AND SPARKS OF ONE MOON REFLECTED IN THE RUNNING WAVES OF ALL THE RIVERS OF EARTH.

5. THE SPARK HANGS FROM THE FLAME BY THE FINEST THREAD OF FOHAT. IT JOURNEYS THROUGH THE SEVEN WORLDS OF MAYA. IT STOPS IN THE FIRST, AND IS A METAL AND A STONE; IT PASSES INTO THE SECOND AND BEHOLD — A PLANT; THE PLANT WHIRLS THROUGH SEVEN CHANGES AND BECOMES A SACRED ANIMAL. FROM THE COMBINED ATTRIBUTES OF THESE, MANU, THE THINKER IS FORMED. WHO FORMS HIM? THE SEVEN LIVES, AND THE ONE LIFE. WHO COMPLETES HIM? THE FIVE-FOLD LHA. AND WHO PERFECTS THE LAST BODY? FISH, SIN, AND SOMA. . . .

6. FROM THE FIRST-BORN THE THREAD BETWEEN THE SILENT WATCHER AND HIS SHADOW BECOMES MORE STRONG AND RADIANT WITH EVERY CHANGE. THE

MORNING SUN-LIGHT HAS CHANGED INTO NOON-DAY
GLORY. . . .

7. THIS IS THY PRESENT WHEEL, SAID THE FLAME TO
THE SPARK. THOU ART MYSELF, MY IMAGE, AND MY
SHADOW. I HAVE CLOTHED MYSELF IN THEE, AND THOU
ART MY VAHAN TO THE DAY, "BE WITH US," WHEN
THOU SHALT RE-BECOME MYSELF AND OTHERS, THYSELF
AND ME. THEN THE BUILDERS, HAVING DONNED THEIR
FIRST CLOTHING, DESCEND ON RADIANT EARTH AND
REIGN OVER MEN — WHO ARE THEMSELVES. . . .

“The Secret Doctrine”

Summing Up

by H.P. Blavatsky

[Excerpted from *The Secret Doctrine*, 1888I, 272-282.]

(1) The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: e.g., even in the exotericism of the Puranas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the 'soul of things,' and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the 'Wise Men' of the Fifth Race, of the stock saved and rescued from the last

cataclysm and shifting of continents, had passed their lives *in learning not teaching*. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; i.e., men who have developed and perfected their physical, mental, psychic, and spiritual organizations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions -- so obtained as to stand as independent evidence -- of other adepts, and by centuries of experiences.

(2) The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause....

It is called 'Substance-Principle,' for it becomes 'substance' on the plane of the manifested Universe, an illusion, while it remains a 'principle' in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception* of the System. It is latent in every atom in the Universe, and is the Universe itself....

(3) The Universe is the periodical manifestation of this unknown Absolute Essence. To call it 'essence,' however, is to sin against the very spirit of the philosophy. For though the noun may be derived in this case from the verb *esse*, 'to be,' yet IT cannot be identified with a *being* of any kind, that can be conceived by human intellect. IT is best described as neither Spirit nor matter, but both. 'Parabrahmam and Mulaprakriti' are One, in reality, yet two in the Universal conception of the manifested, even in the

conception of the One Logos, its first manifestation, to which, as the able lecturer in the "Notes on the Bhagavadgita" shows, IT appears from the objective standpoint of the One Logos as Mulaprakriti and not as Parabrahmam; as its *veil* and not the one REALITY hidden behind, which is unconditioned and absolute.

(4) The Universe is called, with everything in it, MAYA because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the ONE, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself.

(5) Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: i.e., endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs -- which we can recognize -- of consciousness, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either 'dead' or 'blind' matter, as there is no 'Blind' or 'Unconscious' Law. These find no place among the conceptions of Occult philosophy. The latter never stops at surface appearances, and for it the *noumenal* essences have more reality than their objective counterparts; it resembles therein the medieval *Nominalists*, for whom it was the Universals that were the realities and the particulars which existed only in name and human fancy.

(6) The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man -- the microcosm and miniature copy of the

macrocosm -- is the living witness to this Universal Law and to the mode of its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform and who -- whether we give to them one name or another, and call them Dhyan- Chohans or Angels -- are 'messengers' in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence

Man, . . . being a compound of the essences of all those celestial Hierarchies may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them. 'Man can neither propitiate nor command the *Devas*', it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One absolute SELF, man can, even during his terrestrial life, become as 'One of Us.' Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyanis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular....

It is on the right comprehension of the primeval Evolution of Spirit-Matter and its real essence that the student has to depend for the further elucidation in his mind of the Occult

Cosmogony, and for the only sure clue which can guide his subsequent studies.

In sober truth, . . . every "Spirit" so-called is either a *disembodied or a future man*. As from the highest Archangel (Dhyan Chohan) down to the last conscious "Builder" (the inferior class of Spiritual Entities), all such are *men*, having lived aeons ago, in other Manvantaras, on this or other Spheres; so the inferior, semi-intelligent and non-intelligent Elementals -- are all *future men*. That fact alone -- that a Spirit is endowed with intelligence -- is a proof to the Occultist that that Being must have been a *man*, and acquired his knowledge and intelligence throughout the human cycle. There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. But the first differentiation of its *reflection* in the manifested World is purely Spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or Intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact, in Esoteric philosophy, and a very apparent one too.

The whole order of nature evinces a progressive march towards a *higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action -- all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in

the struggle for existence, shows that what is called "unconscious Nature" is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyān Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW.

Nature taken in its abstract sense, *cannot* be "unconscious," as it is the emanation from, and thus an aspect (on the manifested plane) of the ABSOLUTE consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals *a consciousness of their own*. All he can say is, that this consciousness is beyond his comprehension.

Three distinct representations of the Universe in its three distinct aspects are impressed upon our thought by the esoteric philosophy: the PRE-EXISTING (evolved from) the EVER-EXISTING; and the PHENOMENAL -- the world of illusion, the reflection, and shadow thereof. During the great mystery and drama of life known as the Manvantara, real Kosmos is like the object placed behind the white screen upon which are thrown the Chinese shadows, called forth by the magic lantern. The actual figures and things remain invisible, while the wires of evolution are pulled by the unseen hands; and men and things are thus but the reflections, *on* the white field, of the realities *behind* the snares of *Mahamaya*, or the great Illusion. This was taught in every philosophy, in every religion, *ante* as well as *post* diluvian, in India and Chaldea, by the Chinese as by the Grecian Sages. In the former countries these three Universes were allegorized, in exoteric teachings, by the three trinities emanating from the Central eternal germ and forming with it a Supreme Unity: the *initial*, the *manifested*, and the *Creative Triad*, or the

three in One. The last is but the symbol, in its concrete expression, of the first *ideal* two. Hence Esoteric philosophy passes over the necessarianism of this purely metaphysical conception, and calls the first one, only, the Ever Existing. This is the view of every one of the six great schools of Indian philosophy -- the *six principles of that unit body of WISDOM of which the "gnosis," the hidden knowledge, is the seventh.*

... We hope to have proven so far the following facts:

(1) The Secret Doctrine teaches no *Atheism*, except in the Hindu sense of the word *nastika*, or the rejection of *idols*, including every anthropomorphic god. In this sense every Occultist is a *Nastika*.

(2) It admits a Logos or a collective "Creator" of the Universe; a *Demi-urgos* -- in the sense implied when one speaks of an "Architect" as the "Creator" of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that *Demiurgos* is no *personal* deity, -- *i.e.*, an imperfect *extra-cosmic god*, -- but only the aggregate of the Dhyan-Chohans and the other forces.

As to the latter --

(3) They are dual in their character; being composed of (*a*) the irrational *brute energy*, inherent in matter, and (*b*) the intelligent soul or cosmic consciousness which directs and guides that energy, and which is the *Dhyan-Chohan*ic thought reflecting the Ideation of the Universal mind. This results in a perpetual series of physical manifestations and

moral effects on Earth, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even results very often in evident failures -- therefore, neither the collective Host (Demiurgos), nor any of the working powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task. The ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart -- invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. . . .

"When thou prayest, thou shalt not be as the hypocrites are . . . but enter into *thine inner chamber and having shut thy door, pray to thy Father which is in secret.*" *Matt. vi.*). Our Father is *within us* "in Secret," our 7th principle, in the "inner chamber" of our Soul perception. "The Kingdom of Heaven" and of God "*is within us*" says Jesus, not *outside*. Why are Christians so absolutely blind to the self-evident meaning of the words of wisdom they delight in mechanically repeating?

(4) Matter is *Eternal*. It is the *Upadhi* (the physical basis) for the One infinite Universal Mind to build thereon its ideations. Therefore, the Esotericists maintain that there is

no inorganic or *dead* matter in nature, the distinction between the two made by Science being as unfounded as it is arbitrary and devoid of reason....

(5.) The Universe was evolved out of its ideal plan, upheld through Eternity in the unconsciousness of that which the Vedantins call Parabrahm. This is practically identical with the conclusions of the highest Western Philosophy -- "the innate, eternal, and self-existing Ideas" of Plato, now reflected by Von Hartmann. The "unknowable" of Herbert Spencer bears only a faint resemblance to that transcendental *Reality* believed in by Occultists, often appearing merely a personification of a "*force* behind phenomena" -- an infinite and eternal *Energy* from which all things proceed, while the author of the "Philosophy of the Unconscious" has come (in this respect only) as near to a solution of the great *Mystery* as mortal man can. Few were those, whether in ancient or mediaeval philosophy, who have dared to approach the subject or even hint at it....

All the *Christian* Kabalists understood well the Eastern root idea: The active Power, the "Perpetual motion of the great Breath" only awakens Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces [the centripetal and the centrifugal forces, which are male and female, positive and negative, physical and spiritual, the two being the one *Primordial* Force], and thus causing it to become objective on the plane of Illusion. In other words, that dual motion transfers Kosmos from the plane of the Eternal Ideal into that of finite manifestation, or from the *Noumenal* to the *Phenomenal* plane. Everything that *is*, *was*, and *will be*, eternally IS, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections.

Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.

Neither the form of man, nor that of any animal, plant or stone has ever been *created*, and it is only on this plane of ours that it commenced "becoming," *i.e.*, objectivising into its present materiality, or expanding *from within outwards*, from the most sublimated and supersensuous essence into its grossest appearance. Therefore *our* human forms have existed in the Eternity as astral or ethereal prototypes; according to which models, the Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future *Egos* from *their own essence*. After which, when this human *Upadhi*, or basic mould was ready, the natural terrestrial Forces began to work on those supersensuous moulds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them*. Therefore, man's *outward* shell passed through every vegetable and animal body before it assumed the human shape.

“The Secret Doctrine”

The Evolution of Mankind and the Four Pre-Historic Continents

by **H.P. Blavatsky**

[Excerpted from *The Secret Doctrine*, 1888, II, 1-10.]

THE Stanzas, with the Commentaries thereon, in this Book, the second, are drawn from the same Archaic Records as the Stanzas on Cosmogony in Book I....

As regards the evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas: it teaches (*a*) the simultaneous evolution of seven human groups on seven different portions of our globe; (*b*) the birth of the *astral*, before the *physical* body: the former being a model for the latter; and (*c*) that man, in this Round, preceded every mammalian -- the anthropoids included -- in the animal kingdom....

...Before we turn to the *Anthropogenesis* of the prehistoric Races, it may be useful to agree upon the names to be given to the Continents on which the four great Races, which preceded our *Adamic* Race, were born, lived, and died. Their archaic and esoteric names were many, and varied with the language of the nationality which mentioned them in its annals and scriptures. . . .

Therefore, in view of the possible, and even very probable confusion, that may arise, it is considered more convenient to adopt, for each of the four Continents constantly referred to, a name more familiar to the cultured reader. It is proposed, then, to call the first continent, or rather the first *terra firma* on which the first Race was evolved by the divine progenitors: --

I. "The Imperishable Sacred Land."

The reasons for this name are explained as follows: This "Sacred Land" . . . is stated never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a *Sishta* for the future seed of humanity. Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the Commentaries, that the "pole-star has its watchful eye upon it, from the dawn to the close of the twilight of 'a day' of the GREAT BREATH." [In India called "The Day of Brahma."]

II. The "HYPERBOREAN" will be the name chosen for the Second Continent, the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. Such was the name given by the oldest Greeks to the far-off and mysterious region, whither their tradition made Apollo the "Hyperborean" travel every year....

III. The third Continent, we propose to call "Lemuria." The name is an invention, or an idea, of Mr. P. L. Sclater, who asserted, between 1850 and 1860, on zoological grounds

the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands. . . .

IV. "Atlantis" is the Fourth Continent. It would be the first historical land, were the traditions of the ancients to receive more attention than they have hitherto. The famous island of Plato of that name was but a fragment of this great Continent....

V. The Fifth Continent was America; but, as it is situated at the Antipodes, it is Europe and Asia Minor, almost coeval with it, which are generally referred to by the Indo-Aryan Occultists as the fifth. If their teaching followed the appearance of the Continents in their geological and geographical order, then this classification would have to be altered. But as the sequence of the Continents is made to follow the order of evolution of the Races, from the first to the fifth, our Aryan Root-race, Europe must be called the fifth great Continent. The Secret Doctrine takes no account of islands and peninsulas, nor does it follow the modern geographical distribution of land and sea. Since the day of its earliest teachings and the destruction of the great Atlantis, the face of the earth has changed more than once. There was a time when the delta of Egypt and Northern Africa belonged to Europe, before the formation of the Straits of Gibraltar, and a further upheaval of the continent, changed entirely the face of the map of Europe. The last serious change occurred some 12,000 years ago...and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after its parent continent....

The claim that physical man was originally a colossal pre-tertiary giant, and that he existed 18,000,000 years ago, must of course appear preposterous to admirers of, and believers in, modern learning. The whole *posse comitatis* of biologists will turn away from the conception of this third race Titan of the Secondary age, a being fit to fight as successfully with the then gigantic monsters of the air, sea, and land, as his forefathers -- the ethereal prototype of the Atlantean -- had little need to fear that which could not hurt him. The modern anthropologist is quite welcome to laugh at our Titans, as he laughs at the Biblical Adam, and as the theologian laughs at his pithecoïd ancestor. The Occultists and their severe critics may feel that they have pretty well mutually squared their accounts by this time. Occult sciences claim less and give more, at all events, than either Darwinian Anthropology or Biblical Theology....

...The Secret Doctrine...[assigns] from four to five million years between the incipient and the final evolution of the Fourth Root-Race, on the Lemuro-Atlantean Continents; one million years for the Fifth, or Aryan Race, to the present date; and about 850,000 since the submersion of the last large peninsula of the great Atlantis....

“The Secret Doctrine”

ANTHROPOGENESIS IN THE SECRET VOLUME.

STANZAS FROM THE BOOK OF DZYAN

STANZA I.

1. THE LHA WHICH TURNS THE FOURTH IS SUBSERVIENT TO THE LHA OF THE SEVEN, THEY WHO REVOLVE DRIVING THEIR CHARIOTS AROUND THEIR LORD, THE ONE EYE. HIS BREATH GAVE LIFE TO THE SEVEN; IT GAVE LIFE TO THE FIRST.

2. SAID THE EARTH:—"LORD OF THE SHINING FACE; MY HOUSE IS EMPTY . . . SEND THY SONS TO PEOPLE THIS WHEEL. THOU HAST SENT THY SEVEN SONS TO THE LORD OF WISDOM. SEVEN TIMES DOTH HE SEE THEE NEARER TO HIMSELF, SEVEN TIMES MORE DOTH HE FEEL THEE. THOU HAST FORBIDDEN THY SERVANTS, THE SMALL RINGS, TO CATCH THY LIGHT AND HEAT, THY GREAT BOUNTY TO INTERCEPT ON ITS PASSAGE. SEND NOW TO THY SERVANT THE SAME."

3. SAID THE "LORD OF THE SHINING FACE":—"I SHALL SEND THEE A FIRE WHEN THY WORK IS COMMENCED. RAISE THY VOICE TO OTHER LOKAS; APPLY TO THY FATHER, THE LORD OF THE LOTUS, FOR HIS SONS . . . THY PEOPLE SHALL BE UNDER THE RULE OF THE FATHERS. THY

MEN SHALL BE MORTALS. THE MEN OF THE LORD OF WISDOM, NOT THE LUNAR SONS, ARE IMMORTAL. CEASE THY COMPLAINTS. THY SEVEN SKINS ARE YET ON THEE . . . THOU ART NOT READY. THY MEN ARE NOT READY."

4. AFTER GREAT THROES SHE CAST OFF HER OLD THREE AND PUT ON HER NEW SEVEN SKINS, AND STOOD IN HER FIRST ONE.

STANZA II.

5. THE WHEEL WHIRLED FOR THIRTY CRORES MORE. IT CONSTRUCTED RUPAS: SOFT STONES THAT HARDENED; HARD PLANTS THAT SOFTENED. VISIBLE FROM INVISIBLE, INSECTS AND SMALL LIVES. SHE SHOOK THEM OFF HER BACK WHENEVER THEY OVERRAN THE MOTHER. . . . AFTER THIRTY CRORES SHE TURNED ROUND. SHE LAY ON HER BACK; ON HER SIDE . . . SHE WOULD CALL NO SONS OF HEAVEN, SHE WOULD ASK NO SONS OF WISDOM. SHE CREATED FROM HER OWN BOSOM. SHE EVOLVED WATER-MEN, TERRIBLE AND BAD.

6. THE WATER-MEN TERRIBLE AND BAD SHE HERSELF CREATED FROM THE REMAINS OF OTHERS, FROM THE DROSS AND SLIME OF HER FIRST, SECOND, AND THIRD, SHE FORMED THEM. THE DHYANI CAME AND LOOKED—THE DHYANI FROM THE BRIGHT FATHER-MOTHER, FROM THE WHITE REGIONS THEY CAME, FROM THE ABODES OF THE IMMORTAL MORTALS.

7. DISPLEASED THEY WERE. OUR FLESH IS NOT THERE. NO FIT RUPAS FOR OUR BROTHERS OF THE FIFTH. NO DWELLINGS FOR THE LIVES. PURE WATERS, NOT TURBID, THEY MUST DRINK. LET US DRY THEM.

8. THE FLAMES CAME. THE FIRES WITH THE SPARKS; THE NIGHT FIRES AND THE DAY FIRES. THEY DRIED OUT THE TURBID DARK WATERS. WITH THEIR HEAT THEY QUENCHED THEM. THE LHAS OF THE HIGH, THE LHAMAYIN OF BELOW, CAME. THEY SLEW THE FORMS WHICH WERE TWO-AND FOUR-FACED. THEY FOUGHT THE GOAT-MEN, AND THE DOG-HEADED MEN, AND THE MEN WITH FISHES' BODIES.

9. MOTHER-WATER, THE GREAT SEA, WEPT. SHE AROSE, SHE DISAPPEARED IN THE MOON WHICH HAD LIFTED HER, WHICH HAD GIVEN HER BIRTH.

10. WHEN THEY WERE DESTROYED, MOTHER-EARTH REMAINED BARE. SHE ASKED TO BE DRIED.

STANZA III.

11. THE LORD OF THE LORDS CAME. FROM HER BODY HE SEPARATED THE WATERS, AND THAT WAS HEAVEN ABOVE, THE FIRST HEAVEN.

12. THE GREAT CHOHANS CALLED THE LORDS OF THE MOON, OF THE AIRY BODIES. "BRING FORTH MEN, MEN OF YOUR NATURE. GIVE THEM THEIR FORMS WITHIN. SHE WILL BUILD COVERINGS WITHOUT. MALES-FEMALES WILL THEY BE. LORDS OF THE FLAME ALSO . . . "

13. THEY WENT EACH ON HIS ALLOTTED LAND: SEVEN OF THEM EACH ON HIS LOT. THE LORDS OF THE FLAME REMAIN BEHIND. THEY WOULD NOT GO, THEY WOULD NOT CREATE.

STANZA IV.

14. THE SEVEN HOSTS, THE "WILL-BORN LORDS," PROPELLED BY THE SPIRIT OF LIFE-GIVING, SEPARATE MEN FROM THEMSELVES, EACH ON HIS OWN ZONE.

15. SEVEN TIMES SEVEN SHADOWS OF FUTURE MEN WERE BORN, EACH OF HIS OWN COLOUR AND KIND. EACH INFERIOR TO HIS FATHER. THE FATHERS, THE BONELESS, COULD GIVE NO LIFE TO BEINGS WITH BONES. THEIR PROGENY WERE BHUTA, WITH NEITHER FORM NOR MIND. THEREFORE THEY ARE CALLED THE CHHAYA.

16. HOW ARE THE MANUSHYA BORN? THE MANUS WITH MINDS, HOW ARE THEY MADE? THE FATHERS CALLED TO THEIR HELP THEIR OWN FIRE; WHICH IS THE FIRE THAT BURNS IN EARTH. THE SPIRIT OF THE EARTH CALLED TO HIS HELP THE SOLAR FIRE. THESE THREE PRODUCED IN THEIR JOINT EFFORTS A GOOD RUPA. IT COULD STAND, WALK, RUN, RECLINE, OR FLY. YET IT WAS STILL BUT A CHHAYA, A SHADOW WITH NO SENSE

17. THE BREATH NEEDED A FORM; THE FATHERS GAVE IT. THE BREATH NEEDED A GROSS BODY; THE EARTH MOULDED IT. THE BREATH NEEDED THE SPIRIT OF LIFE; THE SOLAR LHAS BREATHED IT INTO ITS FORM. THE BREATH NEEDED A MIRROR OF ITS BODY; "WE GAVE IT OUR OWN," SAID THE DHYANIS. THE BREATH NEEDED A VEHICLE OF DESIRES; "IT HAS IT," SAID THE DRAINER OF WATERS. BUT BREATH NEEDS A MIND TO EMBRACE THE UNIVERSE; "WE CANNOT GIVE THAT," SAID THE FATHERS. "I NEVER HAD IT," SAID THE SPIRIT OF THE EARTH. "THE FORM WOULD BE CONSUMED WERE I TO GIVE IT MINE," SAID THE GREAT FIRE MAN REMAINED AN EMPTY SENSELESS BHUTA THUS HAVE THE BONELESS GIVEN

LIFE TO THOSE WHO BECAME MEN WITH BONES IN THE
THIRD.

STANZA V.

18. THE FIRST WERE THE SONS OF YOGA. THEIR SONS
THE CHILDREN OF THE YELLOW FATHER AND THE WHITE
MOTHER.

19. THE SECOND RACE WAS THE PRODUCT BY BUDDING
AND EXPANSION, THE A-SEXUAL FROM THE SEXLESS *—
THUS WAS, O LANOO, THE SECOND RACE PRODUCED.

20. THEIR FATHERS WERE THE SELF-BORN. THE SELF-
BORN, THE CHHAYA FROM THE BRILLIANT BODIES OF THE
LORDS, THE FATHERS, THE SONS OF TWILIGHT.

21. WHEN THE RACE BECAME OLD, THE OLD WATERS
MIXED WITH THE FRESHER WATERS. WHEN ITS DROPS
BECAME TURBID, THEY VANISHED AND DISAPPEARED IN
THE NEW STREAM, IN THE HOT STREAM OF LIFE. THE
OUTER OF THE FIRST BECAME THE INNER OF THE SECOND.
THE OLD WING BECAME THE NEW SHADOW, AND THE
SHADOW OF THE WING.

STANZA VI.

22. THEN THE SECOND EVOLVED THE EGG-BORN, THE
THIRD. THE SWEAT GREW, ITS DROPS GREW, AND THE
DROPS BECAME HARD AND ROUND. THE SUN WARMED IT;
THE MOON COOLED AND SHAPED IT; THE WIND FED IT
UNTIL ITS RIPENESS. THE WHITE SWAN FROM THE STARRY

VAULT OVERSHADOWED THE BIG DROP. THE EGG OF THE FUTURE RACE, THE MAN-SWAN OF THE LATER THIRD. FIRST MALE-FEMALE, THEN MAN AND WOMAN.

23. THE SELF-BORN WERE THE CHHAYAS: THE SHADOWS FROM THE BODIES OF THE SONS OF TWILIGHT.

STANZA VII.

24. THE SONS OF WISDOM, THE SONS OF NIGHT, READY FOR REBIRTH, CAME DOWN, THEY SAW THE VILE FORMS OF THE FIRST THIRD, "WE CAN CHOOSE," SAID THE LORDS, "WE HAVE WISDOM." SOME ENTERED THE CHHAYA. SOME PROJECTED THE SPARK. SOME DEFERRED TILL THE FOURTH. FROM THEIR OWN RUPA THEY FILLED THE KAMA. THOSE WHO ENTERED BECAME ARHATS. THOSE WHO RECEIVED BUT A SPARK, REMAINED DESTITUTE OF KNOWLEDGE; THE SPARK BURNED LOW. THE THIRD REMAINED MIND-LESS. THEIR JIVAS WERE NOT READY. THESE WERE SET APART AMONG THE SEVEN. THEY BECAME NARROW-HEADED. THE THIRD WERE READY. "IN THESE SHALL WE DWELL," SAID THE LORDS OF THE FLAME.

25. HOW DID THE MANÂSA, THE SONS OF WISDOM, ACT? THEY REJECTED THE SELF-BORN. THEY ARE NOT READY. THEY SPURNED THE SWEAT-BORN. THEY ARE NOT QUITE READY. THEY WOULD NOT ENTER THE FIRST EGG-BORN.

26. WHEN THE SWEAT-BORN PRODUCED THE EGG-BORN, THE TWOFOLD AND THE MIGHTY, THE POWERFUL WITH BONES, THE LORDS OF WISDOM SAID: "NOW SHALL WE CREATE."

27. THE THIRD RACE BECAME THE VAHAN OF THE LORDS OF WISDOM. IT CREATED "SONS OF WILL AND YOGA," BY KRIYASAKTI IT CREATED THEM, THE HOLY FATHERS, ANCESTORS OF THE ARHATS.

STANZA VIII.

28. FROM THE DROPS OF SWEAT; FROM THE RESIDUE OF THE SUBSTANCE; MATTER FROM DEAD BODIES OF MEN AND ANIMALS OF THE WHEEL BEFORE; AND FROM CAST-OFF DUST, THE FIRST ANIMALS WERE PRODUCED.

29. ANIMALS WITH BONES, DRAGONS OF THE DEEP, AND FLYING SARPAS WERE ADDED TO THE CREEPING THINGS. THEY THAT CREEP ON THE GROUND GOT WINGS. THEY OF THE LONG NECKS IN THE WATER BECAME THE PROGENITORS OF THE FOWLS OF THE AIR.

30. DURING THE THIRD RACE THE BONELESS ANIMALS GREW AND CHANGED: THEY BECAME ANIMALS WITH BONES, THEIR CHHAYAS BECAME SOLID.

31. THE ANIMALS SEPARATED THE FIRST. THEY BEGAN TO BREED. THE TWO-FOLD MAN SEPARATED ALSO. HE SAID: "LET US AS THEY; LET US UNITE AND MAKE CREATURES." THEY DID.

32. AND THOSE WHICH HAD NO SPARK TOOK HUGE SHE-ANIMALS UNTO THEM. THEY BEGAT UPON THEM DUMB RACES. DUMB THEY WERE THEMSELVES. BUT THEIR TONGUES UNTIED. THE TONGUES OF THEIR PROGENY REMAINED STILL. MONSTERS THEY BRED. A RACE OF CROOKED RED-HAIR-COVERED MONSTERS GOING ON ALL FOURS. A DUMB RACE TO KEEP THE SHAME UNTOLD.

STANZA IX.

33. SEEING WHICH, THE LHAS WHO HAD NOT BUILT MEN, WEPT, SAYING:—

34. "THE AMANÂSA HAVE DEFILED OUR FUTURE ABODES. THIS IS KARMA. LET US DWELL IN THE OTHERS. LET US TEACH THEM BETTER, LEST WORSE SHOULD HAPPEN. THEY DID . . .

35. THEN ALL MEN BECAME ENDOWED WITH MANAS. THEY SAW THE SIN OF THE MINDLESS.

36. THE FOURTH RACE DEVELOPED SPEECH.

37. THE ONE BECAME TWO; ALSO ALL THE LIVING AND CREEPING THINGS THAT WERE STILL ONE, GIANT FISH-BIRDS AND SERPENTS WITH SHELL-HEADS.

STANZA X.

38. THUS TWO BY TWO ON THE SEVEN ZONES, THE THIRD RACE GAVE BIRTH TO THE FOURTH-RACE MEN; THE GODS BECAME NO-GODS; THE SURA BECAME A-SURA.

39. THE FIRST, ON EVERY ZONE, WAS MOON-COLOURED; THE SECOND YELLOW LIKE GOLD; THE THIRD RED; THE FOURTH BROWN, WHICH BECAME BLACK WITH SIN. THE FIRST SEVEN HUMAN SHOOTERS WERE ALL OF ONE COMPLEXION. THE NEXT SEVEN BEGAN MIXING.

40. THEN THE FOURTH BECAME TALL WITH PRIDE. WE ARE THE KINGS, IT WAS SAID; WE ARE THE GODS.

41. THEY TOOK WIVES FAIR TO LOOK UPON. WIVES FROM THE MINDLESS, THE NARROW-HEADED. THEY BRED MONSTERS. WICKED DEMONS, MALE AND FEMALE, ALSO KHADO (DAKINI), WITH LITTLE MINDS.

42. THEY BUILT TEMPLES FOR THE HUMAN BODY. MALE AND FEMALE THEY WORSHIPPED. THEN THE THIRD EYE ACTED NO LONGER.

STANZA XI.

43. THEY BUILT HUGE CITIES. OF RARE EARTHS AND METALS THEY BUILT, AND OUT OF THE FIRES VOMITED, OUT OF THE WHITE STONE OF THE MOUNTAINS AND OF THE BLACK STONE, THEY CUT THEIR OWN IMAGES IN THEIR SIZE AND LIKENESS, AND WORSHIPPED THEM.

44. THEY BUILT GREAT IMAGES NINE YATIS HIGH, THE SIZE OF THEIR BODIES. INNER FIRES HAD DESTROYED THE LAND OF THEIR FATHERS. THE WATER THREATENED THE FOURTH.

45. THE FIRST GREAT WATERS CAME. THEY SWALLOWED THE SEVEN GREAT ISLANDS.

46. ALL HOLY SAVED, THE UNHOLY DESTROYED. WITH THEM MOST OF THE HUGE ANIMALS, PRODUCED FROM THE SWEAT OF THE EARTH.

STANZA XII.

47. FEW MEN REMAINED: SOME YELLOW, SOME BROWN AND BLACK, AND SOME RED REMAINED. THE MOON-COLOURED WERE GONE FOREVER.

48. THE FIFTH PRODUCED FROM THE HOLY STOCK REMAINED; IT WAS RULED OVER BY THE FIRST DIVINE KINGS.

49. WHO RE-DESCENDED, WHO MADE PEACE WITH THE FIFTH, WHO TAUGHT AND INSTRUCTED IT.

Plutarch on the Fate of the Three-fold Human Being after Physical Death.

Man is compound [soma (body), psyche (soul) & nous (spirit)]; and they are mistaken who think him to be compounded of two parts only.

For they imagine that the understanding [nous] is a part of the soul [psyche], but they err in this no less than those who make the soul [psyche] to be a part of the body [soma].

For the understanding [nous] *as far exceeds* the soul [psyche], as the soul [psyche] is *better and diviner than* the body [soma].

Now this composition of the soul [psyche] with the understanding [nous] makes reason; and [the composition of the soul, psyche] with the body [soma] [makes] passion [thumos].

Of these three parts [soma, psyche & nous] conjoined and compacted together, the Earth has given the body [soma], the Moon [has given] the soul [psyche], and the SUN [has

given] the understanding [nous] to the generation [creation] of man.

Now of the [two] deaths we die, the one [the first death, the physical death] makes man two [psyche & nous] [instead] of three and the other [the second death in hades] [makes] one [nous] [instead] of two.

The former [the first death] is in the region of Demeter [earth].

As for the other [second] death, it is in the moon or region of Persephone [hades].

This [first death] *suddenly and with violence plucks* the soul [psyche] from the body [soma]; but Persephone *mildly and in a long time* disjoins the understanding [nous] from the soul [psyche].

For this reason she is called Monogenes, only begotten, or rather *begetting one alone*; for the better part of man [nous] becomes alone [one] when it [nous] is separated [in Hades from psyche] by her.

Now both the one [first death] and the other [second death] happens thus according to nature.

It is ordained by Fate that every soul [psyche], whether with or without understanding [nous], when gone out of the body [soma], should wander for a time, *though not all for the same* [time], in the region [of hades] lying between the earth and moon .

For those that have been unjust and dissolute suffer then [in hades] the punishment due to their offences; but the good and virtuous are there [in hades] detained till they are

purified, and have, by expiation, purged out of them all the infections they might have contracted from the contagion of the body [soma], living in the mildest part of the air, called the Meadows of Hades, where they must remain for a certain prefixed and appointed time.

And then, as if they were returning *from a wandering pilgrimage* or long exile into their [home] country, they have a taste of joy, such as they principally receive *who are initiated into Sacred Mysteries*, mixed with admiration, and *each one's proper and peculiar hope*.

[Plutarch's quotation has been abridged, edited and adapted from H.P.B.'s *Isis Unveiled* and *The Key to Theosophy*.D.H.C.]

The Sevenfold Constitution of a Human Being

by H.P. Blavatsky

The Septenary Nature of Man

...We find, first of all, two distinct beings in man; the spiritual and the physical....Therefore we divide him into two distinct natures; the upper or the spiritual being, composed of three "principles" or *aspects*; and the lower or the physical quaternary, composed of *four* -- in all *seven*....

...Let us take a cursory view of these seven aspects by drawing two tables.

THEOSOPHICAL DIVISION.

	SANSKRIT TERMS.	EXOTERIC MEANING.	EXPLANATORY.
LOWER QUATERNARY	(a) Rupa, or Sthula-Sarira.	(a) Physical body.	(a) Is the vehicle of all the other "principles" during life.
	(b) Prana.	(b) Life, or Vital principle.	(b) Necessary only to a, c, d, and the functions of the lower <i>Manas</i> , which embrace all those limited to the (<i>physical</i>) brain.
	(c) Linga Sharira.	(c) Astral body.	(c) The <i>Double</i> , the phantom body.
	(d) Kama rupa.	(d) The seat of animal desires and passions.	(d) This is the centre of the animal man, where lies the line of demarcation which separates the mortal man from the immortal entity.

	SANSKRIT TERMS.	EXOTERIC MEANING.	EXPLANATORY.
THE UPPER IMPERISHABLE TRIAD.	(e) <i>Manas</i> — a dual principle in its functions.	(e) Mind, Intelligence: which is the higher human mind, whose light, or radiation links the MONAD, for the lifetime, to the mortal man.	(e) The future state and the Karmic destiny of man depend on whether <i>Manas</i> gravitates more downward to <i>Kama rupa</i> , the seat of the animal passions, or upwards to <i>Buddhi</i> , the Spiritual <i>Ego</i> . In the latter case, the higher consciousness of the individual Spiritual aspirations of <i>mind</i> (<i>Manas</i>), assimilating <i>Buddhi</i> , are absorbed by it and form the <i>Ego</i> , which goes into Devachanic bliss.
	(f) <i>Buddhi</i> .	(f) The Spiritual Soul.	(f) The vehicle of pure universal spirit.
	(g) <i>Atma</i> .	(g) Spirit.	(g) One with the Absolute, as its radiation.

[Quoted from H.P. Blavatsky's *The Key to Theosophy*, 1889 first edition, pp. 90-93.]

The Higher Self and the Egos of a Human Being

THE HIGHER SELF is *Atma* the inseparable ray of the Universal and ONE SELF. It is the God *above*, more than within, us. Happy the man who succeeds in saturating his *inner Ego* with it!

THE SPIRITUAL *divine* EGO is the Spiritual soul or *Buddhi*, in close union with *Manas*, the mind-principle, without which it is no EGO at all, but only the *Atmic Vehicle*.

THE INNER, or HIGHER "EGO" is *Manas*, the "Fifth" Principle, so called, independently of *Buddhi*. The Mind-Principle is only the Spiritual Ego when merged *into one* with *Buddhi*, -- no materialist being supposed to have in him *such* an Ego, however great his intellectual capacities.

It is the permanent *Individuality* or the "Re-incarnating Ego."

THE LOWER, or PERSONAL "EGO" is the physical man in conjunction with his *lower* Self, *i. e.*, animal instincts, passions, desires, etc. It is called the "false personality," and consists of the *lower Manas* combined with Kama-rupa, and operating through the Physical body and its phantom or "double."

The remaining "Principle" "*Prana*," or "Life," is, strictly speaking, the radiating force or Energy of Atma -- as the Universal Life and the ONE SELF, -- ITS lower or rather (in its effects) more physical, because manifesting, aspect. Prana or Life permeates the whole being of the objective Universe; and is called a "principle" only because it is an indispensable factor and the *deus ex machina* of the living man....

[Quoted from H.P. Blavatsky's *The Key to Theosophy*, 1889 first edition, pp. 175-176.]

On Individuality and Personality

...You have to first study the dual sets of "principles": the *spiritual*, or those which belong to the imperishable Ego; and the *material*, or those principles which make up the ever-changing bodies or the series of personalities of that Ego. . . .

1. *Atma*, the "*Higher Self*," is neither your Spirit nor mine, but like sunlight shines on all. It is the universally diffused "*divine principle*," and is inseparable from its one and absolute *Meta-Spirit*, as the sunbeam is inseparable from sunlight.

2. *Buddhi* (the spiritual soul) is only its vehicle. Neither each separately, nor the two collectively, are of any more use to the body of man, than sunlight and its beams are for a mass of granite buried in the earth, *unless the divine Duad is assimilated by, and reflected in, some consciousness*. Neither Atma nor Buddhi are ever reached by Karma, because the former is the highest aspect of Karma, *its working agent* of ITSELF in one aspect, and the other is unconscious *on this plane*. This consciousness or mind is,
3. *Manas*, the derivation or product in a reflected form of *Ahamkara*, "the conception of I," or EGO-SHIP. It is, therefore, when inseparably united to the first two, called the SPIRITUAL EGO, and *Taijasi* (the radiant). This is the real Individuality, or the divine man. It is this Ego which -- having originally incarnated in the *senseless* human form animated by, but unconscious (since it had no consciousness) of, the presence in itself of the dual monad -- made of that human-like form *a real man*. It is that Ego, that "Causal Body," which overshadows every personality Karma forces it to incarnate into; and this Ego which is held responsible for all the sins committed through, and in, every new body or personality -- the evanescent masks which hide the true Individual through the long series of rebirths.

[Quoted from H.P. Blavatsky's *The Key to Theosophy*,
1889 first edition, pp. 134-136.]

About "Principles" and "Aspects"

Speaking metaphysically and philosophically, on strict Esoteric lines, man as a complete unit is composed of Four basic Principles and their Three Aspects produced by them on this earth. In the semi-esoteric teachings, these Four and Three have been called Seven Principles, to facilitate the comprehension of the masses.

THE ETERNAL BASIC PRINCIPLES

1. *Atmân*, or Jiva, "the One Life", which permeates the *Monadico Trio*. (One in three and three in One)

2. *Auric Envelope*; because the substratum of the Aura around man is the universally diffused primordial and pure Akâsa, the first film on the boundless and shoreless expanse of Jiva, the immutable Root of all

3. *Buddhi*; because Buddhi is a ray of the Universal Spiritual Soul (ALAYA)

4. *Manas* (the Higher Ego); for it proceeds from Mahat, the first product or emanation of Pradhâna, which contains

TRANSITORY ASPECTS PRODUCED BY THE PRINCIPLES

1. *Prâna*, the Breath of Life, the same as *Nephesh*. At the death of a living being, Prâna re-becomes Jiva. *

2. *Linga Sharira*, the Astral Form, the transitory emanation of the Auric Egg. This form precedes the formation of the living Body, and after death clings to it, dissipating only with the disappearance of its last atom (the skeleton excepted).

3. *Lower Manas*, the Animal Soul, the reflection or shadow of the Buddhi-Manas, having the *potentialities* of both, but conquered generally by its

potentially all the Gunas (attributes). Mahat is Cosmic Intelligence, called the "Great Principle".**

association with the *Kâma* elements.

As the lower man is the combined product of two aspects: physically, of his Astral Form, and psycho-physiologically of *Kâma Manas*, he is not looked upon even as an aspect, but as an illusion.

* [p. 227] *Prâna*, on earth at any rate, is thus but a mode of life, a constant cyclic motion from within outwardly and back again, an out-breathing and in-breathing of the ONE LIFE, or *Jiva*, the synonym of the Absolute and Unknowable Deity. *Prâna* is not abstract life, or *Jiva*, but its aspect in a world of delusion. In the *Theosophist*, May 1888, p. 478, *Prâna* is said to be "one stage finer than the gross matter of the earth."

The Auric Egg, on account of its nature and manifold functions, has to be well studied. As *Hiranyagarbha*, the Golden Womb or Egg, contains *Brahmâ*, the collective symbol of the Seven Universal Forces, so the Auric Egg contains, and is directly related to, both the divine and the physical man. In its essence, as said, it is eternal; in its constant correlations, it is a kind of perpetual motion machine during the reincarnating progress of the Ego on this earth.

**[p. 228]... the Egos or *Kumâras*, incarnating in man, at the end of the Third Root-Race, are not human Egos of this earth or plane, but become such only from the moment they ensouled the animal man, thus endowing him with his

Higher Mind. They are “Breaths” or Principles, called the Human Soul, or Manas, the Mind. As the teachings say: “Each is a Pillar of Light. Having chosen its vehicle, it expanded, surrounding with an Ækâshic Aura the human animal, while the Divine (Mânasic) Principle settled within that human form.”

Ancient Wisdom teaches us, moreover, that from this first incarnation, the Lunar Pitris, who had made men out of their Chhâyâs, or Shadows, are absorbed by this auric essence, and a distinct Astral Form is now produced for each forthcoming Personality of the reincarnating series of each Ego.

Thus the Auric Egg, reflecting all the thoughts, words and deeds of man, is:

(a) The preserver of every Karmic record.

(b) The storehouse of all the good and evil powers of man, receiving and giving out at his will—nay, at his very thought—every potentiality which becomes, then and there, an acting potency: this aura is the mirror in which sensitives and clairvoyants sense and perceive the real man, and see him *as he is*, not as he appears.

(c) As it furnishes man with his Astral Form, around which the physical entity models itself, first as a fœetus, then as a child and man, the astral growing apace with the human being, so it furnishes him during life, if an Adept, with his Mâyâvic Rûpa, *Illusion Body* (which is not his *Vital Astral Body*); and after death, with his Devachanic Entity and Kâma-Rûpa, or Body of Desire (the Spook).

It is erroneous, when speaking of the fifth human principle, to call it “the Kâma-Rûpa.” It is no Rûpa, or form at all,

except after death, but the Kâmic elements, animal desires and passions, such as anger, lust, envy, revenge, etc., etc., the progeny of selfishness and matter.

[Quoted from H.P. Blavatsky's *E.S. Instruction*, No. III published in *Collected Writings*, Vol. XII, pp. 607-608 and *Esoteric Papers*, pp. 431-433.]

Dreams

by
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"Animal Soul" only active in Dreams

In ordinary dreams- which ought to be distinguished from real dreams, and called idle visions - the active "principles" are *Kâma* the seat of the personal Ego and of desire, which is awakened into chaotic activity by the slumbering reminiscences of the lower *Manas*, or animal soul (the *Nephesh* of the Hebrew Kabalists). It is the ray which emanates from the Higher *Manas* or permanent EGO, and is that "principle" which forms the human mind - in animals' instinct, for animals also dream. [The word 'dream' means really "to slumber" - the latter function being called in Russian *dreamatj*. -ED]. This combined action of *Kâma* and the "animal soul", however, is purely mechanical. It is instinct, not reason, which is active in them. During the sleep of the body they receive and send out mechanically electric shocks to and from various nerve-centres. The brain is hardly impressed by them, and memory stores them, of course, without order or sequence. On waking, these impressions gradually fade out, as does every fleeting shadow that has no basic or substantial reality underlying it. The retentive faculty of the brain, however, may register and preserve them if they are only impressed strongly enough. But, as a rule, our memory registers only

the fugitive and distorted impressions which the brain receives at the moment of awakening. This aspect of "dreams", however, has been sufficiently observed and is described correctly enough in modern physiological and biological works, as such human dreams do not differ much from those of the animals. That which is entirely *terra incognita* for Science is the real dreams and experiences of the higher EGO, which are also called dreams, but ought not to be so termed, or else the term for the other sleeping "visions" changed.

Immortal Ego active in real Dreams

The nature and functions of real dreams cannot be understood unless we admit the existence of an immortal Ego in mortal man, independent of the physical body; for the subject becomes quite unintelligible unless we believe - that which is fact - that during sleep there remains only an animated form of clay, whose powers of independent thinking are utterly paralyzed.

But if we admit the existence of a higher or permanent *Ego* in us - which Ego must not be confused with what we call the "Higher Self", we can comprehend that what we often regards as dreams, generally accepted as idle fancies, are, in truth, stray pages torn out from the life and experiences of the *inner* man, and the dim recollection of which at the moment of awakening becomes more or less distorted by our physical memory. The latter catches mechanically a few impressions of the thoughts, facts witnessed, and deeds performed by the *inner* man during its hours of complete freedom. For our *Ego* lives its own separate life within its prison of clay whenever it becomes free from the trammels of matter, *i.e.* during the sleep of the physical man. This Ego it is which is the actor, the real man, the true human self. But the physical man cannot feel or be conscious

during dreams; for the personality, the outer man, with its brain and thinking apparatus, are paralyzed more or less completely.

We might well compare the real Ego to a prisoner, and the physical personality to the gaoler of his prison. If the gaoler falls asleep, the prisoner escapes, or, at least, passes outside the walls of his prison. The gaoler is half asleep, and looks nodding all the time out of a window, through which he can catch only occasional glimpses of his prisoner, as he would a kind of shadow moving in front of it. But the gaoler can neither perceive nor can he know anything of the real actions - and especially the thoughts - of his charge; for, during sleep at all events, these do not impress themselves upon his gaoler. The real Ego does not think as his evanescent and temporary personality does. During the waking hours the thoughts and Voice of the Higher Ego do or do not reach his gaoler - the physical man - for they are the *Voice of his Conscience*, but during his sleep they are absolutely the "Voice in the desert". In the thoughts of the *real* man, or the immortal "Individuality", the pictures and visions of the Past and Future are as the Present; nor are his thoughts like ours, subjective pictures in our cerebration, but living acts and deeds, present actualities. They are realities, even as they were when speech expressed in sounds did not exist; when thoughts were things, and men did not need to express them in speeches; for they instantly realised themselves in action by the power of *Kriyâ-Sakti*, that mysterious power which transforms instantaneously ideas into visible forms, and these were as objective to the "man" of the early *Third Race* as objects of sight are now to us.

Thought-Actions of the Ego

The few fragments of those thoughts of the Ego which are transmitted to our physical memory, which it sometimes retains, are reflected on the brain of the sleeper, like outside shadows on the canvas walls of a tent, which the occupier sees as he wakes. Then the man thinks that he has dreamed all that, and feels as though *he* had lived through something, while in reality it is the *thought-actions* of the true Ego which he has dimly perceived. As he becomes fully awake, his recollections become with every minute more distorted, and mingle with the images projected from the physical brain, under the action of the stimulus which causes the sleeper to awaken. These recollections, by the power of association, set in motion various trains of ideas.

To the dreamer (the Ego), on his own plane, the things on that plane are as objective to him as our acts are to us. The senses of the sleeper received occasional shocks, and are awakened into mechanical actions; what he hears and sees are, as has been said, a distorted reflection of the thoughts of the Ego. The latter is higher spiritual, and is linked very closely with the higher principles, *Buddhi* and *Atmâ*. These higher principles are entirely inactive on our plane, and the higher Ego (*Manas*) itself is more or less dormant during the waking of the physical man. This is especially the case with persons of very materialistic mind. So dormant are the Spiritual faculties, because the Ego is so trammelled by matter, that *It* can hardly give all its attention to the man's actions, even should the latter commit sins for which that Ego - when reunited with its *lower* Manas - will have to suffer conjointly in the future. It is, as I said, the impressions projected into the physical man by this Ego which constitute what we call "conscience"; and in proportion as the Personality, the lower Soul (or *Manas*), unites itself to its higher consciousness, or EGO, does the

action of the latter upon the life of mortal man become more marked.

The "Higher Ego" is the higher *Manas* illuminated by *Buddhi*; the principle of self-consciousness, the "I - am - I", in short. It is the *Kârana-Sarira*, the immortal man, which passes from one incarnation to another.

Real Dreams occasionally impressed on the Brain

Since dreams are in reality the actions of the Ego during physical sleep, they are, of course, recorded on their own plane and produce their appropriate effects on this one. But it must always be remembered that dreams in general, and as we know them, are simply our waking and hazy recollections of these facts.

It often happens, indeed, that we have no recollection of having dreamt at all, but later in the day the remembrance of the dream will suddenly flash upon us. Of this there are many causes. It is analogous to what sometimes happens to every one of us. Often a sensation, a smell, even a casual noise, or a sound, brings instantaneously to our mind long-forgotten events, scenes and persons. Something of what was seen, done, or thought by the "night-performer", the Ego, impressed itself at that time on the physical brain, but was not brought into the conscious, waking memory, owing to some physical condition or obstacle. This impression is registered on the brain in its appropriate cell or nerve centre, but owing to some accidental circumstance it "hangs fire", so to say, till something gives it the needed impulse. Then the brain slips it off immediately into the conscious memory of the waking man; for as soon as the conditions required are supplied, that particular centre starts forthwith into activity, and does the work which it had to do, but was hindered at the time from completing.

There is a sort of conscious telegraphic communication going on incessantly, day and night, between the physical brain and the inner man. The brain is such a complex thing, both physically and metaphysically, that it is like a tree whose bark you can remove layer by layer, each layer being different from all the others, and each having its own special work, function, and properties. During sleep the physical memory and imagination are of course passive, because the dreamer is asleep: his brain is asleep, his memory is asleep, all his function are dormant and at rest. It is only when they are stimulated, as I told you, that they are aroused. Thus the consciousness of the sleeper is not active, but passive. The inner man, however, the real Ego, acts independently during the sleep of the body; but it is doubtful if any of us - unless thoroughly acquainted with the physiology of occultism - could understand the nature of its action.

Part played by the Astral Light.

The Astral Light is the "tablet of the memory" of the animal man; *Akâsa* that of the spiritual Ego. The dreams of the Ego, as much as the acts of the physical man, are all recorded, since both are actions based on causes and producing results. Our "dreams", being simply the waking state and actions of the true Self, must be, of course, recorded somewhere. Read "Karmic Visions" in *Lucifer* [Volume II, 1889....] and note the description of the real Ego, sitting as a spectator of the life of the hero and perhaps something will strike you.

Esoteric Philosophy teaches us that the Astral Light is simply the dregs of *Akâsa* or the Universal Ideation in its metaphysical sense. Though invisible, it is yet, so to speak, the phosphorescent radiation of the latter, and is the medium between it and man's thought-faculties. It is these

which pollute the Astral Light, and make it what it is - the storehouse of all human and especially psychic iniquities. In its primordial genesis, the Astral Light as a radiation is quite pure, though the lower it descends, approaching our terrestrial sphere, the more it differentiates, and becomes as a result impure in its very constitution. But man helps considerably towards this pollution, and gives it back its essence far worse than when he received it.

Differentiation in the physical world is infinite. Universal ideation - or *Mahat*, if you like it - sends its homogeneous radiation into the heterogeneous world, and this reaches the human or *personal* minds through the Astral Light. Our minds receive their illumination direct from the Higher *Manas* through the Lower, the former being the pure Emanation of divine Ideation - the *Mânasa-Putras* which incarnated in man.

Individual *Mânasa* or the *Kumâras* are the direct radiations of the divine Ideation - "individual" in the sense of later differentiation, owing to numberless incarnations. In sum they are the collective aggregation of that Ideation, become on our plane, or from our point of view, *Mahat*, as the *Dhyân Chohans* are in their aggregate the WORD or "Logos" in the formation of the World. Were the Personalities (Lower *Manas* or the *physical* minds) to be inspired and illumined solely by their higher *alter Egos* there would be little sin in this world. But they are not; and getting entangled in the meshes of the Astral Light, they separate themselves more and more from their parent Egos. Read and study what Eliphas Lévi says of the Astral Light, which he calls Satan and the Great Serpent. The Astral Light has been taken too literally to mean some sort of a second blue sky. This imaginary space, however, on which are impressed the countless images of all that ever was, is, and will be, is but too sad a reality. It becomes in, and for,

man, - it at all psychic, and who is not? - a tempting Demon, his "evil angel", and the inspirer of all our worst deeds. It acts on the will of even the sleeping man through visions impressed upon his slumbering brain (which visions must not be confused with the "dreams"), and these germs bear their fruit when he awakes.

Part played by Karma and the Will in Dreams

The will of the outer man, our volition, is of course dormant and inactive during dreams; but a certain bent can be given to the slumbering will during its inactivity, and certain after-results developed by the mutual interaction - produced almost mechanically - through union between two or more "principles" into one, so that they will act in perfect harmony, without any friction or a single false note, when awake. But this is one of the dodges of "black magic" and when used for good purposes belongs to the training of an Occultist. One must be far advanced on the "path" to have a will which can act consciously during his physical sleep, or act on the will of another person during the sleep of the latter, e.g., to control his dreams, and thus control his actions when awake.

When an adept succeeds in uniting all his "principles" into one he is a *Jivanmukta*; he is no more of this earth virtually, and becomes a Nirvâni, who can go into *Samâdhi* at will. Adepts are generally classed by the number of "principles" they have under their perfect control, for that which we call Will has its seat in the higher EGO, and the latter, when it is rid of its sin-laden personality, is divine and pure.

In India the Hindus - who have preserved in all their purity, and remembered, the traditions of their forefathers - say that *Karma* plays a part in dreams; that every man receives

he reward or punishment of all his acts, both in the waking and the dream state. They know that the Self is the *real* Ego, and that it lives and acts, though on a different plane. The external life is a "dream" to this Ego, while the inner life, or the life on what we call the dream plane, is the real life for it. And so the Hindus (the profane, of course) say that *Karma* is generous, and rewards the real man in dreams as well as it does the false personality in physical life.

The physical animal man is as little responsible as dog or a mouse. For the bodily form, all is over with the death of the body. But the real SELF, that which emanated its own shadow, or the lower thinking personality, that enacted and pulled the wires during the life of the physical automaton, will have to suffer conjointly with its *factotum and alter ego* in its next incarnation.

Higher and Lower *Manas* are one - and yet they are not - and that is the great mystery. The Higher *Manas* of EGO is essentially divine, and therefore pure; no stain can pollute it, as no punishment can reach it, *per se*; the more so since it is innocent of, and takes no part in, the deliberate transactions of its Lower Ego. Yet, by the very fact that, though dual, and during life the higher is distinct from the Lower, "the Father and Son" *are one*; and because that, in reuniting with the parent Ego, the Lower Soul fastens upon and impresses upon it all its bad as well as good actions; both have to suffer: the Higher Ego, though innocent and without blemish, has to bear the punishment of the misdeeds committed by the *lower* Self together with it in their future incarnation. The whole doctrine of atonement is built upon this old esoteric tenet; for the Higher Ego is the anti-type of that which is on this earth the type, namely, the personality. It is, for those who understand it, the old Vedic story of *Visvakarman* over again, practically demonstrated. *Visvakarman*, the all-seeing Father-God, who is beyond the

comprehension of mortals, sends a son of *Bhuvana*, the holy Spirit, by *sacrificing himself to himself*, to save the worlds. The mystic name of the "Higher Ego" is, in the Indian philosophy, *Kshetrajna*, or "embodied Spirit", that which knows or informs *kshetra*, "the body". Etymologize the name, and you will find in it the term *aja*, "first-born", and also the "lamb". All this is very suggestive, and volumes might be written upon the pre-genetic and post-genetic development of type and anti-type - of Christ-*Kshetrajan*, the "God-Man", the First-born, symbolized as the "lamb" The *Secret Doctrine* shows that the *Mânasa-Putras*, or incarnating EGOS, have taken upon themselves, voluntarily and knowingly, the burden of all the future sins of their future personalities. Thence it is easy to see that it is neither Mr. A. nor Mr. B., nor any of the personalities that periodically clothe the self-sacrificing EGO, which are the real Sufferers, but verily the innocent Christos within us. Hence the mystic Hindus say that the Eternal Self, or the Ego (the one in three and three in one), is the "Charioteer" or driver; the personalities are the temporary and evanescent passengers; while the horses are the animal passions of man. It is, then, true to say that when we remain deaf to the Voice of our Conscience, we crucify the Christos within us. But let us return to dreams.

The only God is in Man.

In the case of persons who have truly prophetic dreams, it is because their physical brains and memory are in closer relation and sympathy with their "Higher Ego" than in the generality of men. The Ego-Self has more facilities for impressing upon the physical shell and memory that which is of importance to such persons than it has in the case of other less gifted persons. Remember that the only God man comes in contact with is his own God, called Spirit, Soul and Mind, or Consciousness, and these three are one.

But there are weeds that must be destroyed in order that a plant may grow. We must die, said St. Paul, that we may live again. It is through destruction that we may improve, and the three powers, the preserving, the creating and the destroying, are only so many aspects of the divine spark within man.

No advances Adept dreams. An adept is one who has obtained mastery over his four lower principles, including his body, and does not, therefore, let flesh have its own way. He simply paralyzes his lower Self during sleep, and becomes perfectly free. A dream, as we understand it, is an illusion. Shall an Adept, then, dream when he has rid himself of every other illusion? In his sleep he simply lives on another and more real plane.

There is no man in the world, so far as I am aware, who has never dreamed. All dream more or less; only with most, dreams vanish suddenly upon waking. This depends on the more or less receptive condition of the brain ganglia. Unspiritual men, and those who do not exercise their imaginative faculties, or those whom manual labour has exhausted, so that the ganglia do not act even mechanically during rest, dream rarely, if ever, with any coherence.

Sleep and Dream States

The dream state is common not only to all men, but also to all animals, of course, from the highest mammal to the smallest birds, and even insects. Every being endowed with a physical brain, or organs approximating thereto, must dream. Every animal, large or small, has, more or less, physical senses; and though these senses are dulled during sleep, memory will still, so to say, act mechanically, reproducing past sensations. That dogs and horses and cattle dream we all know, and so also do canaries, but such

dreams are, I think, merely physiological. Like the last embers of a dying fire, with its spasmodic flare and occasional flames, so acts the brain in falling asleep. Dreams are not, as Dryden says, "interludes which fancy makes", for such can only refer to physiological dreams provoked by indigestion, or some idea or event which has impressed itself upon the active brain during waking hours.

The process of going to sleep is partially explained by Physiology. It is said by Occultism to be the periodical and regulated exhaustion of the nervous centres, and especially of the sensory ganglia of the brain, which refuse to act any longer on this plane, and if they would not become unfit for work, are compelled to recuperate their strength on another plane or *Upâdhi*. First comes the *Svapna*, or dreaming state, and this leads to that of *Sushupti*. Not it must be remembered that our senses are all dual, and act according to the plane of consciousness on which the thinking entity energises. Physical sleep affords the greatest facility for its action on the various planes; at the same time it is a necessity, in order that the senses may recuperate and obtain a new lease of life for the *Jagrata*, or waking state, from the *Svapana* and *Sushupti*. According to *Râja Yoga*, *Turya* is the highest state. As a man exhausted by one state of the life-fluid seeks another; as, for example, when exhausted by the hot air he refreshes himself with cool water; so sleep is the shady nook in the sunlit valley of life. Sleep is a sign that waking life has become too strong for the physical organism, and that the force of the life current must be broken by changing the waking for the sleeping state. Ask a good clairvoyant to describe the aura of a person just refreshed by sleep, and that of another just before going to sleep. The former will be seen bathed in rhythmical vibrations of life currents - golden, blue, and rosy; these are the electrical waves of Life. The latter is, as it were, in a mist of intense golden-orange hue, composed

of atoms whirling at an almost incredible spasmodic rapidity, showing that the person begins to be too strongly saturated with Life; the life essence is too strong for his physical organs, and he must seek relief in the shadowy side of that essence, which side is the dream element, or physical sleep, one of the states of consciousness.

The definition of "a dream" depends upon the meaning of the term. You may "dream", or, as we say, sleep visions, awake or asleep. If the Astral Light is collected in a cup or metal vessel by willpower, and the eyes fixed on some point in it with a strong will to see, a waking vision, or "dream" is the result, if the person is at all sensitive. The reflections in the Astral Light are seen better with closed eyes, and, in sleep, still more distinctly. From a lucid state, vision becomes translucent; from normal organic consciousness it rises to a transcendental state of consciousness.

There are many kinds of dreams, as we all know. Leaving the "digestion dream" aside, there are brain dreams and memory dreams, mechanical and conscious visions. Dreams of warning and premonition require the active co-operation of the inner Ego. They are also often due to the conscious or unconscious co-operation of the brains of two living persons or of their two Egos.

It is generally the physical brain of the personal Ego which dreams; being the seat of memory, it radiates and throws off sparks like the dying embers of a fire. The memory of the sleeper is like an Aeolian seven-stringed harp; and his state of mind may be compared to the wind that sweeps over the chords. The corresponding string of the the harp will respond to that one of the seven states of mental activity in which the sleeper was before falling asleep. If it is a gentle breeze the harp will be affected but little; if a

hurricane, the vibrations will be proportionately powerful. If the personal Ego is in touch with its higher principles and the veils of the higher planes are drawn aside, all is well; if on the contrary it is of a materialistic animal nature, there will probably be no dreams; or if the memory by chance catch the breath of a "wind" from a higher plane, seeing that it will be impressed through the sensory ganglia of the cerebellum, and not by the direct agency of the spiritual Ego, it will receive pictures and sounds so distorted and inharmonious that even a Devachanic vision would appear a nightmare or grotesque caricature. Therefore there is no simple answer to the question: "What is it that dreams?" for it depends entirely on each individual what principle will be the chief motor in dreams, and whether they will be remembered or forgotten.

Objectivity and Subjectivity in Dreams

If the apparent objectivity in a dream is admitted to be only apparent, then of course the dream is subjective. The question is to whom or what are the pictures or representations in dreams either objective or subjective? To the physical man, the *dreamer*, all he sees with his eyes shut, and in or through his mind, is of course subjective. But to the *Seer* within the physical dreamer, that Seer himself being subjective to our material senses, all he sees is as objective as he is himself to himself and to others like himself. Materialists will probably laugh, and say that we make of a man a whole family of entities, but this is not so. Occultism teaches that physical man is one, but the thinking man septenary, thinking, acting, feeling, and living on seven different states of being or planes of consciousness, and that for all these states and planes the permanent Ego (not the false personality) has a distinct set of senses.

Planes of Consciousness in Dreams

But unless you are an Adept or a highly trained *Chela*, thoroughly acquainted with these different states of being (or planes of consciousness), the distinct set of senses for each state cannot be distinguished. Science, such as biology, physiology and even psychology (of the Maudsley, Bain, and Herbert Spencer schools) do not touch on this subject. Science teaches us about the phenomena of volition, sensation, intellect, and instinct, and says that these are all manifested through the nervous centres the most important of which is our brain. She will speak of the peculiar agent or substance through which these phenomena take place as the vascular and fibrous tissues, and explain their relation to one another, dividing the ganglionic centres into motor, sensory and sympathetic, but will never breathe one word of the mysterious agency of intellect itself, or of the mind and its functions....

Now, it frequently happens that we are conscious and know that we are dreaming; this a very good proof that man is a multiple being on the thought plane; so that not only is the Ego, or thinking man, Proteus, a multiform, ever-changing entity, but he is also, so to speak, capable of separating himself on the mind or dream plane into two or more entities; and on the plane of illusion which follows us to the threshold of *Nirvâna*, he is like *Ain-Soph* talking to *Ain-Soph*, holding a dialogue with himself and speaking through, about, and to himself. And this is the mystery of the inscrutable Deity in the *Zohar*, as in the Hindu philosophies; it is the same in the *Kabbala*, *Purânas*, Vedantic metaphysics, or even in the so-called Christian mystery of the Godhead and Trinity. Man is the microcosm of the macrocosm: the god on earth is built on the pattern of the god in nature. But the universal consciousness of the

real Ego transcends a million fold the self-consciousness of the personal or false Ego.

What is termed "unconscious cerebration" during sleep is a conscious operation of the Ego, the result of which only, is impressed on the ordinary consciousness.

Barriers between the Planes of Consciousness.

The explanation of the dream experience in which the dreamer seems to be perpetually striving after something, but never attaining it, is that the physical self and its memory are shut out of the possibility of knowing what the real Ego does. The dreamer only catches faint glimpses of the doings of the Ego, whose actions produce the so-called dream on the physical man, but is unable to follow it consecutively. A delirious patient, on recovery, bears the same relation to the nurse who watched and tended him in his illness as the physical man to his real Ego. The Ego acts as consciously within and without him as the nurse acts in tending and watching over the sick man. But neither the patient after leaving his sick bed, nor the dreamer on awaking, will be able to remember anything except in snatches and glimpses.

Sleep and Death

There is an analogy between sleep and death but a very great difference, because in sleep there is a connection, weak though it may be, between the lower and higher mind of man, and the latter is more or less reflected into the former, however much its rays may be distorted. But once the body is dead, the body of illusion, *Mayâvi-Rupa*, becomes *Kâma-Rûpa*, or the animal soul, and is left to its own devices. Therefore, there is as much difference between the spooks and the man as there is between a gross

material, animal, but sober mortal, and a man incapably drunk and unable to distinguish the most prominent surroundings; between a person shut up in a perfectly dark room and one in a room lighted, however imperfectly, by some light or other.

The lower principles are like wild beasts, and the higher *Manas* is the rational man who tames or subdues them more or less successfully. But once the animal gets free from the master who held it in subjection; no sooner has it ceased to hear his voice and see him than it starts off again to the jungle and its ancient den. It takes, however, some time for an animal to return to its original and natural state, but these lower principle or "spook" return instantly, and no sooner has the higher Triad entered the devachanic state than the lower Duad re-becomes that which it was from the beginning, a principle endued with purely animal instinct, made happier still by the great change.

The "Wraith": Its Evocation.

During sleep and dream the condition of the *Linga Sarira*, or plastic body, is to sleep with its body unless projected by some powerful desire generated in the higher *Manas*. In dreams it plays no active part, but on the contrary is entirely passive, being the involuntarily half-sleepy witness of the experiences through which the higher principles are passing. Sometimes this projected form can be seen, as in cases of illness or very strong passion on the part of the person seen or the person who sees; the possibility is mutual. A sick person especially just before death, is very likely to see in dream, or vision, those whom he loves and is continually thinking of, and so also is a person awake, but intensely thinking of a person who is asleep at the time.

In Black Magic it is no rare thing to evoke the "spirit" of a sleeping person; the sorcerer may then learn from the apparition any secret he chooses, and the sleeper be quite ignorant of what is occurring. Under such circumstances that which appears is the *Mayâvîvi-Rûpa*; but there is always a danger that the memory of the living man will preserve the recollections of the evocation and remember it as a vivid dream. If it is not, however, at a great distance, the Double or *Linga Sarîra* may be evoked, but this can neither speak nor give information, and there is always the possibility of the sleeper being killed through this forced separation. Many sudden deaths in sleep have thus occurred, and the world has been no wiser.

Mediumship dangerous

The dreamer of an entity in *Kâma-Loka* would probably bring upon himself a nightmare, or would run the risk of becoming "possessed" by the "spook" so attracted, if he happened to be a medium, or one who had made himself so passive during his waking hours that even his higher Self is now unable to protect him. This is why the mediumistic state of passivity is so dangerous, and in time renders the Higher Self entirely helpless to aid or even warn the sleeping or entranced person. Passivity paralyzes the connection between the lower and higher principles. It is very rare to find instances of mediums who, while remaining passive *at will*, for the purpose of communicating with some higher Intelligence, some *extraneous* spirit (not disembodied), will yet preserve sufficiently their personal will so as not to break off all connection with the higher Self.

Very different is the case of a dreamer "en rapport" with an entity in *Devachan*; for no Devachanî can descend into our plane; it is for us or rather our *inner Self* - to ascend to his.

This can only be done during sleep by a dream or vision, or in trance.

The "sleep" of a drunkard is not real sleep, but heavy stupor; no physical rest, but worse than sleeplessness, and kills the drunkard as quickly. During such stupor as also during the waking drunken state, everything turns and whirls round in the brain, producing in the imagination and fancy horrid and grotesque shapes in continual motion and convolutions.

A nightmare is physiological and arises from oppression and difficulty in breathing; and difficulty in breathing will always create such a feeling of oppression and produce a sensation of impending calamity. In the case of the dreams of consumptives, such are often pleasant, because the consumptive grows daily freer from his material body, and more clairvoyant in proportion. As death approaches, the body wastes away and ceases to be an impediment or barrier between the brain of the physical man and his Higher Self.

Dreaming should be cultivated, for it is by cultivating the power of what is called "dreaming" that clairvoyance is developed.

Interpretation of Dreams

Interpretations of dreams such, for instance, as are given in dream books, are useless. Every dreaming Ego differs from every other, as our physical bodies do. The only means of interpreting dreams is the clairvoyant faculty and the spiritual intuition of the "interpreter". If everything in the universe has seven keys to its symbolism on the physical plane, how many may it not have on higher planes?

Classifications of Dreams

Dreams can, however, be classified. We may roughly divide them into seven classes, and subdivide these in turn. Thus, we would divide them into: -

- 1- Prophetic dreams. These are impressed on our memory by the Higher Self, and are generally plain and clear: either a voice heard or the coming even foreseen.
- 2- Allegorical dreams, or hazy glimpses of realities caught by the brain and distorted by our fancy. These are generally only half true.
- 3- Dreams sent by Adepts, good or bad, by mesmerizers, or by the thoughts of very powerful minds bent on making us do their will
- 4- Retrospective; dreams of events belonging to past incarnations.
- 5- Warning dreams for others who are unable to be impressed themselves.
- 6- Confused dreams, the causes of which have been discussed above.
- 7- Dreams which are mere fancies and chaotic pictures, owing to digestion, some mental trouble or suchlike external cause.

Psychic versus Initiate Visions & Knowledge

**16 Excerpts from the Writings of
H.P. Blavatsky & the Masters K.H. & M.**

Excerpt 1

Emanuel Swedenborg's Exuberant Fancy

Writing about Emanuel Swedenborg, "the great Swedish Theosophist," H.P. Blavatsky comments that he "claimed to pass at will into that state when the Inner Self frees itself entirely from every physical sense, and lives and breathes in a world where every secret of Nature is an open book to the Soul-eye."

But she adds:

"Unless one obtains exact information and the right method, one's visions, however correct and true in Soul-life, will ever fail to get photographed in our human memory, and certain cells of the brain are sure to play havoc with our remembrances." *The Secret Doctrine*, 1897, Vol. III, p. 425

Elsewhere, Madame Blavatsky states that Swedenborg's "clairvoyant powers . . . were very remarkable; but they did not go beyond this plane of matter; all that he says of subjective worlds and spiritual beings is evidently far more the outcome of his exuberant fancy, than of his spiritual insight. . . ." *The Theosophical Glossary*, entry on "Swedenborg"

H.P. Blavatsky gives more information on this topic in one of her *Esoteric Instructions*:

"Remember that with our physical senses alone at our command none of us can hope to see beyond gross matter. We can do so only through one or another of our seven *spiritual* senses, if these are trained, or if one is a born seer. Even with this capacity and when seeing in the astral light, unless one is an Adept, ignorance of the whole truth can only lead the most honest and sincere clairvoyant (as witness Swedenborg and several others) to mistake the denizens of such spheres, of which he may occasionally get a glimpse, for God or Angels...." *E.S. Instruction No. 1*, 1890 ed., p. 17

Elsewhere Madame Blavatsky wrote:

". . . We find in the romances as in all the so-called scientific fictions and spiritistic revelations from moon, stars, and planets, merely fresh combinations or modifications of the men and things, the passions and forms of life with which we are familiar, when even on the other planets of our own system nature and life are entirely different from ours. Swedenborg was pre-eminent in inculcating such an erroneous belief. . . ."

"...For even great adepts (those initiated of course), trained seers though they are, can claim thorough acquaintance

with the nature and appearance of planets and their inhabitants belonging to our solar system only. They know that almost all the planetary worlds are inhabited, but can have access to — even in spirit — only those of our system; and they are also aware how difficult it is, even for them, to put themselves into full rapport even with the planes of consciousness within our system, but differing from the states of consciousness possible on this globe. . . ."

"...Many are the romances and tales, some purely fanciful, others bristling with scientific knowledge, which have attempted to imagine and describe life on other globes. But one and all, they give but some distorted copy of the drama of life around us. . . . So strong is this tendency that even great natural, though non-initiated seers, when untrained, fall a victim to it; witness Swedenborg, who goes so far as to dress the inhabitants of Mercury, whom he meets with in the spirit-world, in clothes such as are worn in Europe...."

The Secret Doctrine, Vol. II, p. 701-702

Excerpt 2

Every Thought of Man

". . . Every thought of man upon being evolved passes into the inner world and becomes an active entity by associating itself - coalescing, we might term it - with an elemental; that is to say with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence, a creature of the mind's begetting, for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is

perpetuated as an active beneficent power; an evil one as a maleficent demon."

'And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses, and passions. . . ."

Master Koot Hoomi

Letter to A.O. Hume

Excerpt 3

Foreign Influences & Living Entities

"Faith in the Gods and God, and other superstitions attracts millions of foreign influences, living entities and powerful agents [elementals] around [the devotees of various religions]. . . .The unprogressed Planetaries [elementals]. . . delight in personating gods and sometimes well known characters who have lived on earth."

"There are Dhyan-Chohans and 'Chohans of Darkness,' not what they term devils but imperfect 'Intelligences' who have never been born on this or any other earth or sphere no more than the 'Dhyan Chohans' have and who will never belong to the 'builders of the Universe,' the pure Planetary Intelligences, who preside at every Manvantara while the Dark Chohans preside at the Pralayas. . . ."

"As all in this universe is contrast . . . so the light of the Dhyan Chohans and their pure intelligence is contrasted by the 'Ma-Mo Chohans' — and their destructive intelligence. These are the gods the Hindus and Christians and

Mahomed and all others of bigoted religions and sects worship. . . ."

Master Morya

The Mahatma Letters, 2nd ed., Letter 134

Excerpt 4

They Have Disturbed But Bats....

"Vainly do your modern seers and their prophetesses, creep into every cleft and crevice without outlet or continuity they chance to see; and still more vainly, when once within do they lift up their voices and loudly cry: 'Eureka! We have gotten a Revelation from the Lord!' - - for verily have they nothing of the kind. They have disturbed but bats [elementals, unprogressed Planetaries?], less blind than their intruders; who, feeling them flying about, mistake them as often for angels — as they too, have wings! Doubt not, my friend: it is but from the very top of those 'adamantine rocks' of ours, not at their foot, that one is ever enabled to perceive the whole Truth, by embracing the whole limitless horizon...."

Master Koot Hoomi

The Mahatma Letters, 2nd ed., Letter 48

Excerpt 5

Since Truth is One....

". . . You have heard of and read about a good many Seers, in the past and present centuries, such as Swedenborg, Boehme, and others. Not one among the number but thoroughly honest, sincere, and as intelligent, as well educated; aye, even learned. Each of them in addition to these qualities, has or had . . . a 'Guardian' and a Revelator — under whatever 'mystery' and 'mystic name' — whose mission it is — or has been to spin out to his spiritual ward — a new system embracing all the details of the world of Spirit. Tell me, my friend, do you know of two that agree? And why, since truth is one, and that putting entirely the question of discrepancies in details aside — we do not find them agreeing even upon the most vital problems — those that have either 'to be, or not to be' — and of which there can be no two solutions?..."

Master Koot Hoomi

The Mahatma Letters, 2nd ed., Letter 48

Excerpt 6

Stainton Moses & His Spirit "Guide" Emperor

W. Stainton Moses, a "seer" and medium of the 1880s, wrote about his spirit "guide" Emperor:

". . . my inner spirit-sense is opened. Only yesterday . . . Imper[ator] . . . was clearly visible and audible to me...." To this comment by Stainton Moses [S.M.], Master Koot Hoomi wrote:

". . . So is Jesus and John the Baptist [clearly visible and audible] to Edward Maitland; [who is] as true and as honest and sincere as S.M. . . . And does not E. Maitland see Hermes the first and second and Elijah, etc."

"Finally does not Mrs. [Anna] Kingsford feel as sure as S.M. with regard to ... [Imperator] that she saw and conversed with God!! . . . And who purer or more truthful than that woman or Maitland!"

"Mystery, mystery will you exclaim. IGNORANCE we answer; the creation of that we believe in and want to see. . . " The Mahatma Letters, 2nd ed., Letter 90.

Excerpt 7

Rai Salig Ram: Absorbed in Misguided, Misdirected Mysticism

"[Rai Salig Ram is] — a truly good man — yet a devotee of another error. Not his guru's voice — his own. The voice of a pure, unselfish, earnest soul, absorbed in misguided, misdirected mysticism. Add to it a chronic disorder in that portion of the brain which responds to clear vision and the secret is soon told: that disorder was developed by forced visions; by hatha yog and prolonged asceticism. S. Ram is the chief medium and at same time the principal magnetic

factor, who spreads his disease by infection — unconsciously to himself; who inoculates with his vision all the other disciples."

"There is one general law of vision (physical and mental or spiritual) but there is a qualifying special law proving that all vision must be determined by the quality or grade of man's spirit and soul, and also by the ability to translate divers qualities of waves of astral light into consciousness. There is but one general law of life, but innumerable laws qualify and determine the myriads of forms perceived and of sounds heard. There are those who are willingly and others who are unwillingly — blind. Mediums belong to the former, sensitives to the latter."

"Unless regularly initiated and trained — concerning the spiritual insight of things and the supposed revelations made unto man in all ages from Socrates down to Swedenborg . . . no self-tutored seer or clairaudient ever saw or heard quite correctly."

". . . [Rai Salig Ram and the other disciples] say and affirm that the one and only God of the Universe was incarnated in their [deceased] guru, and were such an individual to exist he would certainly be higher than any 'planetary' [spirit]. But they are idolators. . . ."

"Their guru was no initiate only a man of extraordinary purity of life and powers of endurance. He had never consented to give up his notions of a personal god and even gods. . . . He was born an orthodox Hindu and died a self-reformed Hindu. . . . with no ambition to taint his bright soul. Many of us have regretted his self-delusion. . . ."

Master Morya

The Mahatma Letters, 2nd ed., Letter 40

Excerpt 8

Visions of Living Psychics & Revelations of Living Mediums

"Our Correspondent seems to have been misled as to the state of consciousness which entities experience in Kama-loka. He seems to have formed his conceptions on the visions of living psychics and the revelations of living mediums. But all conclusions drawn from such data are vitiated by the fact, that a living organism intervenes between the observer and the Kama-loka state per se. There can be no conscious meeting in Kama-loka, hence no grief.

"In dealing with the dicta of psychics and mediums, it must always be remembered that they translate, automatically and unconsciously, their experiences on any plane of consciousness, into the language and experience of our normal physical plane. And this confusion can only be avoided by the special study-training of occultism, which teaches how to trace and guide the passage of impressions from one plane to another and fix them on the memory...."

H.P. Blavatsky

Collected Writings, Vol. IX, 163

Excerpt 9

Your Vivid Creative Fancy Evokes Illusive Gurus & Chelas

"You cannot acquire psychic power until the causes of psychic debility are removed. . . . You have scarcely learned the elements of self-control in psychism. . . . Your vivid creative fancy [imagination] evokes illusive Gurus and chelas, and puts into their mouths words coined the instant before in the mint of your mind, unknown to yourself. The false appears as real, as the true, and you have no exact method of detection, since you are yet prone to force your communications to agree with your preconceptions...."

Master Koot Hoot

Mrs. Holloway and the Mahatmas, Letter 17

Excerpt 10

Contradictory Views of Three Mystics

"In reference to your wonder that the views of the three mystics 'are far from being identical,' what does the fact prove? Were they instructed by disembodied, pure, and wise Spirits — even by those of one remove from our earth on the higher plane — would not the teachings be identical? The question arising: 'May not Spirits as well as men differ in ideas?' Well, then their teaching — aye, of the highest of them since they are the 'guides' of the three great London Seers — will not be more authoritative than those

of mortal men. 'But, they may belong to different spheres?' Well; if in the different spheres contradictory doctrines are propounded, these doctrines cannot contain the Truth, for Truth is One, and cannot admit of diametrically opposite views; and pure Spirits who see it as it is, with the veil of matter entirely withdrawn from it — cannot err...."

Master Koot Hoomi

The Mahatma Letters, 2nd ed., Letter 9

Excerpt 11

Hallucinations & Visions

"[Hallucination is a] . . . state produced sometimes by physiological disorders, sometimes by mediumship, and at others by drunkenness. But the cause that produces the visions has to be sought deeper than physiology. All such visions, especially when produced through mediumship, are preceded by a relaxation of the nervous system, in variably generating an abnormal magnetic condition which attracts to the sufferer waves of astral light. It is the latter that furnishes the various hallucinations. These, however, are not always what physicians would make them, empty, and unreal dreams. No one can see that which does not exist—i.e., which is not impressed—in or on the astral waves. A Seer may, however, perceive objects and scenes (whether past, present, or future) which have no relation whatever to himself, and also perceive several things entirely disconnected with each other at one and the same time, thus producing the most grotesque and absurd combinations."

"Both drunkard and Seer, medium and Adept, see their respective visions in the Astral Light; but while the drunkard, the madman, and the untrained medium, or one suffering from brain-fever, see, because they cannot help it, and evoke the jumbled visions unconsciously to themselves, the Adept and the trained Seer have the choice and the control of such visions. They know where to fix their gaze, how to steady the scenes they want to observe, and how to see beyond the upper outward layers of the Astral Light. With the former such glimpses into the waves are hallucinations: with the latter they become the faithful reproduction of what actually has been, is, or will be, taking place. The glimpses at random caught by the medium, and his flickering visions in the deceptive light, are transformed under the guiding will of the Adept and Seer into steady pictures, the truthful representations of that which he wills to come within the focus of his perception."

H.P. Blavatsky

The Theosophical Glossary, entry on "Hallucination"

Excerpt 12

Anna Kingsford Not an Initiate

"No doubt, Mrs. [Anna] Kingsford, the gifted author of *The Perfect Way*, is the most competent person in all Europe — I say it advisedly and unhesitatingly — to reveal the hidden mysteries of real Christianity. But, no more than Mr. Sinnett is she an initiate, and cannot, therefore, know anything about a doctrine, the real and correct meaning of which no amount of natural seership can reveal, as it lies

altogether beyond the regions accessible to untrained seers. If revealed, its secrets would, for long years, remain utterly incomprehensible even to the highest physical sciences."

"I hope, this may not be construed into a desire of claiming any great knowledge for myself; for I certainly do not possess it. All that I seek to establish is, that such secrets do exist, and that, outside of the initiates, no one is competent to prove, much less to disprove, the [Theosophical] doctrines now given out through Mr. Sinnett [in his book *Esoteric Buddhism*]...."

H.P. Blavatsky

Collected Writings, Vol. VI, pp. 132-133

Excerpt 13

Two Kinds of Seership

"There are two kinds of seership — that of the soul and that of the spirit. The seership of the ancient Pythoness, or of the modern mesmerized subject, vary but in the artificial modes adopted to induce the state of clairvoyance. But, as the visions of both depend upon the greater or less acuteness of the senses of the astral body, they differ very widely from the perfect, omniscient spiritual state; for, at best, the subject can get but glimpses of truth, through the veil which physical nature interposes. The astral principle, or mind . . . is the sentient soul, inseparable from our physical brain, which it holds in subjection, and is in its turn equally trammelled by it."

"This is the ego, the intellectual life-principle of man, his conscious entity. While it is yet within the material body, the clearness and correctness of its spiritual visions depend on its more or less intimate relation with its higher Principle. When this relation is such as to allow the most ethereal portions of the soul- essence to act independently of its grosser particles and of the brain, it can unerringly comprehend what it sees; then only is it the pure, rational, supersentient soul. That state is known in India as the Samaddi. . . .When the body is in the state of dharana — a total catalepsy of the physical frame — the soul of the clairvoyant may liberate itself, and perceive things subjectively. And yet, as the sentient principle of the brain is alive and active, these pictures of the past, present, and future will be tintured with the terrestrial perceptions of the objective world; the physical memory and fancy will be in the way of clear vision."

"But the seer-adept knows how to suspend the mechanical action of the brain. His visions will be as clear as truth itself, uncolored and undistorted, whereas, the clairvoyant, unable to control the vibrations of the astral waves, will perceive but more or less broken images through the medium of the brain. The seer can never take flickering shadows for realities, for his memory being as completely subjected to his will as the rest of the body, he receives impressions directly from his spirit. Between his subjective and objective selves there are no obstructive mediums. This is the real spiritual seership, in which, according to an expression of Plato, soul is raised above all inferior good. When we reach 'that which is supreme, which is simple, pure, and unchangeable, without form, color, or human qualities: the God — our Nous.'"

"This is the state which such seers as Plotinus and Apollonius termed the 'Union to the Deity'. . . but this state is as far above modern clairvoyance as the stars above glow-worms. Plotinus, as is well known, was a clairvoyant-seer during his whole and daily life; and yet, he had been united to his God but six times during the sixty-six years of his existence, as he himself confessed to Porphyry...."

H.P. Blavatsky

Isis Unveiled, Vol. II, 590-591

Excerpt 14

The Highest Initiate Goes to Probe the Secrets of Being

"The world of force, is the world of Occultism and the only one whither the highest initiate goes to probe the secrets of being. Hence no-one but such an initiate can know anything of these secrets. Guided by his Guru the chela first discovers this world, then its laws, then their centrifugal evolutions into the world of matter. To become a perfect adept takes him long years, but at last he becomes the master. The hidden things have become patent, and mystery and miracle have fled from his sight forever...."

Master Koot Hoomi

The Mahatma Letters, 2nd ed., Letter 22

Excerpt 15

Many Seers Subject to the Delusions of Isolation

"From Swedenborg onwards there have been many seers who profess to gather their knowledge of other worlds from actual observation, but such persons are isolated, and subject to the delusions of isolation. Any intelligent man will have an intuitive perception of this, expressing itself in a reluctance on his part to surrender himself entirely to the assurances of any such clairvoyants. But in the case of regularly initiated seers it must be remembered that we are dealing with a long — an extraordinarily long — series of persons who, warned of the confusing circumstances into which they pass when their spiritual perceptions are trained to range beyond material limits, are so enabled to penetrate to the actual realities of things, and who constitute a vast organized body of seers, who check each other's conclusions, test each other's discoveries and formulate their visions into a science of spirit as precise and entirely trustworthy as, in their humble way, are the conclusions, as far as they go, of any branch of physical science. Such initiates are in the position, as regards spiritual knowledge, that the regularly taught professor of a great university is in, as regards literary knowledge, and anyone can appreciate the superior claims of instruction which might be received from him, as compared with the crude and imperfect instruction which might be offered by the merely self-taught man. The initiate's speculations, in fact, are not spun at all; they are laid out before him by the accumulated wisdom of ages, and he has merely followed, verified and assimilated them...."

H.P. Blavatsky

"Spiritualism And Occult Truth", *The Theosophist*, Vol. III, February, 1882

Excerpt 16

No Vision of One Adept Was Accepted Till It Was Checked & Confirmed

"The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system....The facts...have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain....The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there...."

"...The [Theosophical-Esoteric] system...is no fancy of one or several isolated individuals....It is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify ...the teachings of higher and exalted beings, who watched over the childhood of Humanity...."

"For long ages, the 'Wise Men' of the Fifth Race...had passed their lives...checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree."

"No vision of one adept was accepted till it was checked and confirmed by the visions — so obtained as to stand as independent evidence — of other adepts, and by centuries of experiences...."

H.P. Blavatsky

The Secret Doctrine, Vol. I, pp. 272-273

At the Solemn Moment of Death: Dying & Soon After

A Collation from the Writings of H.P. Blavatsky & the Mahatmas

At the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshalled before him, in its minutest details. For one short instant the *personal* becomes one with the *individual* and all-knowing *Ego*. But this instant is enough to show him the whole chain of causes which have been at work during his life. He sees and now understands himself as he is, unadorned by flattery or self-deception. He reads his life, remaining as a spectator looking down into the arena he is quitting; he feels and knows the justice of all the suffering that has overtaken him. [Key to Theosophy, p. 162 (1889 ed.)]

That flash of memory which is traditionally supposed to show a drowning man every long-forgotten scene of his mortal life - as the landscape is revealed to the traveller by intermittent flashes of lightning - is simply the sudden glimpse which the struggling soul gets into the silent galleries where his history is depicted in imperishable colours. [Isis Unveiled, Vol. I, p. 179 (1877 ed.)]

It is a widely spread belief among all the Hindus that a person's future pre-natal state and birth are moulded by the last desire he may have at the time of death. But this last desire, they say, necessarily hinges on to the shape which

the person may have given to his desires, passions etc., during his past life. It is for this very reason, *viz.* - that our last desire may not be unfavourable to our future progress - that we have to watch our actions and control our passions and desires throughout our whole earthly career. [The Mahatma Letters, p. 167 (3rd. ed.)]

...The experience of dying men - by drowning and other accidents - brought back to life, has corroborated our doctrine in almost every case. The thoughts on which the mind may be engaged at the last moment necessarily hinge on to the predominant character of its past life. Such thoughts are *involuntary* and we have no more control over them than we would over the eye's retina to prevent it perceiving that colour which affects it most. At the last moment, the whole life is reflected in our memory and emerges from all the forgotten nooks and corners picture after picture, one event after the other. The dying brain dislodges memory with a strong supreme impulse, and memory restores faithfully every impression entrusted to it during the period of the brain's activity. That impression and thought which was the strongest naturally becomes the most vivid and survives so to say all the rest which now vanish and disappear for ever, to reappear but in Devachan
....

No man dies insane or unconscious - as some physiologists assert. Even a *madman*, or one in a fit of *delirium tremens* will have his instant of perfect lucidity at the moment of death, though unable to say so to those present. The man may often appear dead. Yet from the last pulsation, from and between the last throbbing of his heart and the moment when the last spark of animal heat leaves the body - the *brain thinks* and the *Ego* lives over in those few brief seconds his whole life over again. Speak in whispers, ye, who assist at a death-bed and find yourselves in the solemn

presence of Death. Especially have you to keep quiet just after Death has laid her clammy hand upon the body. Speak in whispers, I say, lest you disturb the quiet ripple of thought, and hinder the busy work of the Past casting its reflection upon the Veil of the Future. [The Mahatma Letters, p. 167 (3rd. ed.)]

...we *create* ourselves our *devachan* as our *avitchi* while yet on earth, and mostly during the latter days and even moments of our intellectual, sentient lives. That feeling which is the strongest in us at that supreme hour when, as in a dream, the events of a long life, to the minutest details, are marshalled in the greatest order in a few seconds in our vision . . . - that feeling will become the fashioner of our bliss or woe, the life-principle of our future existence. The real full remembrance of our lives will come but at the end of the minor cycle - not before. [The Mahatma Letters, p. 124 (3rd. ed.)]

Thus, when man dies, his "Soul" (5th prin[ciple]) becomes unconscious and loses all remembrance of things internal as well as external. Whether his stay in Kama Loka has to last but a few moments, hours, days, weeks, months or years; whether he died a natural or a violent death; whether it occurred in his young or old age, and whether the Ego was good, bad, or indifferent, - his consciousness leaves him as suddenly as the flame leaves the wick, when blown out. When life has retired from the last particle in the brain matter, his perceptive faculties become extinct forever, his spiritual powers of cogitation and volition - (all those faculties in short, which are neither inherent in, nor acquirable by organic matter) - for the time being. [The Mahatma Letters, p. 125 (3rd. ed.)]

When [the physical] man dies his second and third principles die with him; the lower triad disappears, and the fourth, fifth, sixth and seventh principles form the surviving

Quaternary [Kama – Manas – Buddhi – Atma]. [The Mahatma Letters, p. 101 (3rd. ed.)]

Every just disembodied *four-fold* entity - whether it died a natural or a violent death, from suicide or accident, mentally sane or insane, young or old, good, bad, or indifferent - loses at the instant of death all recollection, it is mentally *annihilated*; it sleeps its akasic sleep in the Kama-loka. This state lasts from a few hours (rarely less), days, weeks, months - sometimes to several years. All this according to the entity, to its mental status at the moment of death, to the character of its death, etc. [The Mahatma Letters, p. 184 (3rd. ed.)]

His *Mayavi-rupa* may be often thrown into objectivity, as in the cases of apparitions after death; but, unless it is projected with the knowledge of [the projector] (whether latent or potential), or, owing to the intensity of the desire to see or appear to someone, shooting through the dying brain, the apparition will be simply - automatic; it will not be due to any sympathetic attraction, or to any act of volition, and no more than the reflection of a person passing unconsciously near a mirror, is due to the desire of the latter. [The Mahatma Letters, p. 125 (3rd. ed.)]

In Kama Loka those who retain their remembrance, will not enjoy it at the supreme hour of recollection. Those who *know* they are dead in their physical bodies can only be either adepts - or sorcerers; and these two are the exceptions to the general rule. Both having been "co-workers with nature", the former for *good*, the latter - for *bad*, in her work of creation and in that of destruction, they are the only ones who may be called *immortal* - in the Kabalistic and the esoteric sense of course. [The Mahatma Letters, p. 124 (3rd. ed.)]

Our correspondent seems to have been misled as to the state of consciousness which entities experience in Kama-loka. He seems to have formed his conceptions on the visions of *living* psychics and the revelations of *living* mediums. But all conclusions drawn from such data are vitiated by the fact, that a *living* organism intervenes between the observer and the Kama-loka state *per se*. There can be no *conscious* meeting in Kama-loka, hence no grief. There is no astral disintegration *pari passu* with the separation of the shell from the spirit.

According to the Eastern teaching the state of the deceased in Kama-loka is not what we, living men, would recognize as "conscious". It is rather that of a person stunned and dazed by a violent blow, who has momentarily "lost his senses". Hence in Kama-loka there is as a rule (apart from vicarious life and consciousness awakened through contact with mediums) no *recognition* of friends or relatives.

We meet those we loved only in Devachan, that subjective world of perfect bliss, the state which succeeds the Kama-loka, after the separation of the principles. In Devachan all our personal, unfulfilled *spiritual* desires and aspirations will be realized; for we shall not be living in the hard world of matter but in those subjective realms wherein a desire finds its instant realization; because man himself is there a god and a creator.

In dealing with the dicta of psychics and mediums, it must always be remembered that they translate, automatically and unconsciously, their experiences on any plane of consciousness, into the language and experience of our normal physical plane. And this confusion can only be avoided by the special study-training of occultism, which teaches how to trace and guide the passage of impressions from one plane to another and fix them on the memory.

Kama-loka may be compared to the dressing-room of an actor, in which he divests himself of the costume of the last part he played before rebecoming himself properly - the immortal *Ego* of the Pilgrim cycling in his Round of Incarnations. The Eternal Ego being stripped in Kama-loka of its lower terrestrial principles, with their passions and desires, it enters into the state of Devachan. And therefore it is said that only the purely spiritual, the non-material emotions, affections and aspirations accompany the Ego into that state of Bliss. But the process of stripping off the lower, the fourth and part of the fifth, principles is an unconscious one in all normal human beings. It is only in very exceptional cases that there is a slight return to consciousness in Kama-loka: and this is the case of very materialistic unspiritual personalities, who, devoid of the conditions requisite, cannot enter the state of absolute Rest and Bliss. [Collected Writings, Vol. IX, p. 163]

[Note: The above extracts have been transcribed from the original sources as noted. The text has also been slightly edited for readability; some material in the original text has been silently deleted. Explanatory words added by the editor are enclosed within brackets.]

Reincarnation and Karma

by H.P. Blavatsky

Part I

It is only the knowledge of the constant re-births of one and the same individuality throughout the life-cycle; the assurance that the same MONADS have to pass through the "Circle of Necessity," rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us -- nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbor, with all his intellect and noble virtues -- far more deserving in every way -- perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him -- that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.

This Law -- whether Conscious or Unconscious -- predestines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. KARMA is an Absolute and Eternal law in the World of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists -- still less as fatalists: for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world.

Intimately, or rather indissolubly, connected with Karma, then, is the law of re-birth, or of the re-incarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion, the whole life of Hamlet. And he knows that he

was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the "spiritual" eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.

Atma, the "*Higher Self*," is neither your Spirit nor mine, but like sunlight shines on all. It is the universally diffused "*divine principle*," and is inseparable from its one and absolute *Meta-Spirit*, as the sunbeam is inseparable from sunlight. *Buddhi* (the spiritual soul) is only its vehicle. Neither each separately, nor the two collectively, are of any more use to the body of man, than sunlight and its beams are for a mass of granite buried in the earth, *unless the divine Dual is assimilated by, and reflected in, some consciousness*. Neither *Atma* nor *Buddhi* are ever reached by *Karma*, because the former is the highest aspect of *Karma*, *its working agent* of ITSELF in one aspect, and the other is unconscious *on this plane*. This consciousness or mind is *Manas*, the derivation or product in a reflected form of *Ahamkara*, "the conception of I," or Ego-ship. It is, therefore, when inseparably united to the first two, called the spiritual Ego, and *Taijasi* (the radiant). This is the real Individuality, or the divine man. It is this Ego which -- having originally incarnated in the *senseless* human form animated by, but unconscious (since it had no consciousness) of, the presence in itself of the dual monad - - made of that human-like form *a real man*. It is that Ego, that "Causal Body," which overshadows every personality *Karma* forces it to incarnate into.

It is this nature, mysterious, Protean, beyond any grasp, and almost shadowy in its correlations with the other principles, that is most difficult to realise, and still more so to explain. Manas is a "principle," and yet it is an "Entity" and individuality or Ego. He is a "God," and yet he is doomed to an endless cycle of incarnations, for each of which he is made responsible and for each of which he has to suffer. All this seems as contradictory as it is puzzling; nevertheless, there are hundreds of people, even in Europe, who realise all this perfectly, for they comprehend the Ego not only in its integrity but in its many aspects. Finally, if I would make myself comprehensible, I must begin by the beginning and give you the genealogy of this Ego in a few lines.

Try to imagine a "Spirit," a celestial Being, whether we call it by one name or another, divine in its essential nature, yet not pure enough to be *one with the ALL*, and having, in order to achieve this, to so purify its nature as to finally gain that goal. It can do so only by passing *individually* and *personally, i.e.*, spiritually and physically, through every experience and feeling that exists in the manifold or differentiated Universe. It has, therefore, after having gained such experience in the lower kingdoms, and having ascended higher and still higher with every rung on the ladder of being, to pass through every experience on the human planes. Karma is the child of the terrestrial Ego, the fruit of the actions of the tree which is the objective personality visible to all, as much as the fruit of all the thoughts and even motives of the spiritual "I."

The true Adept, the developed man, must, we are always told, become -- he cannot be made. The process is therefore one of growth through evolution, and this must necessarily involve a certain amount of pain. The main cause of pain lies in our perpetually seeking the permanent in the

impermanent, and not only seeking, but acting as if we had already found the unchangeable in a world of which the one certain quality we can predicate is constant change; and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

Again, the idea of growth involves also the idea of disruption: the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the course of our lives. The trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen -- it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrescences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg, but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime -- every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

It is impossible that Karma could readjust the balance of power in the world's life and progress, unless it had a broad and general line of action. It is held as a truth among Theosophists that the interdependence of Humanity is the cause of what is called Distributive Karma, and it is this law which affords the solution to the great question of

collective suffering and its relief. It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as "Separateness"; and the nearest approach to that selfish state, which the laws of life permit, is in the intent or motive.

As a general rule, and within certain limits which define the age to which we belong, the law of Karma cannot be hastened or retarded in its fulfillment. But of this I am certain, the point of possibility in either of these directions has never yet been touched.

The social question as it is called, the great deep waters of misery, the deadly apathy of those who have power and possessions -- these things are hardly to be faced by a generous soul who has not reached to the great idea of evolution, and who has not guessed at the marvelous mystery of human development.

As soon as he begins to understand what a friend and teacher pain can be, the Theosophist stands appalled before the mysterious problem of human life, and though he may long to do good works, equally dreads to do them wrongly until he has himself acquired greater power and knowledge. The ignorant doing of good works may be vitally injurious, as all but those who are blind in their love of benevolence are compelled to acknowledge. In this sense the answer made as to lack of Christ-like lives among Theosophists, that there are probably none strong enough to live such, is perfectly correct and covers the whole question. For it is not the spirit of self-sacrifice, or of devotion, or of desire to help that is lacking, but the strength to acquire knowledge and power and intuition, so that the deeds done shall really

be worthy of the "Buddha-Christ" spirit. Therefore it is that Theosophists cannot pose as a body of philanthropists, though secretly they may adventure on the path of good works.

The Theosophist is placed in a different position from any of these persons, because he has heard of the vast scope of life with which all mystic and occult writers and teachers deal, and he has been brought very near to the great mystery. Indeed, none can be called in any serious sense Theosophists, until they have begun to consciously taste in their own persons, this same mystery; which is, indeed, a law inexorable, by which man lifts himself by degrees from the state of a beast to the glory of a God. The rapidity with which this is done is different with every living soul; and the wretches who hug the primitive taskmaster, *misery*, choose to go slowly through a tread-mill course which may give them innumerable lives of physical sensation -- whether pleasant or painful, well-beloved because tangible to the very lowest senses. The Theosophist who desires to enter upon occultism takes some of Nature's privileges into his own hands, by that very wish, and soon discovers that experiences come to him with double-quick rapidity. His business is then to recognize that he is under a -- to him -- new and swifter law of development, and to snatch at the lessons that come to him.

Part II

We consider Karma as the *Ultimate Law* of the Universe, the source, origin and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like,

Karma is that unseen and unknown law *which adjusts wisely, intelligently and equitably* each effect to its cause, tracing the latter back to its producer. Though itself *unknowable*, its action is perceivable. Though we do not know what *Karma* is *per se*, and in its essence, we *do* know *how* it works, and we can define and describe its mode of action with accuracy.

To make the working of *Karma*, in the periodical renovations of the Universe, more evident and intelligible to the student ... he has to examine with us the esoteric bearing of the Karmic Cycles upon Universal Ethics. The question is, do those mysterious divisions of time, called *Yugas* and *Kalpas* by the Hindus, and so very graphically "cycle," ring or circle, by the Greeks, have any bearing upon, or any direct connection with, human life? Even exoteric philosophy explains that these perpetual circles of time are ever returning on themselves, periodically, and intelligently in Space and Eternity. There are "Cycles of matter" and there are "Cycles of Spiritual evolution." Racial, national, and individual cycles. May not esoteric speculation allow us a still deeper insight into the workings of these?

There is a predestination in the geological life of our globe, as in the history, past and future, of races and nations. This is closely connected with what we call *Karma* and Western Pantheists, "Nemesis" and "Cycles." The law of evolution is now carrying us along the ascending arc of *our* cycle, *when the effects will be once more remerged into*, and re-become the (now neutralized) causes, and all things affected by the former will have regained their original harmony. This will be the cycle of our special "Round" a moment in the duration of the great cycle, or the *Mahayuga*.

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

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect -- the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

But these cycles -- wheels within wheels, so comprehensively and ingeniously symbolized by the various Manus and Rishis in India, and by the Kabiri in the West -- *do not affect all mankind at one and the same time*. Hence, as we see, the difficulty of comprehending, and discriminating between them, with regard to their physical and spiritual effects, without having thoroughly mastered their relations with, and action upon the respective positions of nations and races, in their destiny and evolution. This system cannot be comprehended if the spiritual action of these periods -- *preordained*, so to say, by Karmic law -- is separated from their physical course.

The Grand Cycle includes the progress of mankind from the appearance of primordial man of ethereal form. It runs

through the inner cycles of his (man's) progressive evolution from the ethereal down to the semi-ethereal and purely physical: down to the redemption of man from his *coat of skin* and matter, after which it continues running its course downward and then upward again, to meet at the culmination of a Round, when the manvantaric "Serpent swallows its tail" and seven minor cycles are passed. These are the great Racial Cycles which affect equally all the nations and tribes included in that special Race; but there are minor and national as well as tribal cycles within those, which run independently of each other. They are called in the Eastern esotericism the *Karmic* cycles. ... Yea--

"Wise are they who worship Nemesis"

as the *chorus* tells Prometheus. And as unwise they, who believe that the goddess may be propitiated by whatever sacrifices and prayers, or have her wheel diverted from the path it has once taken. "The triform Fates and ever mindful Furies" are her attributes only on earth, and begotten by ourselves. There is no return from the paths she cycles over; yet those paths are of our own making, for it is we, collectively or individually, who prepare them. Karma-Nemesis is the synonym of PROVIDENCE, minus *design*, goodness, and every other *finite* attribute and qualification, so unphilosophically attributed to the latter. An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that nevertheless it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer -- aye, even to his seventh rebirth. So long, in short, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of harmony, has not been finally readjusted. For the only decree of Karma -- an eternal and immutable decree -- is absolute Harmony in the world of matter as it is in the world of

Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or -- break them.

We describe Karma as that Law of readjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world. We say that Karma does not act in this or that particular way always; but that it always *does* act so as to restore Harmony and preserve the balance of equilibrium, in virtue of which the Universe exists.

Think now of a pond. A stone falls into the water and creates disturbing waves. These waves oscillate backwards and forwards till at last, owing to the operation of what physicists call the law of the dissipation of energy, they are brought to rest, and the water returns to its condition of calm tranquility. Similarly *all* action, on every plane, produces disturbance in the balanced harmony of the Universe, and the vibrations so produced will continue to roll backwards and forwards, if its area is limited, till equilibrium is restored. But since each such disturbance starts from some particular point, it is clear that equilibrium and harmony can only be restored by reconverging *to that same point* of all the forces which were set in motion from it. And here you have proof that the consequences of a man's deeds, thoughts, etc. must all react upon *himself* with the same force with which they were set in motion.

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways -- which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind Fatalism; and

a third, simple chance, with neither gods nor devils to guide them -- would surely disappear, if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence." We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives, not a mishapen day, or a misfortune, that could not be traced back to our own doings in this or in another life.

Questions with regard to *Karma* and *rebirths* are constantly offered, and a great confusion seems to exist upon this subject. Those who are born and bred in the Christian faith, and have been trained in the idea that a new soul is created by God for every newly-born infant, are among the most perplexed. They ask whether in such case the number of incarnating Monads on Earth is limited; to which they are answered in the affirmative. It was stated that Karma-Nemesis, whose bond-maiden is Nature, adjusted everything in the most harmonious manner; and that therefore, the fresh pouring-in, or arrival of new Monads, had ceased as soon as Humanity had reached its full physical development. No fresh Monads have incarnated

since the middle point of the Atlanteans. Hence, remembering that, save in the case of young children, and of individuals whose lives were violently cut off by some accident, no Spiritual Entity can reincarnate before a period of many centuries has elapsed, such gaps alone must show that the number of Monads is necessarily finite and limited. ... Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies. The LAW OF KARMA is inextricably interwoven with that of Reincarnation.

.... it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues -- far more deserving in every way -- perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him -- that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.

Of all the terrible blasphemies and accusations virtually thrown on their God by the Monotheists, none is greater or more unpardonable than that (almost always) false humility which makes the presumably "pious" Christian assert, in connection with every evil and undeserved blow, that "*such is the will of God.*"

Compare this blind faith with the philosophical belief, based on every reasonable evidence and life-experience, in Karma-Nemesis, or the Law of Retribution. This Law -- whether Conscious or Unconscious -- predestines nothing and no one. It exists from and in Eternity, truly for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself. It is not the Wave which drowns a man, but the *personal* action of the wretch, who goes deliberately and places himself under the *impersonal* action of the laws that govern the Ocean's motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happens to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. KARMA is an Absolute and Eternal law in the World of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists -- still less as fatalists: for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world.

Intimately, or rather indissolubly, connected with Karma, then, is the law of rebirth, or of the reincarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner* or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the "spiritual" eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.

Part III

We distinguish between the simple fact of self-consciousness, the simple feeling that "I am I," and the complex thought that "I am Mr. Smith," or "Mrs. Brown." Believing as we do in a series of births for the same Ego, or reincarnation, this distinction is the fundamental pivot of the whole idea. ... "Mr. Smith" really means a long series of daily experiences strung together by the thread of memory, and forming what Mr. Smith calls "himself." But none of these "experiences" are really the "I" or the Ego, nor do they give "Mr. Smith" the feeling that he is himself, for he forgets the greater part of his daily experiences, and they produce the feeling of *Egoity* in him only while they last. We Theosophists, therefore, distinguish between this

bundle of "experiences," which we call the *false* (because so finite and evanescent) *personality*, and that element in man to which the feeling of "I am I" is due. It is this "I am I" which we call the *true* individuality; and we say that this "Ego" or individuality plays, like an actor, many parts on the stage of life.

Is it this Ego then which is our God? Not at all: "A God" is not the universal deity, but only a spark from the one ocean of Divine Fire. Our God *within* us, or "our Father in Secret" is what we call the "HIGHER SELF," *Atma*. Our incarnating Ego was a God in its origin, as were all the primeval emanations of the One Unknown Principle. But since its "fall into Matter," having to incarnate throughout the cycle, in succession, from first to last, it is no longer a free and happy god, but a poor pilgrim on his way to regain that which he has lost. I can answer you more fully by repeating what is said of the INNER MAN in *Isis Unveiled* (Vol. II, 593.):--

From the remotest antiquity *mankind* as a whole *have always been convinced of the existence of a personal spiritual entity within the personal physical man*. This inner entity was more or less divine, according to its proximity to the *crown*. The closer the union the more serene man's destiny, the less dangerous the external conditions. This belief is neither bigotry nor superstition, only an ever-present, instinctive feeling of the proximity of another spiritual and invisible world, which though it be subjective to the senses of the outward man, is perfectly objective to the inner ego. Furthermore, they believed that *there are external and internal conditions which affect the determination of our will upon our actions*. They rejected fatalism, for fatalism implies a blind course of some still blinder power. But they believed in *destiny* or *Karma*, which from birth to death every man is weaving thread by

thread around himself, as a spider does his cobweb; and this destiny is guided by that presence termed by some the guardian angel, or our more intimate astral inner man, who is but too often the evil genius of the man of flesh or the *personality*. Both these lead on Man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation and retribution* steps in and takes its course, following faithfully the fluctuating of the conflict. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or like a feather carries him away in a whirlwind raised by his own actions.

Such is the destiny of the MAN -- the true Ego, not the Automaton, the *shell* that goes by that name. Now some of our Theosophists have got into the habit of using the words "Self" and "Ego" as synonymous ... whereas this term ["Self"] ought never to be applied except to *the One universal Self*. This "Higher Self" (ATMA) ... can never be "objective" under any circumstances, even to the highest spiritual perception. Far *Atman* or the "Higher Self" is really Brahma, the ABSOLUTE, and indistinguishable from it. ... For even Buddhi, the "Spiritual Soul," is not the SELF, but the vehicle only of SELF. All the other "*Selves*" --such as the "Individual" self and "personal" self -- ought never to be spoken or written of without their qualifying and characteristic adjectives.

To avoid henceforth such misapprehensions,--

THE HIGHER SELF
is

Atma, the inseparable ray of the Universal and ONE SELF. It is the God *above*, more than within, us. Happy the man who succeeds in saturating his *inner Ego* with it!

THE SPIRITUAL
divine EGO is

the Spiritual soul or *Buddhi*, in close union with *Manas*, the mind-principle, without which it is no EGO at all, but only the Atmic *Vehicle*.

THE INNER, or
HIGHER "EGO" is

Manas, the "Fifth" Principle, so called, independently of *Buddhi*. The Mind-Principle is only the Spiritual Ego when merged *into one* with *Buddhi*, - - no materialist being supposed to have in him *such* an Ego, however great his intellectual capacities. It is the permanent *Individuality* or the "Reincarnating Ego."

THE LOWER, or
PERSONAL "Ego"
is

the physical man in conjunction with his *lower* Self, *i.e.*, animal instincts, passions, desires, etc. It is called the "false personality," and consists of the *lower Manas* combined with Kama-

rupa, and operating through the
Physical body and its phantom
or "double."

The remaining "Principle" "*Pranâ*," or "Life," is, strictly speaking, the radiating force or Energy of Atma -- as the Universal Life and the ONE SELF, -- ITS lower or rather (in its effects) more physical, because manifesting, aspect. Prana or Life permeates the whole being of the objective Universe; and is called a "principle" only because it is an indispensable factor and the *deus ex machinâ* of the living man.

It is this Ego which -- having originally incarnated in the *senseless* human form animated by, but unconscious (since it had no consciousness) of, the presence in itself of the dual monad -- made of that human-like form *a real man*. It is that Ego, that "Causal Body," which overshadows every personality Karma forces it to incarnate into; and this Ego which is held responsible for all the sins committed through, and in, every new body or personality -- the evanescent masks which hide the true Individual through the long series of rebirths.

Why should this Ego receive punishment as the result of deeds which it has forgotten? It has not forgotten them; it knows and remembers its misdeeds as well as you remember what you have done yesterday. Is it because the memory of that bundle of physical compounds called "body" does not recollect what its predecessor (the personality *that was*) did, that [we] imagine that the real Ego has forgotten them? As well say it is unjust that the new boots on the feet of a boy, who is flogged for stealing

apples, should be punished for that which they know nothing of.

Reincarnation means that this Ego will be furnished with a *new* body, a *new* brain, and a *new* memory. Therefore it would be as absurd to expect this *memory* to remember that which it has never recorded as it would be idle to examine under a microscope a shirt never worn by a murderer, and seek on it for the stains of blood which are to be found only on the clothes he wore.

But if [the Ego] is punished in this life for the misdeeds committed in the previous one, then it ... ought to be rewarded also, whether here, or when disincarnated. And so it is. ... *Crimes and sins committed on a plane of objectivity and in a world of matter, cannot receive punishment in a world of pure subjectivity.* We believe in no hell or paradise as localities; in no objective hell-fires and worms that never die, nor in any Jerusalems with streets paved with sapphires and diamonds. What we believe in is a *post-mortem state* or mental condition, such as we are in during a vivid dream.

The same unerringly wise and just rather than merciful Law, which inflicts upon the incarnated Ego the Karmic punishment for every sin committed during the preceding life on Earth, provides for the disembodied Entity a long lease of mental rest, *i.e.*, the entire oblivion of every sad event, aye, to the smallest painful thought, that took place in its last life as a personality, leaving in the soul-memory but the reminiscence of that which was bliss, or led to happiness. During every Devachanic period the Ego, omniscient as it is *per se*, clothes itself, so to say, with the *reflection* of the "personality" that was. ... The *ideal* efflorescence of all the abstract, therefore undying eternal qualities or attributes, such as love and mercy, the love of the good, the true and the beautiful, that ever spoke in the

heart of the living "personality," clung after death to the Ego, and therefore followed it to Devachan. For the time being, then, the Ego becomes the ideal reflection of the human being it was when last on earth. ... To the ordinary mortal, his bliss is complete. It is an *absolute* oblivion of all that gave it pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain and sorrow exist at all. The *Devachanee* lives its intermediate cycle between two incarnations surrounded by everything it had aspired to in vain, and in the companionship of everyone it loved on earth. It has reached the fulfillment of all its soul-yearnings. An thus it lives throughout long centuries an existence of *unalloyed* happiness, which is the reward for its sufferings in earth-life.

Part IV

Death comes to our spiritual selves ever as a deliverer and friend. ... Nor must the personal man always go on suffering *blindly* the Karmic penalties which the Ego has incurred. At the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshalled before him, in its minutest details. For one short instant the *personal* becomes one with the *individual* and all-knowing *Ego*. But this instant is enough to show to him the whole chain of causes which have been at work during his life. He sees and now understands himself as he is, unadorned by flattery or self-deception. He reads his life, remaining as a spectator looking down into the arena he is quitting; he feels and knows the justice of all the suffering that has overtaken him ... the law of Karma in all its majesty and justice. Corresponding to this ... at the moment he is reborn on to earth, the *Ego*, awakening from the state of Devachan, has a prospective vision of the life which awaits him, and realizes all the causes that have led to it. He realizes them and sees futurity, because it is between

Devachan and rebirth that the *Ego* regains his full *manasic* consciousness, and rebecomes for a short time the god he was, before, in compliance with Karmic law, he first descended into matter and incarnated in the first man of flesh. The "golden thread" sees all its "pearls" and misses not one of them.

After allowing the Soul, escaped from the pangs of personal life, a sufficient, aye, a hundredfold compensation, Karma, with its army of *Skandhas*, waits at the threshold of Devachan, whence the Ego re-emerges to assume a new incarnation. It is at this moment that the future destiny of the now-rested Ego trembles in the scales of just Retribution, as *it* now falls once again under the sway of active Karmic law. It is in this rebirth which is ready for *it*, a rebirth selected and prepared by this mysterious, inexorable, but in the equity and wisdom of its decrees infallible LAW, that the sins of the previous life of the Ego are punished. Only it is into no imaginary Hell, with theatrical flames and ridiculous tailed and horned devils, that the Ego is cast, but verily on to this earth, the plane and region of his sins, where he will have to atone for every bad thought and deed. As he has sown, so will he reap. Reincarnation will gather around him all those other Egos who have suffered whether directly or indirectly, at the hands, or even through the unconscious instrumentality, of the past *personality*. They will be thrown by Nemesis in the way of the *new* man, concealing the *old*, the eternal EGO, ... to which the reflection only of the *Skandhas*, or attributes, of every incarnation attaches itself. There are five *Skandhas* or attributes in the Buddhist teachings: "*Rupa* (form or body), material qualities; *Vedana*, sensation; *Sanna*, abstract ideas; *Samkhara*, tendencies of mind; *Vinnana*, mental powers. Of these we are formed; by them we are conscious of existence; and through them communicate with the world about us."

Here is a paragraph from H. S. Olcott's "Buddhist Catechism" which bears directly upon the subject. It deals with the question as follows:-- "The aged man remembers the incidents of his youth, despite his being physically and mentally changed. Why, then, is not the recollection of past lives brought over by us from our last birth into the present birth? Because memory is included within the Skandhas, and the Skandhas having changed with the new existence, a memory, the record of that particular existence, develops. Yet the record or reflection of all the past lives must survive, for when Prince Siddhartha became Buddha, the full sequence of His previous births were seen by Him. ... and any one who attains to the state of *Jhana* can thus retrospectively trace the line of his lives." This proves to you that while the undying qualities of the personality -- such as love, goodness, charity, etc. -- attach themselves to the immortal Ego, photographing on it, so to speak, a permanent image of the divine aspect of the man who was, his material Skandhas (those which generate the most marked Karmic effects) are as evanescent as a flash of lightning, and cannot impress the new brain of the new personality. They are destroyed as the working stock in hand of the personality; they remain as *Karmic effects*, as germs, hanging in the atmosphere of the terrestrial plane, ready to come to life, as so many avenging fiends, to attach themselves to the new personality of the Ego when it reincarnates. Thus, the personality with its Skandhas is ever changing with every new birth. It is, as said before, only the part played by the actor (the true Ego) for one night. This is why we preserve no memory on the physical plane of our past lives, though the *real* "Ego" has lived them over and knows them all.

What is it that regulates the duration, or special qualities of these incarnations? Karma, the universal law of retributive justice ... in its effects an unfailing redresser of human

injustice, and of all the failures of nature; a stern adjuster of wrongs; a retributive law which rewards and punishes with equal impartiality. It is, in the strictest sense, "no respecter of persons," though, on the other hand, it can neither be propitiated, nor turned aside by prayer. This is a belief common to Hindus and Buddhists ... to whom Karma and reincarnation are solid realities, simply because their minds have never been cramped and distorted by being forced into an unnatural groove. They have never had the innate human sense of justice perverted in them by being told to believe that their sins would be forgiven because another man had been put to death for their sakes. And the Buddhists, note well, live up to their beliefs without a murmur against Karma, or what they regard as a just punishment.

Christians believe in the pardon and the remission of all sins. They are promised that if they only believe in the blood of Christ (an *innocent* victim!), in the blood offered by Him for the expiation of the sins of the whole of mankind, it will atone for every mortal sin. And we believe neither in vicarious atonement, nor in the possibility of the remission of the smallest sin by any god, not even by a "*personal* Absolute" or "Infinite," if such a thing could have any existence. What we believe in, is strict and impartial justice. Our idea of the unknown Universal Deity, represented by Karma, is that it is a Power which cannot fail, and can, therefore, have neither wrath nor mercy, only absolute Equity, which leaves every cause, great or small, to work out its inevitable effects. The saying of Jesus: "With what measure you mete it shall be measured to you again" (Matth. vii., 2), neither by expression nor implication points to any hope of future mercy or salvation by proxy. This is why, recognising as we do in our philosophy the justice of this statement, we cannot recommend too strongly mercy, charity, and forgiveness of mutual offences. *Resist not evil, and render good for evil,*

are Buddhist precepts, and were first preached in view of the implacability of Karmic law. For man to take the law into his own hands is anyhow a sacrilegious presumption. Human Law may use restrictive not punitive measures; but a man who, believing in Karma, still revenges himself and refuses to forgive every injury, thereby rendering good for evil, is a criminal and only hurts himself. As Karma is sure to punish the man who wronged him, by seeking to inflict an additional punishment on his enemy, he, who instead of leaving that punishment to the great Law adds to its his own mite, only begets thereby a cause for the future reward of his own enemy and a future punishment for himself. The unfailing Regulator affects in each incarnation the quality of its successor; and the sum of the merit or demerit in preceding ones determines it.

Are we then to infer a man's past from his present? -- only so far as to believe that his present life is what it justly should be, to atone for the sins of the past life. Of course -- seers and great adepts excepted -- we cannot as average mortals know what those sins were. From our paucity of data, it is impossible for us even to determine what an old man's youth must have been; neither can we, for like reasons, draw final conclusions merely from what we see in the life of some man, as to what his past life may have been.

[Karma] cannot be so strictly defined in effects as to show that each individual environment, and the particular conditions of life in which each person finds himself, are nothing more than the retributive Karma which the individual generated in a previous life. We must not lose sight of the fact that every atom is subject to the general law governing the whole body to which it belongs, and here we come upon the wider track of the Karmic law. ... The aggregate of individual Karma becomes that of the nation

to which those individuals belong, and further, the sum total of National Karma is that of the World. Evils ... are not peculiar to the individual or even to the Nation, they are more or less universal; and it is upon this broad line of Human interdependence that the law of Karma finds its legitimate and equitable issue.

It is impossible that Karma could readjust the balance of power in the world's life and progress, unless it had a broad and general line of action. It is held as a truth among Theosophists that the interdependence of Humanity is the cause of what is called Distributive Karma, and it is this law which affords the solution to the great question of collective suffering and its relief. It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as "Separateness"; and the nearest approach to that selfish state, which the laws of life permit, is in the intent or motive. When every individual has contributed to the general good what he can of money, labour, and of ennobling thought, then, and only then, will the balance of National Karma be struck.

The individual cannot separate himself from the race, nor the race from the individual. The law of Karma applies equally to all, although all are not equally developed. In helping on the development of others, the Theosophist believes that he is not only helping them to fulfill their Karma, but that he is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march. By his actions, he can make it either

more difficult or more easy for humanity to attain the next higher plane of being.

And now I advise you to compare our Theosophic views upon Karma, the law of Retribution, and say whether they are not both more philosophical and just than this cruel and idiotic dogma which makes of "God" a senseless fiend; the tenet, namely, that the "elect only" will be saved, and the rest doomed to eternal perdition!

Our present lives and circumstances are the direct results of our own deeds and thoughts in lives that are past. ... If our present lives depend upon the development of certain principles which are a growth from the germs left by a previous existence, the law holds good as regards the future. Once grasp the idea that universal causation is not merely present, but past, present and future, and every action on our present plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and to others. Every mean and selfish action sends us backward and not forward, while every noble thought and every unselfish deed are stepping-stones to the higher and more glorious planes of being. If this life were all, then in many respects it would indeed be poor and mean; but regarded as a preparation for the next sphere of existence, it may be used as the golden gate through which we may pass, not selfishly and alone, but in company with our fellows, to the palaces which lie beyond.

Once that you have assimilated all the details you will see that for logic, consistency, profound philosophy, divine mercy and equity, this doctrine of Reincarnation has not its equal on earth. It is a belief in a perpetual progress for each incarnating Ego, or divine soul, in an evolution from the outward into the inward, from the material to the Spiritual, arriving at the end of each stage at absolute unity with the

divine Principle. From strength to strength, from the beauty and perfection of one plane to the greater beauty and perfection of another, with accessions of new glory, of fresh knowledge and power in each cycle, such is the destiny of every Ego, which thus becomes its own Saviour in each world and incarnation. In other words, it can return to the original state of the homogeneity of primordial essence only through the addition of the fruitage of Karma, which alone is able to create an absolute *conscious* deity, removed but one degree from the absolute ALL.

[Collated from the writings of H.P. Blavatsky, especially from
The Key to Theosophy & The Secret Doctrine.]

On the Kama-Loka and Devachan

by H.P. Blavatsky

[Excerpted from *The Key
to Theosophy*, pp. 142-176.]

ON THE FATE OF THE LOWER "PRINCIPLES"

ENQUIRER. You spoke of *Kama-loka*, what is it?

THEOSOPHIST. When the man dies, his lower three principles leave him for ever; *i. e.*, body, life, and the vehicle of the latter, the astral body or the double of the *living* man. And then, his four principles -- the central or middle principle, the animal soul or *Kama-rupa*, with what it has assimilated from the lower Manas, and the higher triad find themselves in *Kama-loka*. The latter is an astral locality, the *limbus* of scholastic theology, the *Hades* of the ancients, and, strictly speaking, a *locality* only in a relative sense. It has neither a definite area nor boundary, but exists *within* subjective space; *i. e.*, is beyond our sensuous perceptions. Still it exists, and it is there that the astral *eidolons* of all the beings that have lived, animals included, await their *second death*. For the animals it comes with the disintegration and the entire fading out of their *astral* particles to the last. For the human *eidolon* it begins when the Atma-Buddhi-Manasic triad is said to "separate" itself from its lower principles, or the reflection of the *ex-personality*, by falling into the Devachanic state.

ENQUIRER. And what happens after this?

THEOSOPHIST. Then the *Kama-rupic* phantom, remaining bereft of its informing thinking principle, the higher *Manas*, and the lower aspect of the latter, the animal intelligence, no longer receiving light from the higher mind, and no longer having a physical brain to work through, collapses.

ENQUIRER. In what way?

THEOSOPHIST. Well, it falls into the state of the frog when certain portions of its brain are taken out by the vivisector. It can think no more, even on the lowest animal plane. Henceforth it is no longer even the lower *Manas*, since this "lower" is nothing without the "higher."

ENQUIRER. And is it *this* nonentity which we find materializing in Seance rooms with Mediums?

THEOSOPHIST. It is this nonentity. A true nonentity, however, only as to reasoning or cogitating powers, still an *Entity*, however astral and fluidic, as shown in certain cases when, having been magnetically and unconsciously drawn toward a medium, it is revived for a time and lives in him by *proxy*, so to speak. This "spook," or the *Kama-rupa*, may be compared with the *jelly-fish*, which has an ethereal gelatinous appearance so long as it is in its own element, or water (the *medium's specific AURA*), but which, no sooner is it thrown out of it, than it dissolves in the hand or on the sand, especially in sunlight. In the medium's *Aura*, it lives a kind of vicarious life and reasons and speaks either through the medium's brain or those of other persons present. But this would lead us too far, and upon other people's grounds, whereon I have no desire to trespass. Let us keep to the subject of reincarnation.

ENQUIRER. What of the latter? How long does the incarnating *Ego* remain in the Devachanic state?

THEOSOPHIST. This, we are taught, depends on the degree of spirituality and the merit or demerit of the last incarnation. The average time is from ten to fifteen centuries, as I already told you.

ENQUIRER. But why could not this *Ego* manifest and communicate with mortals as Spiritualists will have it? What is there to prevent a mother from communicating with the children she left on earth, a husband with his wife, and so on? It is a most consoling belief, I must confess; nor do I wonder that those who believe in it are so averse to give it up.

THEOSOPHIST. Nor are they forced to, unless they happen to prefer truth to fiction, however "consoling." Uncongenial our doctrines may be to Spiritualists; yet, nothing of what we believe in and teach is half as selfish and cruel as what they preach.

ENQUIRER. I do not understand you. What is selfish?

THEOSOPHIST. Their doctrine of the return of Spirits, the real "personalities" as they say; and I will tell you why. If *Devachan* -- call it "paradise" if you like, a "place of bliss and of supreme felicity," if it is anything -- is such a place (or say *state*), logic tells us that no sorrow or even a shade of pain can be experienced therein. "God shall wipe away all the tears from the eyes" of those in paradise, we read in the book of many promises. And if the "Spirits of the dead" are enabled to return and see all that is going on on earth, and especially *in their homes*, what kind of bliss can be in store for them?

**WHY THEOSOPHISTS DO NOT BELIEVE IN
THE RETURN OF PURE "SPIRITS"**

ENQUIRER. What do you mean? Why should this interfere with their bliss?

THEOSOPHIST. Simply this; and here is an instance. A mother dies, leaving behind her little helpless children -- orphans whom she adores -- perhaps a beloved husband also. We say that her "Spirit" or *Ego* -- that individuality which is now all impregnated, for the entire Devachanic period, with the noblest feelings held by its late *personality*, *i.e.*, love for her children, pity for those who suffer, and so on -- we say that it is now entirely separated from the "vale of tears," that its future bliss consists in that blessed ignorance of all the woes it left behind. Spiritualists say, on the contrary, that it is as vividly aware of them, *and more so than before*, for "Spirits see more than mortals in the flesh do." We say that the bliss of the *Devachanee* consists in its complete conviction that it has never left the earth, and that there is no such thing as death at all; that the *post-mortem* spiritual *consciousness* of the mother will represent to her that she lives surrounded by her children and all those whom she loved; that no gap, no link, will be missing to make her disembodied state the most perfect and absolute happiness. The Spiritualists deny this point blank. According to their doctrine, unfortunate man is not liberated even by death from the sorrows of this life. Not a drop from the life-cup of pain and suffering will miss his lips; and *nolens volens*, since he sees everything now, shall he drink it to the bitter dregs. Thus, the loving wife, who during her lifetime was ready to save her husband sorrow at the price of her heart's blood, is now doomed to see, in utter helplessness, his despair, and to register every hot tear he sheds for her loss. Worse than that, she may see the tears dry too soon, and another beloved face shine on him, the

father of her children; find another woman replacing her in his affections; doomed to hear her orphans giving the holy name of "mother" to one indifferent to them, and to see those little children neglected, if not ill-treated. According to this doctrine the "gentle wafting to immortal life" becomes without any transition the way into a new path of mental suffering! And yet, the columns of the "Banner of Light," the veteran journal of the American Spiritualists, are filled with messages from the dead, the "dear departed ones," who all write to say how very *happy* they are! Is such a state of knowledge consistent with bliss? Then "bliss" stands in such a case for the greatest curse, and orthodox damnation must be a relief in comparison to it!

ENQUIRER. But how does your theory avoid this? How can you reconcile the theory of Soul's omniscience with its blindness to that which is taking place on earth?

THEOSOPHIST. Because such is the law of love and mercy. During every Devachanic period the Ego, omniscient as it is *per se*, clothes itself, so to say, with the *reflection* of the "personality" that was. I have just told you that the *ideal* efflorescence of all the abstract, therefore undying and eternal qualities or attributes, such as love and mercy, the love of the good, the true and the beautiful, that ever spoke in the heart of the living "personality," clung after death to the Ego, and therefore followed it to Devachan. For the time being, then, the Ego becomes the ideal reflection of the human being it was when last on earth, and *that* is not omniscient. Were it that, it would never be in the state we call Devachan at all.

ENQUIRER. What are your reasons for it?

THEOSOPHIST. If you want an answer on the strict lines of our philosophy, then I will say that it is because

everything is *illusion (Maya)* outside of eternal truth, which has neither form, colour, nor limitation. He who has placed himself beyond the veil of maya -- and such are the highest Adepts and Initiates -- can have no Devachan. As to the ordinary mortal, his bliss in it is complete. It is an *absolute* oblivion of all that gave it pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all. The *Devachanee* lives its intermediate cycle between two incarnations surrounded by everything it had aspired to in vain, and in the companionship of everyone it loved on earth. It has reached the fulfilment of all its soul-yearnings. And thus it lives throughout long centuries an existence of *unalloyed* happiness, which is the reward for its sufferings in earth-life. In short, it bathes in a sea of uninterrupted felicity spanned only by events of still greater felicity in degree.

ENQUIRER. But this is more than simple delusion, it is an existence of insane hallucinations!

THEOSOPHIST. From your standpoint it may be, not so from that of philosophy. Besides which, is not our whole terrestrial life filled with such delusions? Have you never met men and women living for years in a fool's paradise? And because you should happen to learn that the husband of a wife, whom she adores and believes herself as beloved by him, is untrue to her, would you go and break her heart and beautiful dream by rudely awakening her to the reality? I think not. I say it again, such oblivion and *hallucination* -- if you call it so -- are only a merciful law of nature and strict justice. At any rate, it is a far more fascinating prospect than the orthodox golden harp with a pair of wings. The assurance that "the soul that lives ascends frequently and runs familiarly through the streets of the heavenly Jerusalem, visiting the patriarchs and prophets, saluting the apostles, and admiring the army of martyrs"

may seem of a more pious character to some. Nevertheless, it is a hallucination of a far more delusive character, since mothers love their children with an immortal love, we all know, while the personages mentioned in the "heavenly Jerusalem" are still of a rather doubtful nature. But I would, still, rather accept the "new Jerusalem," with its streets paved like the show windows of a jeweller's shop, than find consolation in the heartless doctrine of the Spiritualists. The idea alone that the *intellectual conscious souls* of one's father, mother, daughter or brother find their bliss in a "Summer land" -- only a little more natural, but just as ridiculous as the "New Jerusalem" in its description -- would be enough to make one lose every respect for one's "departed ones." To believe that a pure spirit can feel happy while doomed to witness the sins, mistakes, treachery, and, above all, the sufferings of those from whom it is severed by death and whom it loves best, without being able to help them, would be a maddening thought.

ENQUIRER. There is something in your argument. I confess to having never seen it in this light.

THEOSOPHIST. Just so, and one must be selfish to the core and utterly devoid of the sense of retributive justice, to have ever imagined such a thing. We are with those whom we have lost in material form, and far, far nearer to them now, than when they were alive. And it is not only in the fancy of the *Devachanee*, as some may imagine, but in reality. For pure divine love is not merely the blossom of a human heart, but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group. Again we say that love beyond the grave, illusion though you may call it, has a magic and divine potency which reacts on the living. A mother's *Ego* filled with love for the imaginary

children it sees near itself, living a life of happiness, as real to *it* as when on earth -- that love will always be felt by the children in flesh. It will manifest in their dreams, and often in various events -- in *providential* protections and escapes, for love is a strong shield, and is not limited by space or time. As with this Devachanic "mother," so with the rest of human relationships and attachments, save the purely selfish or material. Analogy will suggest to you the rest.

ENQUIRER. In no case, then, do you admit the possibility of the communication of the living with the *disembodied spirit*?

THEOSOPHIST. Yes, there is a case, and even two exceptions to the rule. The first exception is during the few days that follow immediately the death of a person and before the *Ego* passes into the Devachanic state. Whether any living mortal, save a few exceptional cases -- (when the intensity of the desire in the dying person to return for some purpose forced the higher consciousness *to remain awake*, and therefore it was really the *individuality*, the "Spirit" that communicated) -- has derived much benefit from the return of the spirit into the *objective* plane is another question. The spirit is dazed after death and falls very soon into what we call "*pre-devachanic unconsciousness*." The second exception is found in the *Nirmanakayas*.

ENQUIRER. What about them? And what does the name mean for you?

THEOSOPHIST. It is the name given to those who, though they have won the right to Nirvana and cyclic rest -- (*not* "Devachan," as the latter is an illusion of our consciousness, a happy dream, and as those who are fit for Nirvana must have lost entirely every desire or possibility

of the world's illusions) -- have out of pity for mankind and those they left on earth renounced the Nirvanic state. Such an adept, or Saint, or whatever you may call him, believing it a selfish act to rest in bliss while mankind groans under the burden of misery produced by ignorance, renounces Nirvana, and determines to remain invisible *in spirit* on this earth. They have no material body, as they have left it behind; but otherwise they remain with all their principles even *in astral life* in our sphere. And such can and do communicate with a few elect ones, only surely not with *ordinary* mediums.

ENQUIRER. I have put you the question about *Nirmanakayas* because I read in some German and other works that it was the name given to the terrestrial appearances or bodies assumed by Buddhas in the Northern Buddhistic teachings.

THEOSOPHIST. So they are, only the Orientalists have confused this terrestrial body by understanding it to be *objective* and *physical* instead of purely astral and subjective.

ENQUIRER. And what good can they do on earth?

THEOSOPHIST. Not much, as regards individuals, as they have no right to interfere with Karma, and can only advise and inspire mortals for the general good. Yet they do more beneficent actions than you imagine.

ENQUIRER. To this Science would never subscribe, not even modern psychology. For them, no portion of intelligence can survive the physical brain. What would you answer them?

THEOSOPHIST. I would not even go to the trouble of answering, but would simply say, in the words given to "M. A. Oxon," "Intelligence *is* perpetuated after the body is dead. Though it is not a question of the brain only. . . . It is reasonable to propound the indestructibility of the human spirit from what we know" (*Spirit Identity*, p. 69).

ENQUIRER. But "M. A. Oxon" is a Spiritualist?

THEOSOPHIST. Quite so, and the only *true* Spiritualist I know of, though we may still disagree with him on many a minor question. Apart from this, no Spiritualist comes nearer to the occult truths than he does. Like any one of us he speaks incessantly "of the surface dangers that beset the ill-equipped, feather-headed muddler with the occult, who crosses the threshold without counting the cost." (Our only disagreement rests in the question of "Spirit Identity." Otherwise, I, for one, coincide almost entirely with him, and accept the three propositions he embodied in his address of July, 1884. It is this eminent Spiritualist, rather, who disagrees with us, not we with him.

ENQUIRER. What are these propositions?

THEOSOPHIST. "1. That there is a life coincident with, and independent of the physical life of the body."

"2. That, as a necessary corollary, this life extends beyond the life of the body" (we say it extends throughout Devachan).

"3. That there is communication between the denizens of that state of existence and those of the world in which we now live."

All depend, you see, on the minor and secondary aspects of these fundamental propositions. Everything depends on the views we take of Spirit and Soul, or *Individuality* and *Personality*. Spiritualists confuse the two "into one"; we separate them, and say that, with the exceptions above enumerated, no *Spirit* will revisit the earth, though the animal Soul may. But let us return once more to our direct subject, the Skandhas.

ENQUIRER. I begin to understand better now. It is the Spirit, so to say, of those Skandhas which are the most ennobling, which, attaching themselves to the incarnating Ego, survive, and are added to the stock of its angelic experiences. And it is the attributes connected with the material Skandhas, with selfish and personal motives, which, disappearing from the field of action between two incarnations, reappear at the subsequent incarnation as Karmic results to be atoned for; and therefore the Spirit will not leave Devachan. Is it so?

THEOSOPHIST. Very nearly so. If you add to this that the law of retribution, or Karma, rewarding the highest and most spiritual in Devachan, never fails to reward them again on earth by giving them a further development, and furnishing the Ego with a body fitted for it, then you will be quite correct.

A FEW WORDS ABOUT THE SKANDHAS.

ENQUIRER. What becomes of the other, the lower Skandhas of the personality, after the death of the body? Are they quite destroyed?

THEOSOPHIST. They are and yet they are not -- a fresh metaphysical and occult mystery for you. They are destroyed as the working stock in hand of the personality;

they remain as *Karmic effects*, as germs, hanging in the atmosphere of the terrestrial plane, ready to come to life, as so many avenging fiends, to attach themselves to the new personality of the Ego when it reincarnates.

ENQUIRER. This really passes my comprehension, and is very difficult to understand.

THEOSOPHIST. Not once that you have assimilated all the details. For then you will see that for logic, consistency, profound philosophy, divine mercy and equity, this doctrine of Reincarnation has not its equal on earth. It is a belief in a perpetual progress for each incarnating Ego, or divine soul, in an evolution from the outward into the inward, from the material to the Spiritual, arriving at the end of each stage at absolute unity with the divine Principle. From strength to strength, from the beauty and perfection of one plane to the greater beauty and perfection of another, with accessions of new glory, of fresh knowledge and power in each cycle, such is the destiny of every Ego, which thus becomes its own Saviour in each world and incarnation.

ENQUIRER. But Christianity teaches the same. It also preaches progression.

THEOSOPHIST. Yes, only with the addition of something else. It tells us of the *impossibility* of attaining Salvation without the aid of a miraculous Saviour, and therefore dooms to perdition all those who will not accept the dogma. This is just the difference between Christian theology and Theosophy. The former enforces belief in the Descent of the Spiritual Ego into the *Lower Self*; the latter inculcates the necessity of endeavouring to elevate oneself to the Christos, or Buddhi state.

ENQUIRER. By teaching the annihilation of consciousness in case of failure, however, don't you think that it amounts to the annihilation of *Self*, in the opinion of the non-metaphysical?

THEOSOPHIST. From the standpoint of those who believe in the resurrection of the body *literally*, and insist that every bone, every artery and atom of flesh will be raised bodily on the Judgment Day -- of course it does. If you still insist that it is the perishable form and finite qualities that make up *immortal* man, then we shall hardly understand each other. And if you do not understand that, by limiting the existence of every Ego to one life on earth, you make of Deity an ever-drunken Indra of the Puranic dead letter, a cruel Moloch, a god who makes an inextricable mess on Earth, and yet claims thanks for it, then the sooner we drop the conversation the better.

ENQUIRER. But let us return, now that the subject of the Skandhas is disposed of, to the question of the consciousness which survives death. This is the point which interests most people. Do we possess more knowledge in Devachan than we do in Earth life?

THEOSOPHIST. In one sense, we can acquire more knowledge; that is, we can develop further any faculty which we loved and strove after during life, provided it is concerned with abstract and ideal things, such as music, painting, poetry, etc., since Devachan is merely an idealized and subjective continuation of earth-life.

ENQUIRER. But if in Devachan the Spirit is free from matter, why should it not possess all knowledge?

THEOSOPHIST. Because, as I told you, the Ego is, so to say, wedded to the memory of its last incarnation. Thus, if

you think over what I have said, and string all the facts together, you will realize that the Devachanic state is not one of omniscience, but a transcendental continuation of the personal life just terminated. It is the rest of the soul from the toils of life.

ENQUIRER. But the scientific materialists assert that after the death of man nothing remains; that the human body simply disintegrates into its component elements; and that what we call soul is merely a temporary self-consciousness produced as a bye-product of organic action, which will evaporate like steam. Is not theirs a strange state of mind?

THEOSOPHIST. Not strange at all, that I see. If they say that self-consciousness ceases with the body, then in their case they simply utter an unconscious prophecy, for once they are firmly convinced of what they assert, no conscious after-life is possible for them. For there *are* exceptions to every rule.

ON POST-MORTEM AND POST-NATAL CONSCIOUSNESS.

ENQUIRER. But if human self-consciousness survives death as a rule, why should there be exceptions?

THEOSOPHIST. In the fundamental principles of the spiritual world no exception is possible. But there are rules for those who see, and rules for those who prefer to remain blind.

ENQUIRER. Quite so, I understand. This is but an aberration of the blind man, who denies the existence of the sun because he does not see it. But after death his spiritual eyes will certainly compel him to see. Is this what you mean?

THEOSOPHIST. He will not be compelled, nor will he see anything. Having persistently denied during life the continuance of existence after death, he will be unable to see it, because his spiritual capacity having been stunted in life, it cannot develop after death, and he will remain blind. By insisting that he *must* see it, you evidently mean one thing and I another. You speak of the spirit from the spirit, or the flame from the flame -- of Atma, in short -- and you confuse it with the human soul -- Manas. . . . You do not understand me; let me try to make it clear. The whole gist of your question is to know whether, in the case of a downright materialist, the complete loss of self-consciousness and self-perception after death is possible? Isn't it so? I answer, It is possible. Because, believing firmly in our Esoteric Doctrine, which refers to the *post-mortem* period, or the interval between two lives or births, as merely a transitory state, I say, whether that interval between two acts of the illusionary drama of life lasts one year or a million, that *post-mortem* state may, without any breach of the fundamental law, prove to be just the same state as that of a man who is in a dead faint.

ENQUIRER. But since you have just said that the fundamental laws of the after death state admit of no exceptions, how can this be?

THEOSOPHIST. Nor do I say that it does admit of an exception. But the spiritual law of continuity applies only to things which are truly real. To one who has read and understood Mundakya Upanishad and Vedanta-Sara all this becomes very clear. I will say more: it is sufficient to understand what we mean by Buddhi and the duality of Manas to gain a clear perception why the materialist may fail to have a self-conscious survival after death. Since Manas, in its lower aspect, is the seat of the terrestrial mind, it can, therefore, give only that perception of the

Universe which is based on the evidence of that mind; it cannot give spiritual vision. It is said in the Eastern school, that between Buddhi and Manas (the *Ego*), or Iswara and Pragna there is in reality no more difference than *between a forest and its trees, a lake and its waters*, as the Mundakya teaches. One or hundreds of trees dead from loss of vitality, or uprooted, are yet incapable of preventing the forest from being still a forest.

Iswara is the collective consciousness of the manifested deity, Brahma, *i. e.*, the collective consciousness of the Host of Dhyana Chohans (*vide* SECRET DOCTRINE); and Pragna is their individual wisdom.

ENQUIRER. But, as I understand it, Buddhi represents in this simile the forest, and Manas-taijasi the trees. And if Buddha is immortal, how can that which is similar to it, *i. e.*, Manas-taijasi, entirely lose its consciousness till the day of its new incarnation? I cannot understand it.

Taijasi means the radiant in consequence of its union with Buddhi; *i. e.*, Manas, the human soul, illuminated by the radiance of the divine soul. Therefore, Manas-taijasi may be described as radiant mind; the *human* reason lit by the light of the spirit; and Buddhi-Manas is the revelation of the divine *plus* human intellect and self-consciousness.

THEOSOPHIST. You cannot, because you will mix up an abstract representation of the whole with its casual changes of form. Remember that if it can be said of Buddhi-Manas that it is unconditionally immortal, the same cannot be said of the lower Manas, still less of Taijasi, which is merely an attribute. Neither of these, neither Manas nor Taijasi, can exist apart from Buddhi, the divine soul, because the first (*Manas*) is, in its lower aspect, a qualificative attribute of the terrestrial personality, and the second (*Taijasi*) is

identical with the first, because it is the same Manas only with the light of Buddhi reflected on it. In its turn, Buddhi would remain only an impersonal spirit without this element which it borrows from the human soul, which conditions and makes of it, in this illusive Universe, *as it were something separate* from the universal soul for the whole period of the cycle of incarnation. Say rather that *Buddhi-Manas* can neither die nor lose its compound self-consciousness in Eternity, nor the recollection of its previous incarnations in which the two -- *i.e.*, the spiritual and the human soul -- had been closely linked together. But it is not so in the case of a materialist, whose human soul not only receives nothing from the divine soul, but even refuses to recognise its existence. You can hardly apply this axiom to the attributes and qualifications of the human soul, for it would be like saying that because your divine soul is immortal, therefore the bloom on your cheek must also be immortal; whereas this bloom, like Tajasi, is simply a transitory phenomenon.

ENQUIRER. Do I understand you to say that we must not mix in our minds the noumenon with the phenomenon, the cause with its effect?

THEOSOPHIST. I do say so, and repeat that, limited to Manas or the human soul alone, the radiance of Tajasi itself becomes a mere question of time; because both immortality and consciousness after death become, for the terrestrial personality of man, simply conditioned attributes, as they depend entirely on conditions and beliefs created by the human soul itself during the life of its body. Karma acts incessantly: we reap *in our after-life* only the fruit of that which we have ourselves sown in this.

ENQUIRER. But if my Ego can, after the destruction of my body, become plunged in a state of entire unconsciousness,

then where can be the punishment for the sins of my past life?

THEOSOPHIST. Our philosophy teaches that Karmic punishment reaches the Ego only in its next incarnation. After death it receives only the reward for the unmerited sufferings endured during its past incarnation.

Some Theosophists have taken exception to this phrase [unmerited sufferings], but the words are those of Master, and the meaning attached to the word "unmerited" is that given above. In the T. P. S. pamphlet No. 6, a phrase, criticised subsequently in LUCIFER, was used which was intended to convey the same idea. In form, however, it was awkward and open to the criticism directed against it; but the essential idea was that men often suffer from the effects of the actions done by others, effects which thus do not strictly belong to their own Karma -- and for these sufferings they of course deserve compensation.

The whole punishment after death, even for the materialist, consists, therefore, in the absence of any reward, and the utter loss of the consciousness of one's bliss and rest. Karma is the child of the terrestrial Ego, the fruit of the actions of the tree which is the objective personality visible to all, as much as the fruit of all the thoughts and even motives of the spiritual "I"; but Karma is also the tender mother, who heals the wounds inflicted by her during the preceding life, before she will begin to torture this Ego by inflicting upon him new ones. If it may be said that there is not a mental or physical suffering in the life of a mortal which is not the direct fruit and consequence of some sin in a preceding existence; on the other hand, since he does not preserve the slightest recollection of it in his actual life, and feels himself not deserving of such punishment, and therefore thinks he suffers for no guilt of his own, this

alone is sufficient to entitle the human soul to the fullest consolation, rest, and bliss in his *post-mortem* existence. Death comes to our spiritual selves ever as a deliverer and friend. For the materialist, who, notwithstanding his materialism, was not a bad man, the interval between the two lives will be like the unbroken and placid sleep of a child, either entirely dreamless, or filled with pictures of which he will have no definite perception; while for the average mortal it will be a dream as vivid as life, and full of realistic bliss and visions.

ENQUIRER. Then the personal man must always go on suffering *blindly* the Karmic penalties which the Ego has incurred?

THEOSOPHIST. Not quite so. At the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshalled before him, in its minutest details. For one short instant the *personal* becomes one with the *individual* and all-knowing *Ego*. But this instant is enough to show to him the whole chain of causes which have been at work during his life. He sees and now understands himself as he is, unadorned by flattery or self-deception. He reads his life, remaining as a spectator looking down into the arena he is quitting; he feels and knows the justice of all the suffering that has overtaken him.

ENQUIRER. Does this happen to everyone?

THEOSOPHIST. Without any exception. Very good and holy men see, we are taught, not only the life they are leaving, but even several preceding lives in which were produced the causes that made them what they were in the life just closing. They recognise the law of Karma in all its majesty and justice.

ENQUIRER. Is there anything corresponding to this before re-birth?

THEOSOPHIST. There is. As the man at the moment of death has a retrospective insight into the life he has led, so, at the moment he is reborn on to earth, the *Ego*, awaking from the state of Devachan, has a prospective vision of the life which awaits him, and realizes all the causes that have led to it. He realizes them and sees futurity, because it is between Devachan and re-birth that the *Ego* regains his full *manasic* consciousness, and rebecomes for a short time the god he was, before, in compliance with Karmic law, he first descended into matter and incarnated in the first man of flesh. The "golden thread" sees all its "pearls" and misses not one of them.

WHAT IS REALLY MEANT BY ANNIHILATION.

ENQUIRER. I have heard some Theosophists speak of a golden thread on which their lives were strung. What do they mean by this?

THEOSOPHIST. In the Hindu Sacred books it is said that that which undergoes periodical incarnation is the *Sutratma*, which means literally the "Thread Soul." It is a synonym of the reincarnating Ego -- Manas conjoined with *Buddhi* -- which absorbs the Manasic recollections of all our preceding lives. It is so called, because, like the pearls on a thread, so is the long series of human lives strung together on that one thread. In some Upanishad these recurrent re-births are likened to the life of a mortal which oscillates periodically between sleep and waking.

ENQUIRER. This, I must say, does not seem very clear, and I will tell you why. For the man who awakes, another day commences, but that man is the same in soul and body

as he was the day before; whereas at every incarnation a full change takes place not only of the external envelope, sex, and personality, but even of the mental and psychic capacities. The simile does not seem to me quite correct. The man who arises from sleep remembers quite clearly what he has done yesterday, the day before, and even months and years ago. But none of us has the slightest recollection of a preceding life or of any fact or event concerning it. . . . I may forget in the morning what I have dreamt during the night, still I know that I have slept and have the certainty that I lived during sleep; but what recollection can I have of my past incarnation until the moment of death? How do you reconcile this?

THEOSOPHIST. Some people do recollect their past incarnations during life; but these are Buddhas and Initiates. This is what the Yogis call Samma-Sambuddha, or the knowledge of the whole series of one's past incarnations.

ENQUIRER. But we ordinary mortals who have not reached Samma-Sambuddha, how are we to understand this simile?

THEOSOPHIST. By studying it and trying to understand more correctly the characteristics and the three kinds of sleep. Sleep is a general and immutable law for man as for beast, but there are different kinds of sleep and still more different dreams and visions.

ENQUIRER. But this takes us to another subject. Let us return to the materialist who, while not denying dreams, which he could hardly do, yet denies immortality in general and the survival of his own individuality.

THEOSOPHIST. And the materialist, without knowing it, is right. One who has no inner perception of, and faith in, the immortality of his soul, in that man the soul can never become Buddhi-tajasi, but will remain simply Manas, and for Manas alone there is no immortality possible. In order to live in the world to come a conscious life, one has to believe first of all in that life during the terrestrial existence. On these two aphorisms of the Secret Science all the philosophy about the *post-mortem* consciousness and the immortality of the soul is built. The Ego receives always according to its deserts. After the dissolution of the body, there commences for it a period of full awakened consciousness, or a state of chaotic dreams, or an utterly dreamless sleep undistinguishable from annihilation, and these are the three kinds of sleep. If our physiologists find the cause of dreams and visions in an unconscious preparation for them during the waking hours, why cannot the same be admitted for the *post-mortem* dreams? I repeat it: *death is sleep*. After death, before the spiritual eyes of the soul, begins a performance according to a programme learnt and very often unconsciously composed by ourselves: the practical carrying out of *correct* beliefs or of illusions which have been created by ourselves. The Methodist will be Methodist, the Mussulman a Mussulman, at least for some time -- in a perfect fool's paradise of each man's creation and making. These are the *post-mortem* fruits of the tree of life. Naturally, our belief or unbelief in the fact of conscious immortality is unable to influence the unconditioned reality of the fact itself, once that it exists; but the belief or unbelief in that immortality as the property of independent or separate entities, cannot fail to give colour to that fact in its application to each of these entities. Now do you begin to understand it?

ENQUIRER. I think I do. The materialist, disbelieving in everything that cannot be proven to him by his five senses,

or by scientific reasoning, based exclusively on the data furnished by these senses in spite of their inadequacy, and rejecting every spiritual manifestation, accepts life as the only conscious existence. Therefore according to their beliefs so will it be unto them. They will lose their personal Ego, and will plunge into a dreamless sleep until a new awakening. Is it so?

THEOSOPHIST. Almost so. Remember the practically universal teaching of the two kinds of conscious existence: the terrestrial and the spiritual. The latter must be considered real from the very fact that it is inhabited by the eternal, changeless and immortal Monad; whereas the incarnating Ego dresses itself up in new garments entirely different from those of its previous incarnations, and in which all except its spiritual prototype is doomed to a change so radical as to leave no trace behind.

ENQUIRER. How so? Can my conscious terrestrial "I" perish not only for a time, like the consciousness of the materialist, but so entirely as to leave no trace behind?

THEOSOPHIST. According to the teaching, it must so perish and in its fulness, all except the principle which, having united itself with the Monad, has thereby become a purely spiritual and indestructible essence, one with it in the Eternity. But in the case of an out-and-out materialist, in whose personal no Buddhi has ever reflected itself, how can the latter carry away into the Eternity one particle of that terrestrial personality? Your spiritual "I" is immortal; but from your present self it can carry away into Eternity that only which has become worthy of immortality, namely, the aroma alone of the flower that has been mown by death.

ENQUIRER. Well, and the flower, the terrestrial "I"?

THEOSOPHIST. The flower, as all past and future flowers which have blossomed and will have to blossom on the mother bough, the *Sutratma*, all children of one root or Buddhi -- will return to dust. Your present "I," as you yourself know, is not the body now sitting before me, nor yet is it what I would call Manas-Sutratma, but Sutratma-Buddhi.

ENQUIRER. But this does not explain to me, at all, why you call life after death immortal, infinite and real, and the terrestrial life a simple phantom or illusion; since even that *post-mortem* life has limits, however much wider they may be than those of terrestrial life.

THEOSOPHIST. No doubt. The spiritual Ego of man moves in eternity like a pendulum between the hours of birth and death. But if these hours, marking the periods of life terrestrial and life spiritual, are limited in their duration, and if the very number of such stages in Eternity between sleep and awakening, illusion and reality, has its beginning and its end, on the other hand, the spiritual pilgrim is eternal. Therefore are the hours of his *post-mortem* life, when, disembodied, he stands face to face with truth and not the mirages of his transitory earthly existences, during the period of that pilgrimage which we call "the cycle of re-births" -- the only reality in our conception. Such intervals, their limitation notwithstanding, do not prevent the Ego, while ever perfecting itself, from following undeviatingly, though gradually and slowly, the path to its last transformation, when that Ego, having reached its goal, becomes a divine being. These intervals and stages help towards this final result instead of hindering it; and without such limited intervals the divine Ego could never reach its ultimate goal. I have given you once already a familiar illustration by comparing the *Ego*, or the *individuality*, to an actor, and its numerous and various incarnations to the

parts it plays. Will you call these parts or their costumes the individuality of the actor himself? Like that actor, the Ego is forced to play during the cycle of necessity, up to the very threshold of *Paranirvana*, many parts such as may be unpleasant to it. But as the bee collects its honey from every flower, leaving the rest as food for the earthly worms, so does our spiritual individuality, whether we call it Sutratma or Ego. Collecting from every terrestrial personality, into which Karma forces it to incarnate, the nectar alone of the spiritual qualities and self-consciousness, it unites all these into one whole and emerges from its chrysalis as the glorified Dhyān Chohan. So much the worse for those terrestrial personalities from which it could collect nothing. Such personalities cannot assuredly outlive consciously their terrestrial existence.

ENQUIRER. Thus, then, it seems that, for the terrestrial personality, immortality is still conditional. Is, then, immortality itself *not* unconditional?

THEOSOPHIST. Not at all. But immortality cannot touch the *non-existent*: for all that which exists as SAT, or emanates from SAT, immortality and Eternity are absolute. Matter is the opposite pole of spirit, and yet the two are one. The essence of all this, *i.e.*, Spirit, Force and Matter, or the three in one, is as endless as it is beginningless; but the form acquired by this triple unity during its incarnations, its externality, is certainly only the illusion of our personal conceptions. Therefore do we call Nirvana and the Universal life alone a reality, while relegating the terrestrial life, its terrestrial personality included, and even its Devachanic existence, to the phantom realm of illusion.

ENQUIRER. But why in such a case call sleep the reality, and waking the illusion?

THEOSOPHIST. It is simply a comparison made to facilitate the grasping of the subject, and from the standpoint of terrestrial conceptions it is a very correct one.

ENQUIRER. And still I cannot understand, if the life to come is based on justice and the merited retribution for all our terrestrial suffering, how in the case of materialists, many of whom are really honest and charitable men, there should remain of their personality nothing but the refuse of a faded flower.

THEOSOPHIST. No one ever said such a thing. No materialist, however unbelieving, can die for ever in the fulness of his spiritual individuality. What was said is that consciousness can disappear either fully or partially in the case of a materialist, so that no conscious remains of his personality survive.

ENQUIRER. But surely this is annihilation?

THEOSOPHIST. Certainly not. One can sleep a dead sleep and miss several stations during a long railway journey, without the slightest recollection or consciousness, and awake at another station and continue the journey past innumerable other halting-places till the end of the journey or the goal is reached. Three kinds of sleep were mentioned to you: the dreamless, the chaotic, and the one which is so real, that to the sleeping man his dreams become full realities. If you believe in the latter why can't you believe in the former; according to the after life a man has believed in and expected, such is the life he will have. He who expected no life to come will have an absolute blank, amounting to annihilation, in the interval between the two re-births. This is just the carrying out of the programme we spoke of, a programme created by the materialists themselves. But there are various kinds of materialists, as

you say. A selfish, wicked Egoist, one who never shed a tear for anyone but himself, thus adding entire indifference to the whole world to his unbelief, must, at the threshold of death, drop his personality for ever. This personality having no tendrils of sympathy for the world around and hence nothing to hook on to Sutratma, it follows that with the last breath every connection between the two is broken. There being no Devachan for such a materialist, the Sutratma will re-incarnate almost immediately. But those materialists who erred in nothing but their disbelief will oversleep but one station. And the time will come when that ex-materialist will perceive himself in the Eternity and perhaps repent that he lost even one day, one station, from the life eternal.

ENQUIRER. Still, would it not be more correct to say that death is birth into a new life, or a return once more into eternity?

THEOSOPHIST. You may if you like. Only remember that births differ, and that there are births of "still-born" beings, which are *failures* of nature. Moreover, with your Western fixed ideas about material life, the words "living" and "being" are quite inapplicable to the pure subjective state of *post-mortem* existence. It is just because, save in a few philosophers who are not read by the many, and who themselves are too confused to present a distinct picture of it, it is just because your Western ideas of life and death have finally become so narrow, that on the one hand they have led to crass materialism, and on the other, to the still more material conception of the other life, which the spiritualists have formulated in their Summer-land. There the souls of men eat, drink, marry, and live in a paradise quite as sensual as that of Mohammed, but even less philosophical. Nor are the average conceptions of the uneducated Christians any better, being if possible still

more material. What between truncated angels, brass trumpets, golden harps, and material hell-fires, the Christian heaven seems like a fairy scene at a Christmas pantomime.

It is because of these narrow conceptions that you find such difficulty in understanding. It is just because the life of the disembodied soul, while possessing all the vividness of reality, as in certain dreams, is devoid of every grossly objective form of terrestrial life, that the Eastern philosophers have compared it with visions during sleep.

DEFINITE WORDS FOR DEFINITE THINGS.

ENQUIRER. Don't you think it is because there are no definite and fixed terms to indicate each "Principle" in man, that such a confusion of ideas arises in our minds with respect to the respective functions of these "Principles"?

THEOSOPHIST. I have thought of it myself. The whole trouble has arisen from this: we have started our expositions of, and discussion about, the "Principles," using their Sanskrit names instead of coining immediately, for the use of Theosophists, their equivalents in English. We must try and remedy this now.

ENQUIRER. You will do well, as it may avoid further confusion; no two theosophical writers, it seems to me, have hitherto agreed to call the same "Principle" by the same name.

THEOSOPHIST. The confusion is more apparent than real, however. I have heard some of our Theosophists express surprise at, and criticize several essays speaking of these "principles"; but, when examined, there was no worse mistake in them than that of using the word "Soul" to cover

the three principles without specifying the distinctions. The first, as positively the clearest of our Theosophical writers, Mr. A. P. Sinnett, has some comprehensive and admirably-written passages on the "Higher Self." (Vide Transactions of the "LONDON LODGE of the Theos. Soc.," No. 7, Oct., 1885.) His real idea has also been misconceived by some, owing to his using the word "Soul" in a general sense. Yet here are a few passages which will show to you how clear and comprehensive is all that he writes on the subject: --

. . . "The human soul, once launched on the streams of evolution as a human individuality [The "re-incarnating Ego," or "Human Soul," as he called it, the *Causal Body* with the Hindus.---H.P.B.], passes through alternate periods of physical and relatively spiritual existence. It passes from the one plane, or stratum, or condition of nature to the other under the guidance of its Karmic affinities; living in incarnations the life which its Karma has pre-ordained; modifying its progress within the limitations of circumstances, and, -- developing fresh Karma by its use or abuse of opportunities, -- it returns to spiritual existence (Devachan) after each physical life, -- through the intervening region of Kamaloka -- for rest and refreshment and for the gradual absorption into its essence, as so much cosmic progress, of the life's experience gained "on earth" or during physical existence. This view of the matter will, moreover, have suggested many collateral inferences to anyone thinking over the subject; for instance, that the transfer of consciousness from the Kamaloka to the Devachanic stage of this progression would necessarily be gradual [The length of this "transfer" depends, however, on the degree of spirituality in the ex-personality of the disembodied Ego. For those whose lives were very spiritual this transfer, though gradual, is very rapid. The time becomes longer with the materialistically inclined.---H.P.B.]; that in truth, no hard-and-fast line separates the

varieties of spiritual conditions, that even the spiritual and physical planes, as psychic faculties in living people show, are not so hopelessly walled off from one another as materialistic theories would suggest; that all states of nature are all around us simultaneously, and appeal to different perceptive faculties; and so on. . . . It is clear that during physical existence people who possess psychic faculties remain in connection with the planes of superphysical consciousness; and although most people may not be endowed with such faculties, we all, as the phenomena of sleep, even, and especially . . . those of somnambulism or mesmerism, show, are capable of entering into conditions of consciousness that the five physical senses have nothing to do with. We -- the souls within us -- are not as it were altogether adrift in the ocean of matter. We clearly retain some surviving interest or rights in the shore from which, for a time, we have floated off. The process of incarnation, therefore, is not fully described when we speak of an *alternate* existence on the physical and spiritual planes, and thus picture the soul as a complete entity slipping entirely from the one state of existence to the other. The more correct definitions of the process would probably represent incarnation as taking place on this physical plane of nature by reason of an efflux emanating from the soul. The Spiritual realm would all the while be the proper habitat of the Soul, which would never entirely quit it; *and that non-materializable portion of the Soul which abides permanently on the spiritual plane may fitly, perhaps, be spoken of as the HIGHER SELF.*"

This "Higher Self" is ATMA, and of course it is "non-materializable," as Mr. Sinnett says. Even more, it can never be "objective" under any circumstances, even to the highest spiritual perception. For *Atman* or the "Higher Self" is really Brahma, the ABSOLUTE, and indistinguishable from it. In hours of *Samadhi*, the higher spiritual

consciousness of the Initiate is entirely absorbed in the ONE essence, which is Atman, and therefore, being one with the whole, there can be nothing objective for it. Now some of our Theosophists have got into the habit of using the words "Self" and "Ego" as synonymous, of associating the term "Self" with only man's higher individual or even personal "Self" or *Ego*, whereas this term ought never to be applied except to *the One universal Self*. Hence the confusion. Speaking of Manas, the "causal body," we may call it -- when connecting it with the Buddhic radiance -- the "HIGHER EGO," never the "Higher Self." For even Buddhi, the "Spiritual Soul," is not the SELF, but the vehicle only of SELF. All the other "*Selves*" -- such as the "Individual" self and "personal" self -- ought never to be spoken or written of without their qualifying and characteristic adjectives.

Thus in this most excellent essay on the "Higher Self," this term is applied to the *sixth principle* or *Buddhi* (of course in conjunction with Manas, as without such union there would be no *thinking* principle or element in the spiritual soul); and has in consequence given rise to just such misunderstandings. The statement that "a child does not acquire its *sixth* principle -- or become a morally responsible being capable of generating Karma -- until seven years old," proves what is meant therein by the HIGHER SELF. Therefore, the able author is quite justified in explaining that after the "Higher Self" has passed into the human being and saturated the personality -- in some of the finer organizations only -- with its consciousness "people with psychic faculties may indeed perceive this Higher Self through their finer senses from time to time." But so are those, who limit the term "Higher Self" to the Universal Divine Principle, "justified" in misunderstanding him. For, when we read, without being prepared for this shifting of metaphysical terms, that while "fully

manifesting on the physical plane . . . the Higher Self still remains a conscious spiritual Ego on the corresponding plane of Nature" -- we are apt to see in the "Higher Self" of this sentence, "Atma," and in the spiritual Ego, "Manas," or rather *Buddhi-Manas*, and forthwith to criticise the whole thing as incorrect.

"Shifting of *Metaphysical terms*" applies here only to the shifting of their translated equivalents from the Eastern expressions; for to this day there never existed any such terms in English, every Theosophist having to coin his own terms to render his thought. It is nigh time, then, to settle on some definite nomenclature.

To avoid henceforth such misapprehensions, I propose to translate literally from the Occult Eastern terms their equivalents in English, and offer these for future use.

THE HIGHER SELF
is

Atma, the inseparable ray of
the Universal and ONE SELF. It
is the God *above*, more than
within, us. Happy the man who
succeeds in saturating his *inner*
Ego with it!

THE SPIRITUAL
divine EGO is

the Spiritual soul or *Buddhi*, in
close union with *Manas*, the
mind-principle, without which
it is no EGO at all, but only the
Atmic Vehicle.

THE INNER, or
HIGHER "EGO" is

Manas, the "Fifth" Principle, so
called, independently of
Buddhi. The Mind-Principle is

only the Spiritual Ego when merged *into one* with Buddhi, -
- no materialist being supposed to have in him *such* an Ego, however great his intellectual capacities. It is the permanent *Individuality* or the "Reincarnating Ego."

THE LOWER, or
PERSONAL "Ego"
is

the physical man in conjunction with his *lower* Self, *i.e.*, animal instincts, passions, desires, etc. It is called the "false personality," and consists of the *lower Manas* combined with Kama-rupa, and operating through the Physical body and its phantom or "double."

The remaining "Principle" "*Prana*," or "Life," is, strictly speaking, the radiating force or Energy of Atma -- as the Universal Life and the ONE SELF, -- ITS lower or rather (in its effects) more physical, because manifesting, aspect. Prana or Life permeates the whole being of the objective Universe; and is called a "principle" only because it is an indispensable factor and the *deus ex machina* of the living man.

ENQUIRER. This division being so much simplified in its combinations will answer better, I believe. The other is much too metaphysical.

THEOSOPHIST. If outsiders as well as Theosophists would agree to it, it would certainly make matters much more comprehensible.

On the Mysteries of Re-Incarnation

by **H.P. Blavatsky**

[Excerpted from *The Key to
Theosophy*, pp. 197-226.]

PERIODICAL RE-BIRTHS

ENQUIRER. You mean, then, that we have all lived on earth before, in many past incarnations, and shall go on so living?

THEOSOPHIST. I do. The life-cycle, or rather the cycle of conscious life, begins with the separation of the mortal animal-man into sexes, and will end with the close of the last generation of men, in the seventh round and seventh race of mankind. Considering we are only in the fourth round and fifth race, its duration is more easily imagined than expressed.

ENQUIRER. And we keep on incarnating in new *personalities* all the time?

THEOSOPHIST. Most assuredly so; because this life-cycle or period of incarnation may be best compared to human life. As each such life is composed of days of activity separated by nights of sleep or of inaction, so, in the incarnation-cycle, an active life is followed by a Devachanic rest.

ENQUIRER. And it is this succession of births that is generally defined as re-incarnation?

THEOSOPHIST. Just so. It is only through these births that the perpetual progress of the countless millions of Egos toward final perfection and final rest (as long as was the period of activity) can be achieved.

ENQUIRER. And what is it that regulates the duration, or special qualities of these incarnations?

THEOSOPHIST. Karma, the universal law of retributive justice.

ENQUIRER. Is it an intelligent law?

THEOSOPHIST. For the Materialist, who calls the law of periodicity which regulates the marshalling of the several bodies, and all the other laws in nature, blind forces and mechanical laws, no doubt Karma would be a law of chance and no more. For us, no adjective or qualification could describe that which is impersonal and no entity, but a universal operative law. If you question me about the causative intelligence in it, I must answer you I do not know. But if you ask me to define its effects and tell you what these are in our belief, I may say that the experience of thousands of ages has shown us that they are absolute and unerring *equity*, *wisdom*, and *intelligence*. For Karma in its effects is an unfailing redresser of human injustice, and of all the failures of nature; a stern adjuster of wrongs; a retributive law which rewards and punishes with equal impartiality. It is, in the strictest sense, "no respecter of persons," though, on the other hand, it can neither be propitiated, nor turned aside by prayer. This is a belief common to Hindus and Buddhists, who both believe in Karma.

ENQUIRER. In this Christian dogmas contradict both, and I doubt whether any Christian will accept the teaching.

THEOSOPHIST. No; and Inman gave the reason for it many years ago. As he puts it, while "the Christians will accept any nonsense, if promulgated by the Church as a matter of faith . . . the Buddhists hold that nothing which is contradicted by sound reason can be a true doctrine of Buddha." They do not believe in any pardon for their sins, except after an adequate and just punishment for each evil deed or thought in a future incarnation, and a proportionate compensation to the parties injured.

ENQUIRER. Where is it so stated?

THEOSOPHIST. In most of their sacred works. In the "*Wheel of the Law*" (p. 57) you may find the following Theosophical tenet: -"Buddhists believe that every act, word or thought has its consequence, which will appear sooner or later in the present or in the future state. Evil acts will produce evil consequences, good acts will produce good consequences: prosperity in this world, or birth in heaven (Devachan). . . in the future state."

ENQUIRER. Christians believe the same thing, don't they?

THEOSOPHIST. Oh, no; they believe in the pardon and the remission of all sins. They are promised that if they only believe in the blood of Christ (an *innocent* victim!), in the blood offered by Him for the expiation of the sins of the whole of mankind, it will atone for every mortal sin. And we believe neither in vicarious atonement, nor in the possibility of the remission of the smallest sin by any god, not even by a "*personal* Absolute" or "Infinite," if such a thing could have any existence. What we believe in, is strict and impartial justice. Our idea of the unknown Universal

Deity, represented by Karma, is that it is a Power which cannot fail, and can, therefore, have neither wrath nor mercy, only absolute Equity, which leaves every cause, great or small, to work out its inevitable effects. The saying of Jesus: "With what measure you mete it shall be measured to you again" (Matth. vii., 2), neither by expression nor implication points to any hope of future mercy or salvation by proxy. This is why, recognising as we do in our philosophy the justice of this statement, we cannot recommend too strongly mercy, charity, and forgiveness of mutual offences. *Resist not evil*, and *render good for evil*, are Buddhist precepts, and were first preached in view of the implacability of Karmic law. For man to take the law into his own hands is anyhow a sacrilegious presumption. Human Law may use restrictive not punitive measures; but a man who, believing in Karma, still revenges himself and refuses to forgive every injury, thereby rendering good for evil, is a criminal and only hurts himself. As Karma is sure to punish the man who wronged him, by seeking to inflict an additional punishment on his enemy, he, who instead of leaving that punishment to the great Law adds to it his own mite, only begets thereby a cause for the future reward of his own enemy and a future punishment for himself. The unfailing Regulator affects in each incarnation the quality of its successor; and the sum of the merit or demerit in preceding ones determines it.

ENQUIRER. Are we then to infer a man's past from his present?

THEOSOPHIST. Only so far as to believe that his present life is what it justly should be, to atone for the sins of the past life. Of course -- seers and great adepts excepted -- we cannot as average mortals know what those sins were. From our paucity of data, it is impossible for us even to determine what an old man's youth must have been; neither

can we, for like reasons, draw final conclusions merely from what we see in the life of some man, as to what his past life may have been.

WHAT IS KARMA?

ENQUIRER. But what is Karma?

THEOSOPHIST. As I have said, we consider it as the *Ultimate Law* of the Universe, the source, origin and fount of all other laws which exist throughout Nature. Karma is the unerring law which adjusts effect to cause, on the physical, mental and spiritual planes of being. As no cause remains without its due effect from greatest to least, from a cosmic disturbance down to the movement of your hand, and as like produces like, *Karma* is that unseen and unknown law *which adjusts wisely, intelligently and equitably* each effect to its cause, tracing the latter back to its producer. Though itself *unknowable*, its action is perceivable.

ENQUIRER. Then it is the "Absolute," the "Unknowable" again, and is not of much value as an explanation of the problems of life?

THEOSOPHIST. On the contrary. For, though we do not know what Karma is *per se*, and in its essence, we *do* know *how* it works, and we can define and describe its mode of action with accuracy. We only do *not* know its ultimate *Cause*, just as modern philosophy universally admits that the *ultimate* Cause of anything is "unknowable."

ENQUIRER. And what has Theosophy to say in regard to the solution of the more practical needs of humanity? What is the explanation which it offers in reference to the awful

suffering and dire necessity prevalent among the so-called "lower classes."

THEOSOPHIST. To be pointed, according to our teaching all these great social evils, the distinction of classes in Society, and of the sexes in the affairs of life, the unequal distribution of capital and of labour -- all are due to what we tersely but truly denominate KARMA.

ENQUIRER. But, surely, all these evils which seem to fall upon the masses somewhat indiscriminately are not actual merited and INDIVIDUAL Karma?

THEOSOPHIST. No, they cannot be so strictly defined in their effects as to show that each individual environment, and the particular conditions of life in which each person finds himself, are nothing more than the retributive Karma which the individual generated in a previous life. We must not lose sight of the fact that every atom is subject to the general law governing the whole body to which it belongs, and here we come upon the wider track of the Karmic law. Do you not perceive that the aggregate of individual Karma becomes that of the nation to which those individuals belong, and further, that the sum total of National Karma is that of the World? The evils that you speak of are not peculiar to the individual or even to the Nation, they are more or less universal; and it is upon this broad line of Human interdependence that the law of Karma finds its legitimate and equitable issue.

ENQUIRER. Do I, then, understand that the law of Karma is not necessarily an individual law?

THEOSOPHIST. That is just what I mean. It is impossible that Karma could readjust the balance of power in the world's life and progress, unless it had a broad and general

line of action. It is held as a truth among Theosophists that the interdependence of Humanity is the cause of what is called Distributive Karma, and it is this law which affords the solution to the great question of collective suffering and its relief. It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as "Separateness"; and the nearest approach to that selfish state, which the laws of life permit, is in the intent or motive.

ENQUIRER. And are there no means by which the distributive or national Karma might be concentrated or collected, so to speak, and brought to its natural and legitimate fulfilment without all this protracted suffering?

THEOSOPHIST. As a general rule, and within certain limits which define the age to which we belong, the law of Karma cannot be hastened or retarded in its fulfilment. But of this I am certain, the point of possibility in either of these directions has never yet been touched. Listen to the following recital of one phase of national suffering, and then ask yourself whether, admitting the working power of individual, relative, and distributive Karma, these evils are not capable of extensive modification and general relief. What I am about to read to you is from the pen of a National Saviour, one who, having overcome Self, and being free to choose, has elected to serve Humanity, in bearing at least as much as a woman's shoulders can possibly bear of National Karma. This is what she says: --

"Yes, Nature always does speak, don't you think? only sometimes we make so much noise that we drown her voice. That is why it is so restful to go out of the town and nestle awhile in the Mother's arms. I am thinking of the evening on

Hampstead Heath when we watched the sun go down; but oh! upon what suffering and misery that sun had set! A lady brought me yesterday a big hamper of wild flowers. I thought some of my East-end family had a better right to it than I, and so I took it down to a very poor school in Whitechapel this morning. You should have seen the pallid little faces brighten! Thence I went to pay for some dinners at a little cookshop for some children. It was in a back street, narrow, full of jostling people; stench indescribable, from fish, meat, and other comestibles, all reeking in a sun that, in Whitechapel, festers instead of purifying. The cookshop was the quintessence of all the smells. Indescribable meat-pies at 1d., loathsome lumps of 'food' and swarms of flies, a very altar of Beelzebub! All about, babies on the prowl for scraps, one, with the face of an angel, gathering up cherrystones as a light and nutritious form of diet. I came westward with every nerve shuddering and jarred, wondering whether anything can be done with some parts of London save swallowing them up in an earthquake and starting their inhabitants afresh, after a plunge into some purifying Lethe, out of which not a memory might emerge! And then I thought of Hampstead Heath, and -- pondered. If by any sacrifice one could win the power to save these people, the cost would not be worth counting; but, you see, THEY must be changed -- and how can that be wrought? In the condition they now are, they would not profit by any environment in which they might be placed; and yet, in their present surroundings they must continue to putrefy. It breaks my heart, this endless, hopeless misery, and the brutish degradation that is at once its outgrowth and its root. It is like the banyan tree; every branch roots itself and sends out new shoots. What a difference between these feelings and the peaceful scene at Hampstead! and yet we, who are the brothers and sisters of these poor creatures, have only a right to use Hampstead Heaths to gain strength to save Whitechapels." (*Signed by a name too respected and too well known to be given to scoffers.*)

ENQUIRER. That is a sad but beautiful letter, and I think it presents with painful conspicuity the terrible workings of what you have called "Relative and Distributive Karma."

But alas! there seems no immediate hope of any relief short of an earthquake, or some such general ingulfment!

THEOSOPHIST. What right have we to think so while one-half of humanity is in a position to effect an immediate relief of the privations which are suffered by their fellows? When every individual has contributed to the general good what he can of money, of labour, and of ennobling thought, then, and only then, will the balance of National Karma be struck, and until then we have no right nor any reasons for saying that there is more life on the earth than Nature can support. It is reserved for the heroic souls, the Saviours of our Race and Nation, to find out the cause of this unequal pressure of retributive Karma, and by a supreme effort to re-adjust the balance of power, and save the people from a moral ingulfment a thousand times more disastrous and more permanently evil than the like physical catastrophe, in which you seem to see the only possible outlet for this accumulated misery.

ENQUIRER. Well, then, tell me generally how you describe this law of Karma?

THEOSOPHIST. We describe Karma as that Law of re-adjustment which ever tends to restore disturbed equilibrium in the physical, and broken harmony in the moral world. We say that Karma does not act in this or that particular way always; but that it always *does* act so as to restore Harmony and preserve the balance of equilibrium, in virtue of which the Universe exists.

ENQUIRER. Give me an illustration.

THEOSOPHIST. Later on I will give you a full illustration. Think now of a pond. A stone falls into the water and creates disturbing waves. These waves oscillate backwards

and forwards till at last, owing to the operation of what physicists call the law of the dissipation of energy, they are brought to rest, and the water returns to its condition of calm tranquillity. Similarly *all* action, on every plane, produces disturbance in the balanced harmony of the Universe, and the vibrations so produced will continue to roll backwards and forwards, if its area is limited, till equilibrium is restored. But since each such disturbance starts from some particular point, it is clear that equilibrium and harmony can only be restored by the reconverging *to that same point* of all the forces which were set in motion from it. And here you have proof that the consequences of a man's deeds, thoughts, etc. must all react upon *himself* with the same force with which they were set in motion.

ENQUIRER. But I see nothing of a moral character about this law. It looks to me like the simple physical law that action and reaction are equal and opposite.

THEOSOPHIST. I am not surprised to hear you say that. Europeans have got so much into the ingrained habit of considering right and wrong, good and evil, as matters of an arbitrary code of law laid down either by men, or imposed upon them by a Personal God. We Theosophists, however, say that "Good" and "Harmony," and "Evil" and "Dis-harmony," are synonymous. Further we maintain that all pain and suffering are results of want of Harmony, and that the one terrible and only cause of the disturbance of Harmony is *selfishness* in some form or another. Hence Karma gives back to every man the *actual consequences* of his own actions, without any regard to their moral character; but since he receives his due for *all*, it is obvious that he will be made to atone for all sufferings which he has caused, just as he will reap in joy and gladness the fruits of all the happiness and harmony he had helped to produce. I can do no better than quote for your benefit certain

passages from books and articles written by our Theosophists -- those who have a correct idea of Karma.

ENQUIRER. I wish you would, as your literature seems to be very sparing on this subject?

THEOSOPHIST. Because it is *the* most difficult of all our tenets.

Some short time ago there appeared the following objection from a Christian pen: --

"Granting that the teaching in regard to Theosophy is correct, and that 'man must be his own saviour, must overcome self and conquer the evil that is in his dual nature, to obtain the emancipation of his soul,' what is man to do after he has been awakened and converted to a certain extent from evil or wickedness? How is he to get emancipation, or pardon, or the blotting out of the evil or wickedness he has already done?"

To this Mr. J. H. Conelly replies very pertinently that no one can hope to "make the theosophical engine run on the theological track." As he has it: --

"The possibility of shirking individual responsibility is not among the concepts of Theosophy. In this faith there is no such thing as pardoning, or 'blotting out of evil or wickedness already done,' otherwise than by the adequate punishment therefor of the wrong-doer and the restoration of the harmony in the universe that had been disturbed by his wrongful act. The evil has been his own, and while others must suffer its consequences, atonement can be made by nobody but himself.

"The condition contemplated . . . in which a man shall have been 'awakened and converted to a certain extent from evil or wickedness,' is that in which a man shall have realized that his deeds are evil and deserving of punishment. In that realization a sense of personal responsibility is inevitable, and just in

proportion to the extent of his awakening or 'converting' must be the sense of that awful responsibility. While it is strong upon him is the time when he is urged to accept the doctrine of vicarious atonement.

"He is told that he must also repent, but nothing is easier than that. It is an amiable weakness of human nature that we are quite prone to regret the evil we have done when our attention is called, and we have either suffered from it ourselves or enjoyed its fruits. Possibly, close analysis of the feeling would show us that that which we regret is rather the necessity that seemed to require the evil as a means of attainment of our selfish ends than the evil itself."

"Attractive as this prospect of casting our burden of sins 'at the foot of the cross' may be to the ordinary mind, it does not commend itself to the Theosophic student. He does not apprehend why the sinner by attaining knowledge of his evil can thereby merit any pardon for or the blotting out of his past wickedness; or why repentance and future right living entitle him to a suspension in his favour of the universal law of relation between cause and effect. The results of his evil deeds continue to exist; the suffering caused to others by his wickedness is not blotted out. The Theosophical student takes the result of wickedness upon the innocent into his problem. He considers not only the guilty person, but his victims.

"Evil is an infraction of the laws of harmony governing the universe, and the penalty thereof must fall upon the violator of that law himself. Christ uttered the warning, 'Sin no more, lest a worse thing come upon thee,' and St. Paul said, 'Work out your own salvation. Whatsoever a man soweth, that shall he also reap.' That, by the way, is a fine metaphoric rendering of the sentence of the Puranas far antedating him -- that 'every man reaps the consequences of his own acts.'

"This is the principle of the law of Karma which is taught by Theosophy. Sinnett, in his 'Esoteric Buddhism,' rendered Karma as 'the law of ethical causation.' 'The law of retribution,' as

Mdme. Blavatsky translates its meaning, is better. It is the power which

‘Just though mysterious, leads us on unerring
Through ways unmarked from guilt to punishment.’

"But it is more. It rewards merit as unerringly and amply as it punishes demerit. It is the outcome of every act, of thought, word and deed, and by it men mould themselves, their lives and happenings. Eastern philosophy rejects the idea of a newly created soul for every baby born. It believes in a limited number of monads, evolving and growing more and more perfect through their assimilation of many successive personalities. Those personalities are the product of Karma and it is by Karma and re-incarnation that the human monad in time returns to its source -- absolute deity."

E. D. Walker, in his "Re-incarnation," offers the following explanation: --

"Briefly, the doctrine of Karma is that we have made ourselves what we are by former actions, and are building our future eternity by present actions. There is no destiny but what we ourselves determine. There is no salvation or condemnation except what we ourselves bring about. . . . Because it offers no shelter for culpable actions and necessitates a sterling manliness, it is less welcome to weak natures than the easy religious tenets of vicarious atonement, intercession, forgiveness and death-bed conversions. . . . In the domain of eternal justice the offence and the punishment are inseparably connected as the same event, because there is no real distinction between the action and its outcome. . . . It is Karma, or our old acts, that draws us back into earthly life. The spirit's abode changes according to its Karma, and this Karma forbids any long continuance in one condition, because *it* is always changing. So long as action is governed by material and selfish motives, just so long must the effect of that action be manifested in physical re-births. Only the perfectly selfless man can elude the gravitation of material life. Few have attained this, but it is the goal of mankind."

And then the writer quotes from the *Secret Doctrine*:

"Those who believe in Karma have to believe in destiny, which, from birth to death, every man is weaving, thread by thread, around himself, as a spider does his cobweb, and this destiny is guided either by the heavenly voice of the invisible prototype outside of us, or by our more intimate astral or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable law of compensation steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the network of his own doing, then he finds himself completely under the empire of this self-made destiny. . . . An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that, nevertheless, it guards the good and watches over them in this as in future lives; and that it punishes the evil-doer -- aye, even to his seventh re-birth -- so long, in short, as the effect of his having thrown into perturbation even the smallest atom in the infinite world of harmony has not been finally re-adjusted. For the only decree of Karma -- an eternal and immutable decree -- is absolute harmony in the world of matter as it is in the world of spirit. It is not, therefore, Karma that rewards or punishes, but it is we who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that harmony depends, or -- break them. Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways -- which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind fatalism; and a third simple chance, with neither gods nor devils to guide them -- would surely disappear if we would but attribute all these to their correct cause. . . . We stand bewildered before the mystery of our own making and the riddles of life that we will not solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident of our lives, not a misshapen day, or a misfortune, that could not be traced back to our own

doings in this or in another life. . . . The law of Karma is inextricably interwoven with that of reincarnation. . . . It is only this doctrine that can explain to us the mysterious problem of good and evil, and reconcile man to the terrible and apparent injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid to fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues -- far more deserving in every way -- perishing for want and for lack of sympathy -- when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of pain around him -- that blessed knowledge of Karma alone prevents him from cursing life and men as well as their supposed Creator. . . . This law, whether conscious or unconscious, predestines nothing and no one. It exists from and in eternity truly, for it is eternity itself; and as such, since no act can be coequal with eternity, it cannot be said to act, for it is action itself. It is not the wave which drowns the man, but the personal action of the wretch who goes deliberately and places himself under the impersonal action of the laws that govern the ocean's motion. Karma creates nothing, nor does it design. It is man who plants and creates causes, and Karmic law adjusts the effects, which adjustment is not an act but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say it is the bough which broke our arm or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the god invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man, nor shall it punish him who dares to scrutinize its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of

his fellow-men. Karma is an absolute and eternal law in the world of manifestation; and as there can only be one Absolute, as one Eternal, ever-present Cause, believers in Karma cannot be regarded as atheists or materialists, still less as fatalists, for Karma is one with the Unknowable, of which it is an aspect, in its effects in the phenomenal world."

Another able Theosophic writer says (*Purpose of Theosophy*, by Mrs. P. Sinnett): --

"Every individual is making Karma either good or bad in each action and thought of his daily round, and is at the same time working out in this life the Karma brought about by the acts and desires of the last. When we see people afflicted by congenital ailments it may be safely assumed that these ailments are the inevitable results of causes started by themselves in a previous birth. It may be argued that, as these afflictions are hereditary, they can have nothing to do with a past incarnation; but it must be remembered that the Ego, the real man, the individuality, has no spiritual origin in the parentage by which it is re-embodied, but it is drawn by the affinities which its previous mode of life attracted round it into the current that carries it, when the time comes for re-birth, to the home best fitted for the development of those tendencies. . . . This doctrine of Karma, when properly understood, is well calculated to guide and assist those who realize its truth to a higher and better mode of life, for it must not be forgotten that not only our actions but our thoughts also are most assuredly followed by a crowd of circumstances that will influence for good or for evil our own future, and, what is still more important, the future of many of our fellow-creatures. If sins of omission and commission could in any case be only self-regarding, the fact on the sinner's Karma would be a matter of minor consequence. The effect that every thought and act through life carries with it for good or evil a corresponding influence on other members of the human family renders a strict sense of justice, morality, and unselfishness so necessary to future happiness or progress. A crime once committed, an evil thought sent out from the mind, are past recall -- no amount of repentance can wipe out their results in the future. Repentance, if

sincere, will deter a man from repeating errors; it cannot save him or others from the effects of those already produced, which will most unerringly overtake him either in this life or in the next re-birth."

Mr. J. H. Conelly proceeds --

"The believers in a religion based upon such doctrine are willing it should be compared with one in which man's destiny for eternity is determined by the accidents of a single, brief earthly existence, during which he is cheered by the promise that 'as the tree falls so shall it lie'; in which his brightest hope, when he wakes up to a knowledge of his wickedness, is the doctrine of vicarious atonement, and in which even that is handicapped, according to the Presbyterian Confession of Faith.

"By the decree of God, for the manifestation of his glory, some men and angels are predestinated unto everlasting life and others foreordained to everlasting death.

"These angels and men thus predestinated and foreordained are particularly and unchangeably designed; and their number is so certain and definite that it cannot be either increased or diminished. . . . As God hath appointed the elect unto glory. . . . Neither are any other redeemed by Christ effectually called, justified, adopted, sanctified, and saved, but the elect only.

"The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by and to ordain them to dishonour and wrath for their sin to the praise of his glorious justice."

This is what the able defender says. Nor can we do any better than wind up the subject as he does, by a quotation from a magnificent poem. As he says: --

"The exquisite beauty of Edwin Arnold's exposition of Karma in 'The Light of Asia' tempts to its reproduction here, but it is too long for quotation in full. Here is a portion of it: --

Karma -- all that total of a soul
Which is the things it did, the thoughts it had,
The 'self' it wove with woof of viewless time
Crossed on the warp invisible of acts.

* * * * *

Before beginning and without an end,
As space eternal and as surety sure,
Is fixed a Power divine which moves to good,
Only its laws endure.

It will not be contemned of anyone;
Who thwarts it loses, and who serves it gains;
The hidden good it pays with peace and bliss,
The hidden ill with pains.

It seeth everywhere and marketh all;
Do right -- it recompenseth! Do one wrong --
The equal retribution must be made,
Though Dharma tarry long.

It knows not wrath nor pardon; utter-true,
Its measures mete, its faultless balance weighs;
Times are as naught, to-morrow it will judge
Or after many days.

* * * * *

Such is the law which moves to righteousness,
Which none at last can turn aside or stay;

The heart of it is love, the end of it
Is peace and consummation sweet. Obey."

And now I advise you to compare our Theosophic views upon Karma, the law of Retribution, and say whether they are not both more philosophical and just than this cruel and idiotic dogma which makes of "God" a senseless fiend; the tenet, namely, that the "elect only" will be saved, and the rest doomed to eternal perdition!

ENQUIRER. Yes, I see what you mean generally; but I wish you could give some concrete example of the action of Karma?

THEOSOPHIST. That I cannot do. We can only feel sure, as I said before, that our present lives and circumstances are the direct results of our own deeds and thoughts in lives that are past. But we, who are not Seers or Initiates, cannot know anything about the details of the working of the law of Karma.

ENQUIRER. Can anyone, even an Adept or Seer, follow out this Karmic process of re-adjustment in detail?

THEOSOPHIST. Certainly: "Those who *know*" can do so by the exercise of powers which are latent even in all men.

WHO ARE THOSE WHO KNOW?

ENQUIRER. Does this hold equally of ourselves as of others?

THEOSOPHIST. Equally. As just said, the same limited vision exists for all, save those who have reached in the present incarnation the acme of spiritual vision and clairvoyance. We can only perceive that, if things with us

ought to have been different, they would have been different; that we are what we have made ourselves, and have only what we have earned for ourselves.

ENQUIRER. I am afraid such a conception would only embitter us.

THEOSOPHIST. I believe it is precisely the reverse. It is disbelief in the just law of retribution that is more likely to awaken every combative feeling in man. A child, as much as a man, resents a punishment, or even a reproof he believes to be unmerited, far more than he does a severer punishment, if he feels that it is merited. Belief in Karma is the highest reason for reconciliation to one's lot in this life, and the very strongest incentive towards effort to better the succeeding re-birth. Both of these, indeed, would be destroyed if we supposed that our lot was the result of anything but strict *Law*, or that destiny was in any other hands than our own.

ENQUIRER. You have just asserted that this system of Re-incarnation under Karmic law commended itself to reason, justice, and the moral sense. But, if so, is it not at some sacrifice of the gentler qualities of sympathy and pity, and thus a hardening of the finer instincts of human nature?

THEOSOPHIST. Only apparently, not really. No man can receive more or less than his deserts without a corresponding injustice or partiality to others; and a law which could be averted through compassion would bring about more misery than it saved, more irritation and curses than thanks. Remember also, that we do not administer the law, if we do create causes for its effects; it administers itself; and again, that the most copious provision for the manifestation of provision for the manifestation of *just* compassion and mercy is shown in the state of Devachan.

ENQUIRER. You speak of Adepts as being an exception to the rule of our general ignorance. Do they really know more than we do of Re-incarnation and after states?

THEOSOPHIST. They do, indeed. By the training of faculties we all possess, but which they alone have developed to perfection, they have entered in spirit these various planes and states we have been discussing. For long ages, one generation of Adepts after another has studied the mysteries of being, of life, death, and re-birth, and all have taught in their turn some of the facts so learned.

ENQUIRER. And is the production of Adepts the aim of Theosophy?

THEOSOPHIST. Theosophy considers humanity as an emanation from divinity on its return path thereto. At an advanced point upon the path, Adeptship is reached by those who have devoted several incarnations to its achievement. For, remember well, no man has ever reached Adeptship in the Secret Sciences in one life; but many incarnations are necessary for it after the formation of a conscious purpose and the beginning of the needful training. Many may be the men and women in the very midst of our Society who have begun this uphill work toward illumination several incarnations ago, and who yet, owing to the personal illusions of the present life, are either ignorant of the fact, or on the road to losing every chance in this existence of progressing any farther. They feel an irresistible attraction toward occultism and the *Higher Life*, and yet are too personal and self-opinionated, too much in love with the deceptive allurements of mundane life and the world's ephemeral pleasures, to give them up; and so lose their chance in their present birth. But, for ordinary men, for the practical duties of daily life, such a far-off result is inappropriate as an aim and quite ineffective as a motive.

ENQUIRER. What, then, may be their object or distinct purpose in joining the Theosophical Society?

THEOSOPHIST. Many are interested in our doctrines and feel instinctively that they are truer than those of any dogmatic religion. Others have formed a fixed resolve to attain the highest ideal of man's duty.

***THE DIFFERENCE BETWEEN FAITH
AND KNOWLEDGE; OR, BLIND
AND REASONED FAITH.***

ENQUIRER. You say that they accept and believe in the doctrines of Theosophy. But, as they do not belong to those Adepts you have just mentioned, then they must accept your teachings on *blind faith*. In what does this differ from that of conventional religions?

THEOSOPHIST. As it differs on almost all the other points, so it differs on this one. What you call "faith," and that which is *blind faith*, in reality, and with regard to the dogmas of the Christian religions, becomes with us "*knowledge*," the logical sequence of things *we know*, about *facts* in nature. Your Doctrines are based upon interpretation, therefore, upon the *second-hand* testimony of Seers; ours upon the invariable and unvarying testimony of Seers. The ordinary Christian theology, for instance, holds that man is a creature of God, of three component parts -- body, soul, and spirit -- all essential to his integrity, and all, either in the gross form of physical earthly existence or in the etherealized form of post-resurrection experience, needed to so constitute him for ever, each man having thus a permanent existence separate from other men, and from the Divine. Theosophy, on the other hand, holds that man, being an emanation from the Unknown, yet ever present and infinite Divine Essence, his body and

everything else is impermanent, hence an illusion; Spirit alone in him being the one enduring substance, and even that losing its separated individuality at the moment of its complete re-union with the *Universal Spirit*.

ENQUIRER. If we lose even our individuality, then it becomes simply annihilation.

THEOSOPHIST. I say it *does not*, since I speak of *separate*, not of universal individuality. The latter becomes as a part transformed into the whole; the *dewdrop* is not evaporated, but becomes the sea. Is physical man *annihilated*, when from a foetus he becomes an old man? What kind of Satanic pride must be ours if we place our infinitesimally small consciousness and individuality higher than the universal and infinite consciousness!

ENQUIRER. It follows, then, that there is, *de facto*, no man, but all is Spirit?

THEOSOPHIST. You are mistaken. It thus follows that the union of Spirit with matter is but temporary; or, to put it more clearly, since Spirit and matter are one, being the two opposite poles of the *universal* manifested substance -- that Spirit loses its right to the name so long as the smallest particle and atom of its manifesting substance still clings to any form, the result of differentiation. To believe otherwise is *blind faith*.

ENQUIRER. Thus it is on *knowledge*, not on *faith*, that you assert that the permanent principle, the Spirit, simply makes a transit through matter?

THEOSOPHIST. I would put it otherwise and say -- we assert that the appearance of the permanent and *one*

principle, Spirit, *as matter* is transient, and, therefore, no better than an illusion.

ENQUIRER. Very well; and this, given out on knowledge not faith?

THEOSOPHIST. Just so. But as I see very well what you are driving at, I may just as well tell you that we hold *faith*, such as you advocate, to be a mental disease, and real faith, *i.e.*, the *pistis* of the Greeks, as "*belief based on knowledge*," whether supplied by the evidence of physical or *spiritual* senses.

ENQUIRER. What do you mean?

THEOSOPHIST. I mean, if it is the difference between the two that you want to know, then I can tell you that between *faith on authority* and *faith on one's spiritual intuition*, there is a very great difference.

ENQUIRER. What is it?

THEOSOPHIST. One is human credulity and *superstition*, the other human belief and *intuition*. As Professor Alexander Wilder says in his "*Introduction to the Eleusinian Mysteries*," "It is ignorance which leads to profanation. Men ridicule what they do not properly understand. . . . The undercurrent of this world is set towards one goal; and inside of human credulity . . . is a power almost infinite, a holy faith capable of apprehending the supremest truths of all existence." Those who limit that "credulity" to human authoritative dogmas alone, will never fathom that power nor even perceive it in their natures. It is stuck fast to the external plane and is unable to bring forth into play the essence that rules it; for to do this they have to

claim their right of private judgment, and this they never *dare* to do.

ENQUIRER. And is it that "intuition" which forces you to reject God as a personal Father, Ruler and Governor of the Universe?

THEOSOPHIST. Precisely. We believe in an ever unknowable Principle, because blind aberration alone can make one maintain that the Universe, thinking man, and all the marvels contained even in the world of matter, could have grown without some *intelligent powers* to bring about the extraordinarily wise arrangement of all its parts. Nature may err, and often does, in its details and the external manifestations of its materials, never in its inner causes and results. Ancient pagans held on this question far more philosophical views than modern philosophers, whether Agnostics, Materialists or Christians; and no pagan writer has ever yet advanced the proposition that cruelty and mercy are not finite feelings, and can therefore be made the attributes of an *infinite* god. Their gods, therefore, were all finite. The Siamese author of the *Wheel of the Law*, expresses the same idea about your personal god as we do; he says (p. 25) --

"A Buddhist might believe in the existence of a god, sublime above all human qualities and attributes -- a perfect god, above love, and hatred, and jealousy, calmly resting in a quietude that nothing could disturb, and of such a god he would speak no disparagement, not from a desire to please him or fear to offend him, but from natural veneration; but he cannot understand a god with the attributes and qualities of men, a god who loves and hates, and shows anger; a Deity who, whether described as by Christian Missionaries or by Mahometans or Brahmins,* or Jews, falls below his standard of even an ordinary good man."

*Sectarian Brahmins are here meant. The Parabrahm of the Vedantins is the Deity we accept and believe in.

ENQUIRER. Faith for faith, is not the faith of the Christian who believes, in his human helplessness and humility, that there is a merciful Father in Heaven who will protect him from temptation, help him in life, and forgive him his transgressions, better than the cold and proud, almost fatalistic faith of the Buddhists, Vedantins, and Theosophists?

THEOSOPHIST. Persist in calling our belief "faith" if you will. But once we are again on this ever-recurring question, I ask in my turn: faith for faith, is not the one based on strict logic and reason better than the one which is based simply on human authority or -- hero-worship? *Our* "faith" has all the logical force of the arithmetical truism that 2 and 2 will produce 4. Your faith is like the logic of some emotional women, of whom Tourgenyeff said that for them 2 and 2 were generally 5, and a tallow candle into the bargain. Yours is a faith, moreover, which clashes not only with every conceivable view of justice and logic, but which, if analysed, leads man to his moral perdition, checks the progress of mankind, and positively making of might, right -- transforms every second man into a Cain to his brother Abel.

ENQUIRER. What do you allude to?

HAS GOD THE RIGHT TO FORGIVE?

THEOSOPHIST. To the Doctrine of Atonement; I allude to that dangerous dogma in which you believe, and which teaches us that no matter how enormous our crimes against the laws of God and of man, we have but to believe in the self-sacrifice of Jesus for the salvation of mankind, and his

blood will wash out every stain. It is twenty years that I preach against it, and I may now draw your attention to a paragraph from *Isis Unveiled*, written in 1875. This is what Christianity teaches, and what we combat: --

"God's mercy is boundless and unfathomable. It is impossible to conceive of a human sin so damnable that the price paid in advance for the redemption of the sinner would not wipe it out if a thousandfold worse. And furthermore, it is never too late to repent. Though the offender wait until the last minute of the last hour of the last day of his mortal life, before his blanched lips utter the confession of faith, he may go to Paradise; the dying thief did it, and so may all others as vile. These are the assumptions of the Church, and of the Clergy; assumptions banged at the heads of your countrymen by England's favourite preachers, right in the 'light of the XIXth century,'" this most paradoxical age of all. Now to what does it lead?

ENQUIRER. Does it not make the Christian happier than the Buddhist or Brahmin?

THEOSOPHIST. No; not the educated man, at any rate, since the majority of these have long since virtually lost all belief in this cruel dogma. But it leads those who still believe in it more *easily to the threshold of every conceivable crime*, than any other I know of. Let me quote to you from *Isis* once more (*vide* Vol. II. pp. 542 and 543) -

"If we step outside the little circle of creed and consider the universe as a whole balanced by the exquisite adjustment of parts, how all sound logic, how the faintest glimmering sense of justice, revolts against this Vicarious Atonement! If the criminal sinned only against himself, and wronged no one but himself; if

by sincere repentance he could cause the obliteration of past events, not only from the memory of man, but also from that imperishable record, which no deity -- not even the Supreme of the Supreme -- can cause to disappear, then this dogma might not be incomprehensible. But to maintain that one may wrong his fellow-man, kill, disturb the equilibrium of society and the natural order of things, and then -- through cowardice, hope, or compulsion, it matters not -- be forgiven by believing that the spilling of one blood washes out the other blood spilt -- this is preposterous! Can the *results* of a crime be obliterated even though the crime itself should be pardoned? The effects of a cause are never limited to the boundaries of the cause, nor can the results of crime be confined to the offender and his victim. Every good as well as evil action has its effects, as palpably as the stone flung into calm water. The simile is trite, but it is the best ever conceived, so let us use it. The eddying circles are greater and swifter as the disturbing object is greater or smaller, but the smallest pebble, nay, the tiniest speck, makes its ripples. And this disturbance is not alone visible and on the surface. Below, unseen, in every direction -- outward and downward -- drop pushes drop until the sides and bottom are touched by the force. More, the air above the water is agitated, and this disturbance passes, as the physicists tell us, from stratum to stratum out into space forever and ever; an impulse has been given to matter, and that is never lost, can never be recalled! . . .

"So with crime, and so with its opposite. The action may be instantaneous, the effects are eternal. When, after the stone is once flung into the pond, we can recall it to the hand, roll back the ripples, obliterate the force expended, restore the etheric waves to their previous state of non-being, and wipe out every trace of the act of throwing the missile, so that Time's record shall not show that it ever happened, then, *then* we may patiently hear Christians argue for the efficacy of this Atonement,"

and -- cease to believe in Karmic Law. As it now stands, we call upon the whole world to decide, which of our two doctrines is the most appreciative of deific justice, and

which is more reasonable, even on simple human evidence and logic.

ENQUIRER. Yet millions believe in the Christian dogma and are happy.

THEOSOPHIST. Pure sentimentalism overpowering their thinking faculties, which no true philanthropist or Altruist will ever accept. It is not even a dream of selfishness, but a nightmare of the human intellect. Look where it leads to, and tell me the name of that pagan country where crimes are more easily committed or more numerous than in Christian lands. Look at the long and ghastly annual records of crimes committed in European countries; and behold Protestant and Biblical America. There, *conversions* effected in prisons are more numerous than those made by public *revivals* and preaching. See how the ledger-balance of Christian justice (!) stands: Red-handed murderers, urged on by the demons of lust, revenge, cupidity, fanaticism, or mere brutal thirst for blood, who kill their victims, in most cases, without giving them time to repent or call on Jesus. These, perhaps, died sinful, and, of course -- consistently with theological logic -- met the reward of their greater or lesser offences. But the murderer, overtaken by human justice, is imprisoned, wept over by sentimentalists, prayed with and at, pronounces the charmed words of conversion, and goes to the scaffold a redeemed child of Jesus! Except for the murder, he would not have been prayed with, redeemed, pardoned. Clearly this man did well to murder, for thus he gained eternal happiness! And how about the victim, and his, or her family, relatives, dependents, social relations; has justice no recompense for them? Must they suffer in this world and the next, while he who wronged them sits beside the "holy thief" of Calvary, and is for ever blessed? On this question the clergy keep a prudent silen

ce. (*Isis Unveiled*.) And now you know why Theosophists -
- whose fundamental belief and hope is justice for all, in
Heaven as on earth, and in Karma -- reject this dogma.

ENQUIRER. The ultimate destiny of man, then, is not a
Heaven presided over by God, but the gradual
transformation of matter into its primordial element, Spirit?

THEOSOPHIST. It is to that final goal to which all tends in
nature.

ENQUIRER. Do not some of you regard this association or
"fall of spirit into matter" as evil, and re-birth as a sorrow?

THEOSOPHIST. Some do, and therefore strive to shorten
their period of probation on earth. It is not an unmixed evil,
however, since it ensures the experience upon which we
mount to knowledge and wisdom. I mean that experience
which *teaches* that the needs of our spiritual nature can
never be met by other than spiritual happiness. As long as
we are in the body, we are subjected to pain, suffering and
all the disappointing incidents occurring during life.
Therefore, and to palliate this, we finally acquire
knowledge which alone can afford us relief and hope of a
better future.

Spiritual Progress

by H.P. Blavatsky

[*The Theosophist*, Vol. VI, May, 1885, pp. 187-88]

Christina Rossetti's well-known lines:

“Does the road wind up-hill all the way?
Yes, to the very end.
Does the journey take the whole long day?
From morn till night, my friend.”

are like an epitome of the life of those who are truly treading the path which leads to higher things. Whatever differences are to be found in the various presentations of the Esoteric Doctrine, as in every age it donned a fresh garment, different both in hue and texture to that which preceded; yet in every one of them we find the fullest agreement upon one point—the road to spiritual development. One only inflexible rule has been ever binding upon the neophyte, as it is binding now—the *complete* subjugation of the lower nature by the higher. From the *Vedas* and *Upanishads* to the recently published *Light on the Path*, search as we may through the bibles of every race and cult, we find but one only way,—hard, painful, troublesome, by which man can gain the true spiritual insight. And how can it be otherwise since all religions and all philosophies are but the variants of the first teachings of the One Wisdom, imparted to men at the beginning of the cycle by the Planetary Spirit? The true Adept, the developed man, must, we are always

told, *become*—he cannot be made. The process is therefore one of growth through evolution, and this must necessarily involve a certain amount of pain.

The main cause of pain lies in our perpetually seeking the permanent in the impermanent, and not only seeking, but acting as if we had already found the unchangeable, in a world of which the one certain quality we can predicate is constant change, and always, just as we fancy we have taken a firm hold upon the permanent, it changes within our very grasp, and pain results.

Again, the idea of growth involves also the idea of disruption, the inner being must continually burst through its confining shell or encasement, and such a disruption must also be accompanied by pain, not physical but mental and intellectual.

And this is how it is, in the course of our lives; the trouble that comes upon us is always just the one we feel to be the hardest that could possibly happen—it is always the one thing we feel we cannot possibly bear. If we look at it from a wider point of view, we shall see that we are trying to burst through our shell at its one vulnerable point; that our growth, to be real growth, and not the collective result of a series of excrescences, must progress evenly throughout, just as the body of a child grows, not first the head and then a hand, followed perhaps by a leg; but in all directions at once, regularly and imperceptibly. Man's tendency is to cultivate each part separately, neglecting the others in the meantime—every crushing pain is caused by the expansion of some neglected part, which expansion is rendered more difficult by the effects of the cultivation bestowed elsewhere.

Evil is often the result of over-anxiety, and men are always trying to do too much, they are not content to leave well alone, to do always just what the occasion demands and no more, they exaggerate every action and so produce karma to be worked out in a future birth.

One of the subtlest forms of this evil is the hope and desire of reward. Many there are who, albeit often unconsciously, are yet spoiling all their efforts by entertaining this idea of reward, and allowing it to become an active factor in their lives and so leaving the door open to anxiety, doubt, fear, despondency—failure.

The goal of the aspirant for spiritual wisdom is entrance upon a higher plane of existence; he is to become a new man, more perfect in every way than he is at present, and if he succeeds, his capabilities and faculties will receive a corresponding increase of range and power, just as in the visible world we find that each stage in the evolutionary scale is marked by increase of capacity. This is how it is that the Adept becomes endowed with marvellous powers that have been so often described, but the main point to be remembered is, that these powers are the natural accompaniments of existence on a higher plane of evolution, just as the ordinary human faculties are the natural accompaniments of existence on the ordinary human plane.

Many persons seem to think that adeptship is not so much the result of radical development as of additional construction; they seem to imagine that an Adept is a man who, by going through a certain plainly defined course of training, consisting of minute attention to a set of arbitrary rules, acquires first one power and then another; and when he has attained a certain number of these powers is forthwith dubbed an adept. Acting on this mistaken idea

they fancy that the first thing to be done towards attaining adeptship is to acquire “powers”—clairvoyance and the power of leaving the physical body and travelling to a distance, are among those which fascinate the most.

To those who wish to acquire such powers for their own private advantage, we have nothing to say; they fall under the condemnation of all who act for purely selfish ends. But there are others, who, mistaking effect for cause, honestly think that the acquirement of abnormal powers is the only road to spiritual advancement. These look upon our Society as merely the readiest means to enable them to gain knowledge in this direction, considering it as a sort of occult academy, an institution established to afford facilities for the instruction of would-be miracle-workers. In spite of repeated protests and warnings, there are some minds in whom this notion seems ineradicably fixed, and they are loud in their expressions of disappointment when they find that what had been previously told them is perfectly true; that the Society was founded to teach no new and easy paths to the acquisition of “powers”; and that its only mission is to re-ignite the torch of truth so long extinguished for all but the very few, and to keep that truth alive by the formation of a fraternal union of mankind, the only soil in which the good seed can grow.

The Theosophical Society does indeed desire to promote the spiritual growth of every individual who comes within its influence, but its methods are those of the ancient Rishis, its tenets those of the oldest Esotericism; it is no dispenser of patent nostrums composed of violent remedies which no honest healer would dare to use.

In this connection we would warn all our members, and others who are seeking spiritual knowledge, to beware of persons offering to teach them easy methods of acquiring

psychic gifts; such gifts (*laukika*) are indeed comparatively easy of acquirement by artificial means, but fade out as soon as the nerve-stimulus exhausts itself. The real seership and adeptship which is accompanied by true psychic development (*lokothra*), once reached, is never lost.

It appears that various societies have sprung into existence since the foundation of the Theosophical Society, profiting by the interest the latter has awakened in matters of psychic research, and endeavouring to gain members by promising them easy acquirement of psychic powers. In India we have long been familiar with the existence of hosts of sham ascetics of all descriptions, and we fear that there is fresh danger in this direction, here, as well as in Europe and America. We only hope that none of our members, dazzled by brilliant promises, will allow themselves to be taken in by self-deluded dreamers, or, it may be, wilful deceivers.

To show that some real necessity exists for our protests and warnings, we may mention that we have recently seen, enclosed in a letter from Benares, copies of an advertisement just put forth by a so-called "Mahatma." He calls for "eight men and women who know English and any of the Indian vernaculars well"; and concludes by saying that "those who want to know particulars of the work and *the amount of pay*" should apply to his address, with enclosed postage stamps!

Upon the table before us, lies a reprint of *The Divine Pymander*, published in England last year, and which contains a notice to ". . . Theosophists, who may have been disappointed in their expectations of Sublime Wisdom being freely dispensed by HINDOO MAHATMAS"; cordially inviting them to send in their names to the Editor who will see them "after a short probation," admitted into an Occult Brotherhood who teach *freely* and WITHOUT

RESERVE to all they find worthy to receive.” Strangely enough, we find in the very volume in question Hermes Trismegistus saying:

§ 8. “For this only, O Son, is the way to Truth, which our progenitors travelled in; and by which making their journey, they at length attained to the good. It is a venerable way and plain, but hard and difficult for the soul to go in, that is in the body.”

§ 88. “Wherefore we must look warily to such kind of people, that being in ignorance they may be less evil for fear of that which is hidden and secret.”

It is perfectly true that some Theosophists have been (through nobody’s fault but their own) greatly disappointed because we have offered them no short cut to Yoga Vidya, and there are others who wish for practical work. And, significantly enough, those who have done least for the Society are loudest in fault-finding. Now, why do not these persons and all our members who are able to do so, take up the serious study of mesmerism? Mesmerism has been called the Key to the Occult Sciences, and it has this advantage that it offers peculiar opportunities for doing good to mankind. If in each of our branches we were able to establish a homeopathic dispensary with the addition of mesmeric healing, such as has already been done with great success in Bombay, we might contribute towards putting the science of medicine in this country on a sounder basis, and be the means of incalculable benefit to the people at large.

There are others of our branches, besides the one at Bombay, that have done good work in this direction, but there is room for infinitely more to be done than has yet been attempted. And the same is the case in the various

other departments of the Society's work. It would be a good thing if the members of each branch would put their heads together and seriously consult as to what tangible steps they can take to further the declared objects of the Society. In too many cases the members of the Theosophical Society content themselves with a somewhat superficial study of its books, without making any real contribution to its active work. If the Society is to be a power for good in this and other lands, it can only bring about this result by the active co-operation of every one of its members, and we would earnestly appeal to each of them to consider carefully what possibilities of work are within his power, and then to *earnestly set about carrying them into effect*. Right thought is a good thing, but thought alone does not count for much unless it is translated into action. There is not a single member in the Society who is not able to do something to aid the cause of truth and universal brotherhood; it only depends on his own will, to make that *something* an accomplished fact.

Above all we would reiterate the fact, that the Society is no nursery for incipient adepts; teachers cannot be provided to go round and give instruction to various branches on the different subjects which come within the Society's work of investigation; the branches must study for themselves; books are to be had, and the knowledge there put forth must be practically applied by the various members thus will be developed self-reliance, and reasoning powers. We urge this strongly; for appeals have reached us that any lecturer sent to branches must be practically versed in experimental psychology and clairvoyance (i.e., looking into magic mirrors and reading the future, etc., etc.). Now we consider that such experiments should originate amongst members themselves to be of any value in the development of the individual or to enable him to make progress in his "uphill"

path, and therefore earnestly recommend our members to *try* for themselves.

Occultism *Versus* the Occult Arts

By H. P. Blavatsky

[Excerpted from *Lucifer*, Vol. II, May 1888, pp. 173-181.]

...There are not in the West half-a-dozen among the fervent hundreds who call themselves "Occultists," who have even an approximately correct idea of the nature of the Science they seek to master. With a few exceptions, they are all on the highway to Sorcery. Let them restore some order in the chaos that reigns in their minds, before they protest against this statement. Let them first learn the true relation in which the Occult Sciences stand to Occultism, and the difference between the two, and then feel wrathful if they still think themselves right. Meanwhile, let them learn that Occultism differs from Magic and other secret Sciences as the glorious sun does from a rush-light, as the immutable and immortal Spirit of Man -- the reflection of the absolute, causeless, and unknowable ALL -- differs from the mortal clay, the human body.

In our highly civilized West, where modern languages have been formed, and words coined, in the wake of ideas and thoughts -- as happened with every tongue -- the more the latter became materialized in the cold atmosphere of Western selfishness and its incessant chase after the goods of this world, the less was there any need felt for the production of new terms to express that which was tacitly regarded as obsolete and exploded superstition. Such words

could answer only to ideas which a cultured man was scarcely supposed to harbour in his mind. "Magic," a synonym for jugglery; "Sorcery," an equivalent for crass ignorance; and "Occultism," the sorry relic of crack-brained, mediaeval Fire-philosophers, of the Jacob Boehmes and the Saint Martins, are expressions believed more than amply sufficient to cover the whole field of "thimble-rigging." They are terms of contempt, and used generally only in reference to the dross and residues of the dark ages and its preceding aeons of paganism. Therefore have we no terms in the English tongue to define and shade the difference between such abnormal powers, or the sciences that lead to the acquisition of them, with the nicety possible in the Eastern languages -- preeminently the Sanskrit. . . .

There are four (out of the many other) names of the various kinds of Esoteric Knowledge or Sciences given, even in the exoteric *Puranas*. There is (1) *Yajna-Vidya*, knowledge of the occult powers awakened in nature by the performance of certain religious ceremonies and rites. (2) *Maha-vidya*, the "great knowledge," the magic of the Kabalists and of the *Tantrika* worship, often Sorcery of the worst description. (3) *Guhya-Vidya*, knowledge of the mystic powers residing in Sound (Ether), hence in the Mantras (chanted prayers or incantations), and depending on the rhythm and melody used; in other words a magical performance based on Knowledge of the Forces of Nature and their correlation; and (4) ATMA-VIDYA, a term which is translated simply "knowledge of the Soul," *true Wisdom* by the Orientalists, but which means far more.

This last is the only kind of Occultism that any Theosophist who . . . would be wise and unselfish, ought to strive after. All the rest is some branch of the occult sciences, i.e., arts based on the knowledge of the ultimate essence of all

things in the kingdom of nature -- such as minerals, plants, and animals -- hence of things pertaining to the realm of *material* nature, however invisible that essence may be, and howsoever much it has hitherto eluded the grasp of science. Alchemy, astrology, occult physiology, chiromancy exist in nature, and the *exact* sciences perhaps so called because they are found in this age of paradoxical philosophies the reverse -- have already discovered not a few of the secrets of the above arts. But clairvoyance, symbolized in India as the "Eye of Siva," called in Japan "Infinite Vision," is NOT hypnotism, the illegitimate son of mesmerism, and is not to be acquired by such arts. All the others may be mastered and results obtained, whether good, bad, or indifferent; but *Atma-vidya* sets small value on them. It includes them all, and may even use them occasionally, but it does so after purifying them of their dross, for beneficent purposes, and taking care to deprive them of every element of selfish motive. Let us explain: any man or woman can set himself or herself to study one or all of the above specified occult arts without any great previous preparation, and even without adopting any too restraining mode of life. One could even dispense with any lofty standard of morality. In the last case, of course, ten to one the student would blossom into a very decent kind of sorcerer, and tumble down headlong into black magic.

Occultism is not magic. It is *comparatively* easy to learn the trick of spells and the methods of using the subtler, but still material, forces of physical nature; the powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is black magic -- *sorcery*. For it is the motive, *and the motive alone*, which makes any exercise of power become black, malignant, or white, beneficent magic. It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining

in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and revengeful, as by the unselfish and the all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart -- and this is DIVINE MAGIC.

But the interest of our readers will probably center on those who are invincibly attracted towards the occult, yet who neither realize the true nature of what they aspire towards, nor have they become passion-proof, far less truly unselfish.

How about these unfortunates, we shall be asked, who are thus rent in twain by conflicting forces? For it has been said too often to need repetition, and the fact itself is patent to any observer, that when once the desire for occultism has really awakened in a man's heart, there remains for him no hope of peace, no place of rest and comfort in all the world. He is driven out into the wild and desolate spaces of life by an ever-gnawing unrest he cannot quell. His heart is too full of passion and selfish desire to permit him to pass the golden gate; he cannot find rest or peace in ordinary life. Must he then inevitably fall into sorcery and black magic, and through many incarnations heap up for himself a terrible karma? Is there no other road for him?

Indeed there is, we answer. Let him aspire to no higher than he feels able to accomplish. Let him not take a burden upon himself too heavy for him to carry. Without ever becoming a mahatma, a buddha, or a great saint, let him study the philosophy and the "science of soul," and he can become one of the modest benefactors of humanity, without any superhuman powers. *Siddhis* (or the arhat powers) are only

for those who are able to "lead the life," to comply with the terrible sacrifices required for such a training, and to comply with them *to the very letter*. Let them know at once and remember always, that *true* occultism or theosophy is the "great renunciation of SELF," unconditionally and absolutely, in thought as in action. It is ALTRUISM "Not for himself, but for the world, he lives."

How then can it be thought possible for a man to enter the "strait gate" of occultism when his daily and hourly thoughts are bound up with worldly things, desires of possession and power, with lust, ambition, and duties, which, however honorable, are still of the earth earthy? . . . he who would profit by the wisdom of the universal mind, has to reach it through *the whole of humanity* without distinction of race, complexion, religion, or social status. It is *altruism, not egoism* even in its most legal and noble conception, that can lead the unit to merge its little self in the universal selves. It is to *these* needs and to this work that the true disciple of true occultism has to devote himself, if he would obtain *theo-sophy*, divine wisdom and knowledge.

And, although it is the intention that decides primarily whether white or black magic is exercised, yet the results even of involuntary, unconscious sorcery cannot fail to be productive of bad karma. Enough has been said to show that *sorcery is any kind of evil influence exercised upon other persons, who suffer, or make other persons suffer, in consequence*. Karma is a heavy stone splashed in the quiet waters of life; and it must produce ever widening circles of ripples, carried wider and wider, almost ad infinitum. Such causes produced have to call forth effects, and these are evidenced in the just laws of retribution.

Much of this may be avoided if people will only abstain from rushing into practices neither the nature nor importance of which they understand. No one is expected to carry a burden beyond his strength and powers. There are natural-born magicians; mystics and occultists by birth, and by right of direct inheritance from a series of incarnations and aeons of suffering and failures. These are passion-proof, so to say. No fires of earthly origin can fan into a flame any of their senses or desires; no human voice can find response in their souls, except the great cry of humanity. These only may be certain of success. But they can be met only far and wide, and they pass through the narrow gates of occultism because they carry no personal luggage of human transitory sentiments along with them. They have got rid of the feeling of the lower personality, . . . and the golden, but narrow gate is thrown open before them. Not so with those who have to carry yet for several incarnations the burden of sins committed in previous lives, and even in their present existence. For such, unless they proceed with great caution, the golden gate of wisdom may get transformed into the wide gate and the broad way "that leadeth unto destruction," and therefore "many be they that enter in thereby." This is the gate of the occult arts, practiced for selfish motives and in the absence of the restraining and beneficent influence of ATMA-VIDYA.

We are in the Kali Yuga and its fatal influence is a thousandfold more powerful in the West than it is in the East; hence the easy preys made by the powers of the Age of Darkness in this cyclic struggle, and the many delusions under which the world is now laboring. One of these is the relative facility with which men fancy they can get at the "gate" and cross the threshold of occultism without any great sacrifice. It is the dream of [those] inspired by desire for power and personal selfishness, and it is not such feelings that can ever lead them to the coveted goal. For, as

well said by one believed to have sacrificed himself for humanity -- "Strait is the gate and narrow is the way which leadeth unto life" eternal, and therefore "few there be that find it."

The Voice of the Silence

Translated by "H.P.B."

Selected Extracts

Compiled and Rearranged

Introduction

[During a trip to Fontainebleau, France in July, 1889, H. P. Blavatsky wrote the major part of the devotional, mystical work *The Voice of the Silence*, based on excerpts from an Eastern scripture, *The Book of the Golden Precepts*, which she had learned by heart during her training in the East.

At this time Annie Besant and Herbert Burrows visited H.P.B. Mrs. Besant gives a vivid account of how H.P.B. wrote the *Voice*:

"I spent a day or two at Fontainebleau with H. P. Blavatsky, who had gone abroad for a few weeks' rest. There I found her translating the wonderful fragments from 'The Book of the Golden Precepts,' now so widely known under the name of *The Voice of the Silence*. She wrote it swiftly, without any material copy before her. I sat in the room while she was writing it. I know that she did not write it referring to any books, but she wrote it down steadily, hour after hour, exactly as though she were writing either from memory or from reading it where no book was and in the evening made me read it aloud to see if the 'English was decent.' Herbert Burrows was there, and Mrs. Candler, a staunch American Theosophist, and we sat

round HPB while I read. The translation was in perfect and beautiful English, flowing and musical; only a word or two could we find to alter, and she looked at us like a startled child, wondering at our praises—praise that any one with the literary sense would endorse if they read that exquisite prose poem." (Besant, Annie. *The Masters*. Adyar, Madras, India: Theosophical Publishing House, 1977, pp. 32–3.)

In the beginning of August, 1889, HPB went to Jersey, an island off the south coast of England. G.R.S. Mead, who went to visit her there, gives another account concerning the *Voice*:

"One day, shortly after my arrival, HPB came into my room unexpectedly with a manuscript and handed it to me, saying, 'Read that, old man, and tell me what you think of it.' It was the MS of the third part of the *Voice of the Silence*, and while I read she sat and smoked her cigarettes, tapping her foot on the floor, as was often her habit. I read on, forgetting her presence in the beauty and sublimity of the theme until she broke in upon my silence with, 'Well?' I told her it was the grandest thing in all our Theosophical literature and tried, contrary to my habit, to convey in words some of the enthusiasm that I felt. But even then HPB was not content with her work and expressed the greatest apprehension that she had failed to do justice to the original in her translation and could hardly be persuaded that she had done well." (Some of Her Pupils. *In Memory of Helena Petrovna Blavatsky*. London: Theosophical Publishing Society, 1891, pp. 31–5.)

To members of her Esoteric School, H.P.B. wrote in November 1889:

"Read the '*Voice*,' I say. It was written for, and dedicated to you, by Masters' special orders. Therein you will find all

your inquiries anticipated and answered." (Blavatsky, H.P. *Collected Writings*. Volume XII. Wheaton, Illinois: Theosophical Publishing House, 1980, p. 505.) ---D.H.C.]

Selected Extracts

Of teachers there are many; the MASTER-SOUL is one, Alaya, the Universal Soul. Live in that MASTER as ITS ray in thee. Live in thy fellows as they live in IT.

All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self, the Watcher and the silent Thinker.

Thou hast to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. At one with it thou art invincible; in separation, thou becomest the playground of Samvriti, origin of all the world's delusions.

Thou hast to learn to part thy body from thy mind, to dissipate the shadow, and to live in the eternal. For this, thou hast to live and breathe in all, as all that thou perceivest breathes in thee; to feel thyself abiding in all things, all things in SELF.

Thou shalt not separate thy being from BEING, and the rest, but merge the Ocean in the drop, the drop within the Ocean.

So shalt thou be in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter she shows her treasures only to the eye of Spirit -- the eye which never closes, the eye for which there is no veil in all her kingdoms.

Then will she show thee the means and way, the first gate and the second, the third, up to the very seventh. And then, the goal -- beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul.

Three Halls, O weary pilgrim, lead to the end of toils.
Three Halls, O conqueror of Mara, will bring thee through three states into the fourth and thence into the seven worlds, the worlds of Rest Eternal.

If thou would'st learn their names, then hearken, and remember.

The name of the first Hall is IGNORANCE -- *Avidya*.

It is the Hall in which thou saw'st the light, in which thou livest and shalt die.

If thou would'st cross the first Hall safely, let not thy mind mistake the fires of lust that burn therein for the Sunlight of life.

The WISE ONES tarry not in pleasure-grounds of senses.

This earth, O ignorant Disciple, is but the dismal entrance leading to the twilight that precedes the valley of true light -- that light which no wind can extinguish, that light which burns without a wick or fuel.

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body -- the shrine of thy sensations -- seek in the Impersonal for the "eternal man"; and having sought him out, look inward: thou art Buddha.

Thy shadows live and vanish; that which in thee shall live for ever, that which in thee *knows*, for it is knowledge, is not of fleeing life: it is the man that was, that is, and will be, for whom the hour shall never strike.

The name of Hall the second is the Hall of Learning. In it thy Soul will find the blossoms of life, but under every flower a serpent coiled.

If thou would'st cross the second safely, stop not the fragrance of its stupefying blossoms to inhale. If freed thou would'st be from the Karmic chains, seek not for thy Guru in those Mayavic regions.

The WISE ONES heed not the sweet-tongued voices of illusion.

And having learnt thine own *Agyana*, flee from the Hall of Learning. This Hall is dangerous in its perfidious beauty, is

needed but for thy probation. Beware, Lanoo, lest dazzled by illusive radiance thy Soul should linger and be caught in its deceptive light.

This light shines from the jewel of the Great Ensnarer, (Mara). The senses it bewitches, blinds the mind, and leaves the unwary an abandoned wreck.

The name of the third Hall is Wisdom, beyond which stretch the shoreless waters of AKSHARA, the indestructible Fount of Omniscience.

Seek for him who is to give thee birth, in the Hall of Wisdom, the Hall which lies beyond, wherein all shadows are unknown, and where the light of truth shines with unfading glory.

That which is uncreate abides in thee, Disciple, as it abides in that Hall. If thou would'st reach it and blend the two, thou must divest thyself of thy dark garments of illusion. Stifle the voice of flesh, allow no image of the senses to get between its light and thine that thus the twain may blend in one.

If through the Hall of Wisdom, thou would'st reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of separateness that weans thee from the rest.

Strive with thy thoughts unclean before they overpower thee. Use them as they will thee, for if thou sparest them and they take root and grow, know well, these thoughts will overpower and kill thee. Beware, Disciple, suffer not, e'en

though it be their shadow, to approach. For it will grow, increase in size and power, and then this thing of darkness will absorb thy being before thou hast well realized the black foul monster's presence.

The ladder by which the candidate ascends is formed of rungs of suffering and pain; these can be silenced only by the voice of virtue. Woe, then, to thee, Disciple, if there is one single vice thou hast not left behind. For then the ladder will give way and overthrow thee; its foot rests in the deep mire of thy sins and failings, and ere thou canst attempt to cross this wide abyss of matter thou hast to lave thy feet in Waters of Renunciation. Beware lest thou should'st set a foot still soiled upon the ladder's lowest rung. Woe unto him who dares pollute one rung with miry feet. The foul and viscous mud will dry, become tenacious, then glue his feet unto the spot, and like a bird caught in the wily fowler's lime, he will be stayed from further progress. His vices will take shape and drag him down. His sins will raise their voices like as the jackal's laugh and sob after the sun goes down; his thoughts become an army, and bear him off a captive slave.

Kill thy desires, Lanoo, make thy vices impotent, ere the first step is taken on the solemn journey.

Strangle thy sins, and make them dumb for ever, before thou dost lift one foot to mount the ladder.

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart.

Kill out desire; but if thou killest it take heed lest from the dead it should again arise.

Having become indifferent to objects of perception, the pupil must seek out the *rajah* of the senses, the Thought-Producer, he who awakes illusion.

The Mind is the great Slayer of the Real.

Let the Disciple slay the Slayer.

Silence thy thoughts and fix thy whole attention on thy Master whom yet thou dost not see, but whom thou feelest.

Merge into one sense thy senses, if thou would'st be secure against the foe. 'Tis by that sense alone which lies concealed within the hollow of thy brain, that the steep path which leadeth to thy Master may be disclosed before thy Soul's dim eyes.

The light from the ONE Master, the one unfading golden light of Spirit, shoots its effulgent beams on the disciple from the very first. Its rays thread through the thick dark clouds of matter.

Now here, now there, these rays illumine it, like sun-sparks light the earth through the thick foliage of the jungle growth. But, O Disciple, unless the flesh is passive, head cool, the soul as firm and pure as flaming diamond, the radiance will not reach the *chamber*, its sunlight will not warm the heart, nor will the mystic sounds of the Akasic heights reach the ear, however eager, at the initial stage

Let not thy "Heaven-born," merged in the sea of Maya, break from the Universal Parent (SOUL), but let the fiery

power retire into the inmost chamber, the chamber of the Heart and the abode of the World's Mother.

Then from the heart that Power shall rise into the sixth, the middle region, the place between thine eyes, when it becomes the breath of the ONE-SOUL, the voice which filleth all, thy Master's voice.

'Tis only then thou canst become a "Walker of the Sky" who treads the winds above the waves, whose step touches not the waters.

Before thou set'st thy foot upon the ladder's upper rung, the ladder of the mystic sounds, thou hast to hear the voice of thy *inner* GOD in seven manners.

The first is like the nightingale's sweet voice chanting a song of parting to its mate.

The second comes as the sound of a silver cymbal of the Dhyanis, awakening the twinkling stars.

The next is as the plaint melodious of the ocean-sprite imprisoned in its shell.

And this is followed by the chant of Vina.

The fifth like sound of bamboo-flute shrills in thine ear.

It changes next into a trumpet-blast.

The last vibrates like the dull rumbling of a thunder-cloud.

The seventh swallows all the other sounds. They die, and then are heard no more.

When the six are slain and at the Master's feet are laid, then is the pupil merged into the ONE, becomes that ONE and lives therein.

He who would hear the voice of *Nada*, "the Soundless Sound," and comprehend it, he has to learn the nature of *Dharana*.

Unless thou hearest, thou canst not see.

Unless thou seest thou canst not hear. To hear and see this is the second stage.

.....

When the disciple sees and hears, and when he smells and tastes, eyes closed, ears shut, with mouth and nostrils stopped; when the four senses blend and ready are to pass into the fifth, that of the inner touch -- then into stage the fourth he hath passed on.

And in the fifth, O slayer of thy thoughts, all these again have to be killed beyond reanimation.

Withhold thy mind from all external objects, all external sights. Withhold internal images, lest on thy Soul-light a dark shadow they should cast.

Thou art now in DHARANA, the sixth stage.

Fix thy Soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.

Thy Soul-gaze centre on the One Pure Light.

When thou hast passed into the seventh, O happy one, thou shalt perceive no more the sacred three, for thou shalt have become that three thyself. Thyself and mind, like twins upon a line, the star which is thy goal, burns overhead. The three that dwell in glory and in bliss ineffable, now in the world of Maya have lost their names. They have become one star, the fire that burns but scorches not, that fire which is the Upadhi of the Flame.

And this, O Yogi of success, is what men call Dhyana, the right precursor of Samadhi.

And now thy *Self* is lost in SELF, *thyself* unto THYSELF, merged in THAT SELF from which thou first didst radiate.

Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever-present Ray become the all and the eternal radiance.

And now, Lanoo, thou art the doer and the witness, the radiator and the radiation, Light in the Sound, and the Sound in the Light.

And now, rest 'neath the Bodhi tree, which is perfection of all knowledge, for, know, thou art the Master of SAMADHI -- the state of faultless vision.

Behold! thou hast become the light, thou hast become the Sound, thou art thy Master and thy God. Thou art

THYSELF the object of thy search: the VOICE unbroken,
that resounds throughout eternities, exempt from change,
from sin exempt, the seven sounds in one, the

VOICE OF THE SILENCE.

Compassion is no attribute. It is the LAW of LAWS --
eternal Harmony, Alaya's SELF; a shoreless universal
essence, the light of everlasting Right, an fitness of all
things, the law of love eternal.

The more thou dost become at one with it, thy being melted
in its BEING, the more thy Soul unites with that which IS,
the more thou wilt become COMPASSION ABSOLUTE.

Now bend thy head and listen well, O Bodhisattva --
Compassion speaks and saith: "Can there be bliss when all
that lives must suffer? Shalt thou be saved and hear the
whole world cry?"

Thou shalt attain the seventh step and cross the gate of final
knowledge but only to wed woe -- if thou would'st be
Tathagata, follow upon thy predecessor's steps, remain
unselfish till the endless end.

Thou art enlightened -- Choose thy way.

Master K.H. on Concentration & Union with the Higher Self

**Collated, abridged and edited from several
variant copies of Master Koot Hoomi's comments.**

[Some of the text below first appeared in an article titled "Judge the Act: Not the Person - Adepts and Mediums" which was written by Jasper Niemand (pseudonym of Mrs. Julia Keightley) and published in *The Path* (New York), July 1889, pp. 102-103. Jasper Niemand prefaced the text with the following comment: "...let us read some remarks from an Oriental adept which came into our possession many months ago." Another copy of this material can be found written on the end pages of William Q. Judge's Nov.-Dec. 1888 handwritten diary.---D.H.C.]

Concentrate on the idea of the Higher Self., say for one half an hour at first. Permit no other thought. By degrees you will be able to unite your consciousness with the Higher Self. The Higher Self is always to be sought for within. To look outside is a fatal mistake.

The effort to be made is to reach the highest state of which you are capable and to hold yourself there. The registration of consciousness of this higher plane takes place at the last moment of the passage back to the physical, and this, together with the fact that "the Double" is often active, often produces a state of double consciousness, and the latter is a source of error.

In acquiring the power of concentration the first step is one of blankness. Then follows, by degrees, consciousness, and finally the passage between the two states becomes so rapid and easy as to be almost unnoticed. During the moment of concentration the body is in a brown study and retains a sort of dream perception (this of course applies only to chelas).

The great difficulty to be overcome is the registration of the knowledge of the Higher Self on the physical plane. To accomplish this, the physical brain must be made an entire blank to all but the Higher Consciousness; and the double (or astral body) must be paralyzed or error and confusion will result.

In the first place, try to put yourself in such a state as not to feel anything that happens to the physical body, in fact to separate yourself from your body. If in this attempt you feel anything, any foreign influence coming into you from outside, break off the concentration at once.

Your best method is to concentrate on the Master as a Living Man inside you. Make his image in your heart and a focus of concentration so as to lose all sense of bodily existence in the one thought.

During concentration, one must make oneself as positive [resistant] as possible to spooks and all astral lower influences, but as negative [receptive] as possible to the influence of the Master.

The idea of the Master will prove the best influence against spooks, etc. The effort is far more dangerous for psychics than for others because their bodies are much more sensitive and attract more various other powers of nature.

Spooks and astral influences act through the physical man on the astral body. This astral body is the noumenon of the physical, but without the latter it has no intelligence or consciousness. Its senses are the noumena of the physical senses, and its feelings are those of the physical body.

A sense of freedom is one of the marked characteristics of the Higher Consciousness and the will effort needed to silence the body is much the same as that needed to forget pain. No two men pass through the same experience in effecting the union with the Higher Self.

The true Higher Self is "the Warrior" referred to in *Light on the Path*; it never acts on this plane, where the active agent, the real actor is the Manas. This union with the Higher Self is the best means of killing out the "sense of separateness," and therefore man must become the slave of the Higher Self.

The Higher Self is shapeless, sexless, formless. It is a state of consciousness, a breath, not a body or form. The highest form is the Mayavi Rupa, which contains the whole man minus physical body and life. The form is that of the physical body, unless modified by will. The Higher Self is the perfect □, Manas or Mayavi Rupa plus Buddhi and Atma, which together form a mirror in which is reflected Parabrahm which is the One Self.

The Higher Self is a spark of the Universal Spirit - Atma-Buddhi - universal, eternal, senseless on this plane. The Higher Ego is Manas. When it rises to Atma-Buddhi it completes the trinity which is the One. Manas is the self-consciousness. It is limited to one Mahamanvantara. Buddhi passes from Mahamanvantara to Mahamanvantara

The Mayavi Rupa is the middle self, and is the body used by adepts with the Kama Rupa as its vehicle. It is the human soul, the seat of the emotions and feelings as well as thoughts. When in the body it is the Manas. The 7 principles are aspects of one and the same entity, the form and character which are assumed depending upon the will.

In 19th century man instinct (Kama) has been to a great extent crushed by the development of Manas or Intelligence. The Manas is the fallen Angel, the inbreathed essence of the Manasa Putras, or those beings who collectively form the Mahat or manifested Logos. The Monad, Atma-Buddhi, does not really belong to this plane at all, but is, so to say, Parabrahmic. Therefore on this plane, Manas is the highest principle in man, and it is this Manas which makes of man either a God or Devil, according as the Divine Monad acts on this plane through the Manas, or as the Manas produces effects on this plane, by acting upon the God-Life power of the lower part of the Buddhi.

Masters are those who are born with a Nirmanakaya in them.

Every one of you create for yourself a Master. Give him birth and objective being before you in the Astral Light. If he is a real Master he will send his Voice. If he is not a real Master, then the Voice will be that of the Higher Self.

Everyone will receive according to his own inner merits and development.

On Pseudo-Theosophy & Pseudo-Adepts

Compiled from the writings of H.P. Blavatsky

"Look around you and observe. While two-thirds of civilized society ridicule the mere notion that there is anything in Theosophy, Occultism, Spiritualism, or in the Kabala, the other third is composed of the most heterogeneous and opposite elements."

"Some believe in the mystical, and even in the supernatural (!), but each believes in his own way. Others will rush single-handed into the study of the Kabala, Psychism, Mesmerism, Spiritualism, or some form or another of Mysticism."

"Result: no two men think alike, no two are agreed upon any fundamental occult principles, though many are those who claim for themselves the ultima thule of knowledge, and would make outsiders believe that they are full-blown adepts. . . ."

"Some limit ancient wisdom to the Kabala and the Jewish Zohar. . . . Others regard Swedenborg or Boehme as the ultimate expressions of the highest wisdom; while others again see in mesmerism the great secret of ancient magic. One and all of those who put their theory in practice are rapidly drifting, through ignorance, into black magic."

"Happy are those who escape from it, as they have neither test nor criterion by which they can distinguish between the true and the false. . . ."

"A portion of the true [esoteric] sciences is better than a mass of undigested and misunderstood learning. An ounce of gold is worth a ton of dust. . . ." Blavatsky, H.P. *The Key to Theosophy*, original 1889 edition, pp. 21-22.

"With the spread of the spiritualistic cult, the Messiah craze has vastly increased, and men and women alike have been involved in its whirlpools. Given, a strong desire to reform somehow the religious or social aspect of the world, a personal hatred of certain of its aspects, and a belief in visions and messages, and the result was sure; the 'Messiah' arose with a universal panacea for the ills of mankind. If he (very often she) did not make the claim, it was made for him. Carried away by the magnetic force, the eloquence, the courage, the single idea of the apostle pro tem, numbers, for very varied reasons, accepted him or her as the revelator of the hour and of all time."

". . . To distinguish the white rays of truth from influx from the astral sphere, requires a training which ordinary sensitives, whether avowed spiritualists or not, do not possess. Ignorance emboldens, and the weak will always worship the bold."

"Some of these apostles denounce alike Spiritualism and Theosophy; some accept the latter, but weave it anew into a version of their own; and some have apparently arisen, independently of any other cult, through the force of their own or somebody else's conviction...."

"There is an avowed re-incarnation of Buddha in the United States, and an avowed re-incarnation of Christ. Both have followers; both have been interviewed and said their best. They and others like unto them have had signs, illuminations, knowledge not common to men, and events pointing in a marked way to this their final destiny. There has even been a whisper here and there of supernatural births. . . . And the result is sorry to behold, for each seems to be putting the crown upon his own head."

"Wherever [genuine] Theosophy spreads, there it is impossible for the deluded to mislead, or the deluded to follow. It opens a new path, a forgotten philosophy which has lived through the ages, a knowledge of the psychic nature of man, which reveals alike the true status of the Catholic saint, and the spiritualistic medium the Church condemns. It gathers reformers together, throws light on their way, and teaches them how to work towards a desirable end with most effect, but forbids any to assume a crown or sceptre, and no less delivers from a futile crown of thorns."

"Mesmerisms and astral influences fall back, and the sky grows clear enough for higher light. It hushes the 'Lo here! and lo there!' and declares the Christ, like the kingdom of heaven, to be within. It guards and applies every aspiration and capacity to serve humanity in any man, and shows him how. It overthrows the giddy pedestal, and safely cares for the human being on solid ground. Hence, in this way, and in all other ways, it is the truest deliverer and saviour of our time."

"To enumerate the various 'Messiahs' and their beliefs and works would fill volumes. It is needless. When claims conflict, all, on the face of it, cannot be true. Some have taught less error than others. It is almost the only

distinction. And some have had fine powers imperilled and paralyzed by leadings they did not understand." Blavatsky, H.P. "Modern Apostles and Pseudo-Messiahs," *Lucifer* (London), July, 1890.

"Great are the desecrations to which the names of two of the Masters [Koot Hoomi and Morya] have been subjected. There is hardly a medium who has not claimed to have seen them."

"Every bogus swindling Society, for commercial purposes, now claims to be guided and directed by 'Masters' often supposed to be far higher than ours! Many and heavy are the sins of those who advanced these claims, prompted either by desire for lucre, vanity, or irresponsible mediumship"

"The sacred names of Occultism and the holy keepers thereof have been dragged in this filthy mire, polluted by being associated with sordid motives and immoral practices, while thousands of men and women have been held back from the path of truth and light through the discredit and evil report which such shams, swindles, and frauds have brought upon the whole subject." Blavatsky, H.P. *The Key to Theosophy*, original 1889 edition, p. 301.

". . . A new and rapidly growing danger. . . is threatening . . . the spread of the pure Esoteric Philosophy and knowledge. . . . I allude to those charlatanesque imitations of Occultism and Theosophy. . . ."

"By pandering to the prejudices of people, and especially by adopting the false ideas of a personal God and a personal, carnalized Saviour, as the groundwork of their teaching, the leaders of this 'swindle' (for such it is) are endeavoring to draw men to them and in particular to turn Theosophists from the true path."

". . . A close examination will assuredly reveal. . . materials largely stolen . . . from Theosophical writings. . . [and] distorted and falsified so as to be palmed off on the unwary as revelations of new and undreamed of truths. But many will neither have the time nor the opportunity for such a thorough investigation; and before they become aware of the imposture they may be led far from the Truth."

". . . Nothing is more dangerous to Esoteric Truth than the garbled and distorted versions disfigured to suit the prejudices and tastes of men in general." Blavatsky, H.P. *E.S. Instruction No. I.*, 1889.

"....save us from the impudent distortion of our theosophical teachings...."

"....deliver us. . . from . . . the 'Solar Adepts' as they dub themselves, and their sun-struck followers. . . ."

". . . . They plagiarized from our books, set up sham schools of magic, waylaid seekers after truth by deceiving them with holy names. . . [and] misused and desecrated the sacred science...."

"....Before the appearance of modern Theosophical literature it was 'Spirits' and 'Controls' that were ever in the mouths of these folk; now the living 'adepts' are served up

with every sauce. It is ever and always Adepts here, Hierophants there. . . ."

"The angels from the 'Summer Land' are going out of fashion just now, for Spiritualists begin to know better and to discriminate. But because the 'adept' idea, or rather their philosophy, begins to gain ground, this is no reason why pretenders of every description should travesty in their . . . productions the teachings, phraseology, and Sanskrit terms out of theosophical books; or why, again, they should turn round and make people believe that these were given them by other 'Hierophants,' in their opinion, far higher, nobler and grander than our teachers."

"The great evil of the whole thing is, not that the truths of Theosophy are adopted by these blind teachers, for we should gladly welcome any spread, by whatever means, of ideals so powerful to wean the world from its dire materialism - but that they are so interwoven with mis-statements and absurdities that the wheat cannot be winnowed from the chaff, and ridicule, if not worse, is brought to bear upon. . . [the Theosophical] movement. . . ."

"How shall men discern good from evil, when they find it in its close embrace?"

"The very words, 'Arhat,' 'Karma,' 'Maya,' 'Nirvana,' must turn enquirers from our threshold when they have been taught to associate them with such a teeming mass of ignorance and presumption. . . ."

"Though false coin is the best proof of the existence of genuine gold, yet, the false deceives the unwary. . . ."
Blavatsky, H.P. "The Year Is Dead, Long Live The Year!," *Lucifer* (London), January, 1889.

"...If the 'false prophets of Theosophy' are to be left untouched, the true prophets will be very soon--as they have already been--confused with the false. It is nigh time to winnow our corn and cast away the chaff."

"... We do not believe in allowing the presence of sham elements in Theosophy, because of the fear, forsooth, that if even 'a false element in the faith' is ridiculed, the latter 'is apt to shake the confidence' in the whole...."

"...However it may be, let rather our ranks be made thinner, than the Theosophical Society go on being made a spectacle to the world through the exaggerations of some fanatics, and the attempts of various charlatans to profit by a ready-made programme. These, by disfiguring and adapting Occultism to their own filthy and immoral ends, bring disgrace upon the whole movement...."

"....One . . . such [bogus Esoteric and Occult Society] just sprung up . . . is now being nipped in the bud and exposed by our own Theosophists."

"These are the 'Solar adepts' . . . No event could vindicate the policy of our journal [*Lucifer*] better than the timely exposure of these pseudo-adepts, those 'Sages of the Ages' who bethought themselves of trading upon the public hunger for the marvellous ad absurdum. "

". . . . For we have averted thereby a great and new danger to the Society--namely that of unscrupulous charlatans being taken for Theosophists. Misled by their lies and their publications filled with terms from Eastern philosophy and with ideas they had bodily stolen from us only to disfigure and misapply them--the American press has already

referred to them as Theosophists. . . ." Blavatsky, H.P. "On Pseudo-Theosophy," *Lucifer* (London), March, 1889.

H.P. Blavatsky's Occult Status & the Claims of Latter-Day Messengers of the Masters

"Vainly do your modern seers and their prophetesses, creep into every cleft and crevice without outlet or continuity they chance to see; and still more vainly, when once within do they lift up their voices and loudly cry: 'Eureka! We have gotten a revelation from the Lord!' — for verily have they nothing of the kind. *They have disturbed but bats, less blind their intruders*; who, feeling them flying about, mistake them as often for angels — as they too have wings! . . . " Master Koot Hoomi, *The Mahatma Letters*, 2nd ed., Letter 48. Italics added.

Part 1: H.P. Blavatsky's Occult Status & Mission

H.P. Blavatsky (1831-1891) was the first person in modern times to claim contact with the Theosophical Adepts, especially the Masters Morya and Koot Hoomi. She affirmed that in her writings she was giving out the teachings of the Adept Brotherhood.

In 1877 in Volume I of *Isis Unveiled*, Madame Blavatsky told her readers about these Adepts and her role in giving out the fundamentals of the Esoteric Science:

". . .we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear." p. vi.

"The work now submitted to public judgment is the fruit of a somewhat intimate acquaintance with Eastern adepts and study of their science." p. v.

Madame Blavatsky also wrote:

". . . I was the first in the United States to bring the existence of our Masters into publicity; and . . . exposed the holy names of two members of a Brotherhood hitherto unknown to Europe and America (save to a few mystics and Initiates of every age), yet sacred and revered throughout the East, and especially India" "The Theosophical Mahatmas." *The Path*, December, 1886.

She affirmed that in her writings she was giving out the teachings of the Adept Brotherhood. In April, 1891, H.P.B. wrote:

". . . every word of [esoteric] information found in this work [*Isis Unveiled*] or in my later writings, comes from the teachings of our Eastern Masters; and . . . many a passage in these works has been written by me *under their dictation*. In saying this no *supernatural* claim is urged, for no *miracle is* performed by such a dictation. . . . Space and distance do not exist for thought; and if two persons are in perfect mutual psycho-magnetic *rapport*, and of these two, one is a great Adept in Occult Sciences, then thought-

transference and dictation of whole pages, become as easy and as comprehensible at the distance of ten thousand miles as the transference of two words across a room. . . . " "My Books," *Lucifer*, May, 1891

Concerning H.P.B.'s *special position* in relation to the Eastern adepts, the following quotes from letters of the Mahatmas K.H. and M. indicate her *unique* status:

"... imperfect as may be our visible agent — and often most unsatisfactory and imperfect she is — yet she is *the best available at present*. . . ." *The Mahatma Letters*, 2nd edition, Letter 2. Italics added.

"This state of hers is [H.P.B.'s] intimately connected with her occult training in Tibet, and due to her being sent out alone into the world to gradually prepare the way for others. *After nearly a century of fruitless search*, our chiefs had to avail themselves of the only opportunity to send out a European *body*. . . ." *The Mahatma Letters*, 2nd edition, Letter 26. Italics added.

"[H.P.B. is] a woman of most exceptional and wonderful endowments. Combined with them she had strong personal defects, but just as she was, *there was no second to her living fit for this work*. We sent her to America. . . ." *The Mahatma Letters*, 2nd edition, Letter 45. Italics added.

". . . we employ agents — the best available. Of these for the past thirty years *the chief* has been the personality known as H.P.B. to the world (but otherwise to us). Imperfect and very troublesome, no doubt, she proves to some, nevertheless, *there is no likelihood of our finding a better one for years to come* — and your theosophists should be made to understand it. Since 1885 I have not written, nor caused to be written save thro' her agency, direct and remote, a letter or line to anybody in Europe or

America, nor communicated orally with, or thro' any third party. Theosophists should learn it. You will understand later the significance of this declaration so keep it in mind. Her fidelity to our work being constant, and her sufferings having come upon her thro' it, neither I nor either of my Brother associates will desert or supplant her. . . . This you must tell to all: — *With occult matters she has everything to do. . . . She is our direct agent. . . .* " *Letters from the Masters of Wisdom*, Series 1, Letter 19. Italics added.

One should also consider the following significant passages from Madame Blavatsky's pen.

H.P.B. wrote to members of her Esoteric School:

"Let every member know . . . that the time for such priceless acquisition is limited. The writer of the present is old; her life is well-nigh worn out, and she may be summoned 'home' any day and almost any hour. *And if her place is even filled up*, perchance by another worthier and more learned than herself, still *there remain but twelve years* to the last hour of the term - namely, till December the 31st, 1899. Those who will not have profited by the opportunity (given to the world in every last quarter of a century), those who will not have reached a certain point of psychic and spiritual development, or that point from which begins the cycle of adeptship, by that day - those will advance no further than the knowledge already acquired. *No Master of Wisdom from the East will appear or send any one to Europe or America after that period*, and the sluggards will have to renounce every chance of advancement in their present incarnation - *until the year 1975*. Such is the LAW, for we are in *Kali Yuga* - the Black Age - and the restrictions in this cycle, the first 5,000 years of which will expire in 1897, are great and almost

insuperable." HPB's *Collected Writings*, Vol XII, pp. 491-492. Italics added.

H.P.B. in Volume I of *The Secret Doctrine* told her readers:

"In Century the Twentieth some disciple more informed, and far better fitted [than H.P.B.], may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called *Gupta-Vidya*; and that . . . the source of all religions and philosophies . . . has been for many ages forgotten and lost to men, but is at last found."

". . . the SECRET DOCTRINE is not a treatise, or a series of vague theories, but *contains all that can be given out to the world in this century.*" *The Secret Doctrine*, 1888, Vol I, p. xxxviii (original edition) Italics added.

And a few lines above these two paragraphs, one reads:

". . . But it will take centuries *before much more* is given from it [the Secret Archaic Doctrine]. . . ." Italics added.

Part 2: Confusion and Bogus Claims among some Theosophical and Occult Students

In *The Key to Theosophy* published in 1889, H.P.B. wrote about the confusion among many students of Theosophy, esotericism and occultism:

"Look around you and observe. While two-thirds of *civilized* society ridicule the mere notion that there is anything in Theosophy, Occultism, Spiritualism, or in the Kabala, the other third is composed of the most heterogeneous and opposite elements. Some believe in the

mystical, and even in the *supernatural* (!), but each believes in his own way. Others will rush single-handed into the study of the Kabala, Psychism, Mesmerism, Spiritualism, or some form or another of Mysticism. Result: no two men think alike, no two are agreed upon any fundamental occult principles, though many are those who claim for themselves the *ultima thule* of knowledge, and would make outsiders believe that they are full-blown adepts. . . . Some limit ancient wisdom to the Kabala and the Jewish Zohar. . . . Others regard Swedenborg or Boehme as the ultimate expressions of the highest wisdom; while others again see in mesmerism the great secret of ancient magic. One and all of those who put their theory in practice are rapidly drifting, through ignorance, into black magic. Happy are those who escape from it, as they have neither test nor criterion by which they can distinguish between the true and the false. . . . A portion of the true [esoteric] sciences is better than a mass of undigested and misunderstood learning. An ounce of gold is worth a ton of dust. . . ." Original 1889 edition, pp. 21-22.

And elsewhere in the same volume, H.P.B. pointed out that various people had made *bogus* claims to being in contact with her own Masters K.H. and M.:

"Great are the desecrations to which the names of two of the Masters have been subjected. There is hardly a medium who has not claimed to have seen them. Every bogus swindling Society, for commercial purposes, now claims to be guided and directed by 'Masters' often supposed to be far higher than ours! Many and heavy are the sins of those who advanced these claims, prompted either by desire for lucre, vanity, or irresponsible mediumship The sacred names of Occultism and the holy keepers thereof have been dragged in this filthy mire, polluted by being associated with sordid motives and immoral practices, while

thousands of men and women have been held back from the path of truth and light through the discredit and evil report which such shams, swindles, and frauds have brought upon the whole subject." *The Key to Theosophy*, p. 301.

Part 3: A.P. Sinnett's Mistaken Belief and Confusion

In 1884, the Theosophist A.P. Sinnett, who was the major recipient of *The Mahatma Letters*, believed he was in contact with the Master K.H., *independent* of H.P.B. acting as mediator.

Sinnett wrote in his book *The Early Days of Theosophy*:

"About this time [early July 1884] Mrs. Holloway, a wonderfully gifted American psychic came to stay with us. . . . She used to get vivid clairvoyant visions of the Master, - could pass on messages to me from K.H. and on one occasion he actually made use of her to speak to me in the first person." p. 27.

But the Master K.H. (in a letter received July 18, 1884) pronounced Sinnett's claim *false and untrue*:

"You ask me if you can tell Miss Arundale what I told you thro' Mrs. H[olloway]. . . . [But] I have never . . . communicated with you or any one else thro' her. . . . She is an excellent but quite undeveloped clairvoyante. . . ." *The Mahatma Letters*, 2nd ed., p. 355.

During this same summer, Master KH wrote to Mrs. Holloway:

"Your vivid creative fancy [imagination] evokes illusive Gurus and chelas, and puts into their mouths words coined the instant before in the mint of your mind, unknown to yourself. The false appear as real, as the true, and you have no exact method of detection since you are yet prone to force your communications to agree with your preconceptions. . . . " Mrs. Holloway and the Mahatmas, Letter 17. Italics added.

Despite this *emphatic denial* by K.H., Sinnett persisted in searching for another "channel" to the Master independent of H.P.B. In *The Autobiography of Alfred Percy Sinnett*, he wrote:

"On the 26th of April 1886. . . we went . . . to the Albemarle Club . . . to meet a lady who was . . . desirous of making my acquaintance I will give her a fictitious name and call her Mary. . . . shortly afterwards I tried a mesmeric experiment with her (in accordance with her wish) and obtained remarkable results - she went very easily into a trance in which she became unequivocally clairvoyant. . . . I became convinced that she clairvoyantly saw the mountain region in Tibet where the Master K.H. resided. . . . It became obvious that Mary might become a link between myself and the Master. . . . Mary came to stay with us . . . in February 1888 and our regular mesmeric sittings were resumed almost every evening, the Master [KH] talking to me through her in most cases. In this way I gathered a great deal of miscellaneous occult information. . . . Mary left us to go to her own home in May 1888 having had mesmeric sitting almost every evening while she was with us, at most of which the Master spoke to me, - or rather dictated to her what he wished to say. She would pass into a higher condition in which she could be in touch with him and be enabled to repeat his words to her in reply to my questions or remarks." pp 33 & 38-39.

Again Master KH in a letter (dated August 22, 1888) to Colonel Henry S. Olcott denied Sinnett's claim:

"Since 1885 I have not written, nor caused to be written save thro' her [HPB's] agency, direct or remote, a letter or line to anybody in Europe or America, nor communicated orally *with*, or *thro'* any third party. Theosophists should learn it. You will understand later the significance of this declaration so keep it in mind. Her [HPB's] fidelity to our work being constant, and her sufferings having come upon her thro' it, neither I nor either of my Brother associates will desert or supplant her." *Letters from the Masters of the Wisdom*, Series I, 1973, p. 45.

Part 4: Wild and Fanciful Speculation among Many Early Theosophists

During the early and mid 1880s, Sinnett and several other Theosophists had written various expositions of the Theosophical teachings. HPB in *The Secret Doctrine* stated *quite forcefully* that they had indulged in "wild and fanciful speculation":

"The publication of many of the facts herein stated has been rendered necessary by the wild and fanciful speculation in which many Theosophists and students of mysticism have indulged, during the last few years, in their endeavour to, as they imagined, work out a complete system of thought from the few facts previously communicated to them." *S.D.*, original edition, Vol I, p. viii.

And Master K.H. in his August 1888 letter to Olcott had also written on this same subject:

"I have also noted, your thoughts about the 'Secret Doctrine.' Be assured that what she [HPB] has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists *was corrected by me, or under my instruction*. It is a more valuable work than its predecessor, an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come. . . ." *Letters from the Masters of the Wisdom*, Series I, p. 47.

One of those "corrections" mentioned by Master K.H. can be seen in the following excerpt from Madame Blavatsky.

In her magnum opus *The Secret Doctrine*, H.P. Blavatsky wrote that "*mistakes have now to be checked by the original teachings and corrected. . . .*" Italics added.

Madame Blavatsky explained in Volume I:

“‘Esoteric Buddhism’ [by A.P. Sinnett] . . . is an excellent book [on Theosophy], and has done still more excellent work. But this does not alter the fact that it contains some mistaken notions. . . .

“The time has arrived for the explanation of some matters in this direction. Mistakes have now to be checked by the original teachings and corrected. . . .

“As the author [A.P. Sinnett] . . . was himself, as he says, ‘an untrained mind’ in Occultism, his own inferences, and his better knowledge of modern astronomical speculations than of archaic doctrines led him quite naturally, and as unconsciously to himself, to commit a few mistakes of detail rather than of any ‘broad rule.’ One such will now be noticed. It is a trifling one, still it is calculated to lead many

a beginner into erroneous conceptions. But as the mistaken notions of the earlier editions were corrected in the annotations of the fifth edition, so the sixth may be revised and perfected. . . .

“Among such . . . [was] the erroneous statement that two of the superior Globes of the terrestrial chain were two of our well-known planets:

“besides the Earth . . . there are only two other worlds of our chain which are visible. . . . Mars and Mercury. . . .’ (*Esoteric Buddhism*, p. 136.)

“This was a great mistake. . . .

“Let it now be distinctly stated, then, that the theory broached is impossible, with or without the additional evidence furnished by modern Astronomy. Physical Science can supply corroborative, though still very uncertain, evidence, but only as regards heavenly bodies on the same plane of materiality as our objective Universe. Mars and Mercury, Venus and Jupiter, like every hitherto discovered planet (or those still to be discovered), are all, per se, the representatives on our plane of such chains. As distinctly stated in one of the numerous letters of Mr. Sinnett's ‘Teacher,’ ‘there are other and innumerable Manvantaric chains of globes which bear intelligent Beings both in and outside our solar system.’ But neither Mars nor Mercury belong to our chain. They are, along with the other planets, septenary Units in the great host of ‘chains’ of our system, and all are as visible as their upper globes are invisible. . . .

“When the present work was commenced, the writer [H.P. Blavatsky herself], feeling sure that the speculation about Mars and Mercury was a mistake, applied to the Teachers

[the Mahatmas] by letter for explanation and an authoritative version. Both came in due time, and verbatim extracts from these are now given.

“ both (Mars and Mercury) are septenary chains, as independent of the Earth's sidereal lords and superiors as you are independent of the 'principles' of Daumling (Tom Thumb) -- which were perhaps his six brothers, with or without night-caps. . . .’

“. . . Again, here are more extracts from another letter written by the same authority. This time it is in answer to some objections laid before the Teachers. They are based upon extremely scientific, and as futile, reasonings about the advisability of trying to reconcile the Esoteric theories with the speculations of Modern Science, and were written by a young Theosophist as a warning against the ‘Secret Doctrine’ and in reference to the same subject. He had declared that if there were such companion Earths ‘they must be only a wee bit less material than our globe.’ How then was it that they could not be seen? The answer [from Master Koot Hoomi] was: --

“ Were psychic and spiritual teachings more fully understood, it would become next to impossible to even imagine such an incongruity. Unless less trouble is taken to reconcile the irreconcilable -- that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, 'natural' being a synonym to them (men of science) of that matter which falls under the perception of their corporeal senses -- no progress can be really achieved. Our Globe, as taught from the first, is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form. Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes. In short, as Globes, they

are in CO-ADUNITION but not IN CONSUBSTANTIALITY WITH OUR EARTH and thus pertain to quite another state of consciousness. Our planet (like all those we see) is adapted to the peculiar state of its human stock, that state which enables us to see with our naked eye the sidereal bodies which are co-essential with our terrene plane and substance, just as their respective inhabitants, the Jovians, Martians and others can perceive our little world: because our planes of consciousness, differing as they do in degree but being the same in kind, are on the same layer of differentiated matter. . . . What I wrote was 'The minor Pralaya concerns only our little STRINGS OF GLOBES.' (We called chains 'Strings' in those days of lip- confusion.) . . . 'To such a string our Earth belongs.' This ought to have shown plainly that the other planets were also 'strings' or CHAINS. . . If he (meaning the objector) would perceive even the dim silhouette of one of such 'planets' on the higher planes, he has to first throw off even the thin clouds of the astral matter that stands between him and the next plane. . . .'

“It becomes patent why we could not perceive, even with the help of the best earthly telescopes, that which is outside our world of matter. Those alone, whom we call adepts, who know how to direct their mental vision and to transfer their consciousness -- physical and psychic both -- to other planes of being, are able to speak with authority on such subjects. And they tell us plainly: -- . . .

“ Be prudent, we say, prudent and wise, and above all take care what those who learn from you believe in; lest by deceiving themselves they deceive others for such is the fate of every truth with which men are, as yet, unfamiliar. . . . Let rather the planetary chains and other super- and sub-cosmic mysteries remain a dreamland for

those who can neither see, nor yet believe that others can. . . .

“It is to be regretted that few of us have followed the wise advice; and that many a priceless pearl, many a jewel of wisdom, has been cast to an enemy unable to understand its value and who has turned round and rent us. . . .” Abridged from H.P. Blavatsky's *The Secret Doctrine*, 1888, Volume I, pp. 160-167.

In light of such "wild and fanciful speculations" made during H.P.B.'s own lifetime, how many more "wild and fanciful speculations" about Theosophy have been published since H.P.B.'s death when she was no longer around to correct or refute them?

Part 5: Who is "the New Torch-Bearer of Truth"?

In *The Secret Doctrine* (published in 1888), H.P. Blavatsky wrote:

"In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called *Gupta-Vidya*; and that . . . the source of all religions and philosophies . . . has been for many ages forgotten and lost to men, but is at last found." *S.D.*, 1888, Vol I, p. xxxviii (original edition)

After Madame Blavatsky's death in the ensuing decades a number of individuals have claimed to be the new "disciple" sent by the Masters of Wisdom and the "the new Torch-Bearer of Truth."

But students of H.P.B.'s writings should *compare* this 1888 statement of H.P.B.'s with the following two passages also from HPB's pen. The first extract was written in December 1888 and the second one dates from the middle of 1889.

The first passage reads:

"Let every member [of the Esoteric Section] know . . . that the time for such priceless acquisition is limited. The writer of the present is old; her life is well-nigh worn out, and she may be summoned 'home' any day and almost any hour. And if her place is even filled up, perchance by another worthier and more learned than herself, still *there remain but twelve years* to the last hour of the term - namely, till December the 31st, 1899. Those who will not have profited by the opportunity (given to the world in every last quarter of a century), those who will not have reached a certain point of psychic and spiritual development, or that point from which begins the cycle of adeptship, by that day - those will advance no further than the knowledge already acquired. *No Master of Wisdom from the East will appear or send any one to Europe or America after that period*, and the sluggards will have to renounce every chance of advancement in their present incarnation - *until the year 1975*. Such is the LAW, for we are in *Kali Yuga* - the Black Age - and the restrictions in this cycle, the first 5,000 years of which will expire in 1897, are great and almost insuperable." HPB's *Collected Writings*, Vol XII, pp. 491-492. Italics added.

The second passage is as follows:

". . . *during the last quarter of every hundred years* an attempt is made by those 'Masters' . . . to help on the spiritual progress of Humanity in a marked and definite way. *Towards the close of each century* you will invariably

find that an outpouring or upheaval of spirituality - or call it mysticism if you prefer - has taken place. Some one or more persons have appeared in the world as their agents, and a greater or less amount of occult knowledge and teaching has been given out *If the present attempt, in the form of our Society, succeeds better than its predecessors have done, then it will be in existence as an organized, living and healthy body* when the time comes for the effort of the XXth century. The general condition of men's minds and hearts will have been improved and purified by the spread of its teachings but besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and *united* body of people ready to welcome the new torch-bearer of Truth. He will find *the minds of men prepared for his message*, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival" *The Key to Theosophy*, pp. 306-7. Italics added.

The three passages *taken together* would seem to indicate that HPB was referring to an emissary of the Masters *coming in 1975 or later*. These statements by HPB would therefore seem to rule out many of the "messengers" mentioned below in Part 6.

Part 6: Too Many "Messengers," Too Little Time to Sort Through the Morass

Keeping in mind HPB's three passages on the "new torch-bearer of Truth", we find that *after HPB's death in 1891*, numerous individuals have claimed to be in contact with her Adept Teachers and have stated that they were new "messengers" of the Masters conveying even more esoteric teachings.

As Dr. Gordon Melton has written:

"A number of individuals have claimed contact with one of the Masters first described by Blavatsky and have begun new organizations based upon the individual revelation imparted."

Here is a partial list of the claimants:

(1) In the 1890s, William Q. Judge said he was in contact with HPB's Master Morya as well as the deceased HPB. Judge claimed he precipitated letters from Master M. and gave out further esoteric teachings.

(2) Annie Besant and Charles Leadbeater affirmed that they were in direct communication with HPB's Masters and the deceased HPB. They gave out various Theosophical teachings in their voluminous writings.

(3) Katherine Tingley, the occult successor of Judge, said she was in contact with HPB's Masters and claimed to have met on at least two occasions the Master Morya in his physical body.

(4) G. de Purucker, Tingley's successor, testified that the Masters M. & K.H. came to visit him in 1929 at Theosophical Society headquarters, Point Loma, San Diego, California. Purucker claimed that he was allowed to give out deeper esoteric teachings than HPB, Judge or Tingley had given.

(5) Alice Bailey said she was in contact with Masters K.H. and D.K. and wrote more than 20 volumes of teachings said to be from D.K. She even gave out further installments of the Stanzas of Dzyan.

(6) Mrs. Francia A. La Due (of the Temple of the People) gave out messages from the Masters, especially from Hilarion. She also published more Stanzas from the Book of Dzyan.

(7) Guy Ballard (of the "I Am" Movement) claimed to be in communication with the Masters, especially St. Germain.

(8) Helena Roerich (of the Agni Yoga Society) published some 13 volumes of communications supposedly from the Master Morya.

(9) Mark Prophet and his wife Elizabeth Clare (of the Church Universal and Triumphant) claimed to be the emissaries of the Great White Brotherhood and have channeled thousands of messages from El Morya, Kut Humi, the Virgin Mary, Hercules, Chastity and a variety of other Masters and entities.

(10) Earlyne Chaney (of Astaro) believed she was in communication with Kut-Hi-Mi and Zoser and other Masters of the Great White Brotherhood. She has given out various so-called esoteric and occult teachings.

(11) Nada-Yolanda (of Mark-Age, Inc) has channeled numerous messages from M., K.H., and others Masters associated with UFOs.

(12) Max Heindel, Rudolf Steiner, Geoffrey Hodson and George King have claimed clairvoyant powers and to be in contact with various Masters - Rosicrucian, Theosophical or otherwise.

(13) Other supposed communications from HPB's Masters have come from Brother Philip in his book titled *Secret of the Andes*, from Cyril Scott in his series of books starting

with *The Initiate*, and from David Anrias in his book *Through the Eyes of the Masters*.

And the list could go on. . . .

But who would have the inclination, time and energy to study the hundreds of books put out by these various individuals and to try to sort through the morass of claims, counterclaims and various contradictory teachings given out by these numerous latter-day messengers of the Masters?

How many of their claims would Madame Blavatsky have labeled "bogus" and how many of their teachings would she have described as "wild and fanciful speculation"?

Part 7: The Teachings of C.W. Leadbeater & Annie Besant

In Part 6 above, C. W. Leadbeater and Annie Besant were mentioned. Dr. Alvin Boyd Kuhn in his book *Theosophy: A Modern Revival of Ancient Wisdom* (published 1930) wrote the following relevant statement concerning the teachings of these two Theosophical writers:

"Certain schools of his critics assert flatly that he [C. W. Leadbeater] has only succeeded in vitiating her [H.P. Blavatsky's] original presentation [of Theosophy]. . . . [Starting in the March 15, 1928 issue] *The Canadian Theosophist*, a magazine published under the editorship of Mr. Albert Smythe at Toronto, published a series of articles [excerpted from Margaret Thomas' *Theosophy Versus Neo-Theosophy*] in which parallel passages from the writings of Madame Blavatsky and the Mahatma Letters on one side, and from the books of Mrs. Besant, Mr. Leadbeater, Mr. C.

Jinarajadasa, on the other, give specific evidence bearing on the claims of perversion of the original theories by those whom they call Neo-Theosophists. The articles indicate wide deviations, in some cases complete reversal, made by the later interpreters [Besant, Leadbeater, Jinarajadasa] from the fundamental statements of the Russian Messenger [Blavatsky] and her Overlords [the Mahatmas]."

"The differences concern such matters as the personality of God, the historicity of Jesus, his identity as an individual or a principle, the desirability of churches, priestcraft and religious ceremonial, the genuineness of an apostolic succession, and a vicarious atonement, the authority of Sacraments, the nature and nomenclature of the seven planes of man's constitution, the planetary chains, the monad, the course of evolution, and many other important phases of Theosophic doctrine. This exhaustive research has made it apparent that the later exponents have allowed themselves to depart in many important points from the teachings of H.P.B." (pp. 330-331)

Dr. James A. Santucci, professor of religious studies at California State University, Fullerton and editor of *Theosophical History* <<http://www.theohistory.org/>>, confirms Kuhn's statements:

"The two [Besant and Leadbeater] were largely responsible for the introduction of new teachings that were often in total opposition to the Theosophy of Blavatsky and her Masters. These teachings were designated by their opponents as Neo-Theosophy . . . or less often Pseudo-Theosophy. The differences between Theosophy and Neo-Theosophy are too numerous to mention in the context of this paper. . . . An extensive overview [of the differences] is given in the unpublished booklet, *Theosophy or Neo-Theosophy* by Margaret Thomas. . . . The booklet was

written around 1925." Quoted from:
http://www.theohistory.org/aquarian_foundation.pdf

Jerry Hejka-Ekins, a long-time student of Madame Blavatsky's teachings, has also commented:

"The earliest use of the term 'neo-theosophy' was used by F.T. Brooks around 1912 in a book called *Neo Theosophy Exposed*. . . . Around 1924, Margaret Thomas published a book called *Theosophy Versus Neo-Theosophy*: Part one compares Blavatsky's teachings to those of Besant and Leadbeater's by juxtaposing quotes from each party on various subjects, so that the thoughtful reader *could easily discern the differences and contradictions*. Part two published documents concerning the Leadbeater scandal, and part three publishes documents concerning the Judge case. . . ." Italics added. Quoted from "Discussions on the Theosophical Philosophy" on the WWW.

Part 8: Various *Lineage Claims* of "Esoteric" Successors to Madame Blavatsky.

The various claims of all of the individuals named in Part 6 are *dependent* on Mme. Blavatsky's original statements and testimony.

For example, *if* H.P.B. was *a fraud*, her Masters *fictional* characters, and her teachings *false* or simply made up and/or borrowed from genuine previously existing religious and esoteric beliefs, then all the *later* claims based on hers would also be false.

But *if* H.P.B.'s claims and teachings are true and genuine, *that is no guarantee* that any of the later claims are therefore true and genuine, too. All later claims *might be false*.

Or *only one* or *only some* of the later claims *might be true* but the rest *might be false*. Etc.

Looking briefly at Theosophical history, we find that in the 1890s after H.P.B.'s death, William Q. Judge and Annie Besant (both personal students of H.P.B.) *claimed to be in contact* with H.P.B.'s Master Morya. But each of them reported opposite and contradictory statements as coming from Master M.

Some Theosophists sided with Mr. Judge; others with Mrs. Besant. This "division" led eventually to the breakup of the original Theosophical Society into two separate and competing organizations.

The contradictory claims by Judge and Besant apparently were the beginning of the various *lineage claims* concerning "*esoteric*" successors to Madame Blavatsky.

In the Adyar Theosophical Society, we find the following lineage of succession:

H.P. Blavatsky > Annie Besant & Charles W. Leadbeater > the next successor ??

In the Point Loma Theosophical Society:

H.P. Blavatsky > William Q. Judge > Katherine A. Tingley > G. de Purucker > the next successor ??

In the United Lodge of Theosophists:

H.P. Blavatsky > William Q. Judge > Robert Crosbie > the next successor ??

In the Arcane School:

H.P. Blavatsky > Alice A. Bailey > the next successor ??

And, of course, there are also many other lineage claims (e.g. those of Helena Roerich, Elizabeth Prophet, etc.).

The end result is a confusing morass of claims and counterclaims and various contradictory and conflicting teachings.

But should we really be surprised that all of this has happened?

Even during her own lifetime, Mme. Blavatsky wrote about bogus claims of contact with her Masters, about "wild and fanciful speculation" concerning the Theosophical teachings and even about "charlatanesque imitations" of Theosophy:

"Great are the desecrations to which the names of two of the Masters have been subjected. There is hardly a medium who has not *claimed* to have seen them. Every *bogus swindling* Society, for commercial purposes, *now claims* to be guided and directed by 'Masters' often supposed to be far higher than ours!...." *The Key to Theosophy*, original edition, p. 301. Italics added.

"The publication of many of the facts herein stated has been rendered necessary *by the wild and fanciful speculation* in which many Theosophists and students of mysticism have indulged...." *The Secret Doctrine*, original edition, Vol. I, p. viii. Italics added.

"... *A new and rapidly growing danger...is threatening...the spread of the pure Esoteric Philosophy and knowledge....I allude to those charlatanesque imitations of Occultism and Theosophy....By pandering to the prejudices of people, and especially by adopting the false ideas of a personal God and a personal, carnalized Saviour, as the groundwork of their teaching, the leaders of this 'swindle' (for such it is) are endeavoring to draw men to them and in particular to turn Theosophists from the true path.*" *E.S. Instruction No. 1.*, 1890 edition, p. 2. Italics added.

Therefore how should inquirers approach all these claims? What should new students to Theosophy "believe" or think about all these claims?

First of all, students of Theosophy might seriously consider *the implications* of what H.P.B. and her Masters wrote about various *false* claims and *pseudo-Theosophical* teachings *when they are evaluating* the validity of the later claims occurring after 1891.

But some may ask: *who actually has the time, energy, resources, inclination, etc.* to:

(1) examine and study all the various claims, all the historical material pro and con related to the claims, as well as the hundreds of books on Theosophical teachings written by these claimants;

and then to:

(2) try to determine *what is what*, whose claim or teaching is valid, true or false, etc.??

Of course, some Theosophical students say that they don't need to do such a laborious task as outlined in the last

paragraph. They say they have "intuitions" and those intuitions are all they need to find the truth in these matters.

Others apparently don't even care what is "true" or "false" or may even question the labels "true" and "false".

Other seekers may simply "pick and choose" what they "feel" is appropriate for them.

And there are, no doubt, other approaches.

But some (*especially those new to Theosophical teachings*) may still ask:

what *specific theosophical books and literature* should I read and study?

Part 9: What Should One Read and Study?

Anna Kennedy Winner has graphically described the situation:

"For most students, the first difficulty lies in knowing what and how to study, and how to find the right clues. The word 'occultism' is badly misused, and the student who has no trustworthy guide may easily lose himself in a morass of superstition and pseudo-occultism. . . . Many pseudo-occult organizations utilize the ideas obtained from the works of Madame Blavatsky, without giving her (or her teachers) any credit for them, but adding all kinds of nonsense and misinterpretations. . . ."

Concerning certain "false ideas" grafted onto Theosophy, Madame Blavatsky penned the following:

"Nothing is more dangerous to Esoteric Truth than the garbled and distorted versions disfigured to suit the prejudices and tastes of men in general."

In light of all of this confusion and many conflicting claims, interested inquirers and new students would do well to go directly to *the fountain source* of Modern Theosophy: *the original writings of H.P. Blavatsky and the Mahatmas*.

We have available H.P.B.'s major books, more than 1000 of her articles, hundreds of her personal letters to correspondents, more than a hundred Mahatma letters received during H.P.B.'s lifetime, and voluminous historical accounts of people who met and knew H.P.B. and her Teachers.

These *source writings* contain a wealth of valuable material on Theosophy, metaphysics, esoteric lore and knowledge, occult laws and processes in nature, ethical, spiritual and devotional material, and much more.

Also some of the historical accounts of people who met and knew H.P.B. and her Teachers have been compiled in the book *The Esoteric World of Madame Blavatsky* <<http://esotericworld.net>>. The Blavatsky and Mahatma source material is now available online. See <<http://hpb.cc>>.

Inquirers and students are encouraged to read and also study this original material. But no one should *blindly* believe or disbelieve what is written. But a worthy endeavor would be to try to gain an *understanding* of what is being conveyed by H.P.B. and the Masters in this wealth of material.

The Mahatmas gave the following advice:

"Knowledge for the mind, like food for the body, is intended to feed and help to growth, but it requires to be well digested and the more thoroughly and slowly the process is carried out the better both for body and mind."

"For a clearer comprehension of the extremely abstruse and at first incomprehensible theories of our occult doctrine never allow the serenity of your mind to be disturbed during your hours of literary labour, nor before you set to work. It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. Otherwise you would vainly seek those visions, those flashes of sudden light . . . which alone can bring the truth before the eye of the soul. It is with jealous care that we have to guard our mind-plane from all the adverse influences which daily arise in our passage through earth-life."

"On close observation, you will find that it was never the intention of the Occultists really to conceal what they had been writing from the earnest determined students, but rather to lock up their information for safety-sake, in a secure safe-box, the key to which is - intuition. The degree of diligence and zeal with which the hidden meaning is sought by the student, is generally the test - how far he is entitled to the possession of the so buried treasure."

Unfortunately, far too many readers don't take the necessary time and effort to try to understand what H.P.B. is attempting to convey in her many writings.

And far too often, students interject their own thoughts and understanding into the subject matter. Nothing is inherently wrong with that approach but it is suggested that

a student might try to ascertain *first of all* what H.P.B.'s and the Mahatmas' views actually are on various subjects.

As a reader studies the material, he might constantly ask himself: "Do I really understand what H.P.B. and the Mahatmas are trying to convey?"

The advice of one student is as follows: Give H.P.B. and the Mahatmas the lectern and allow them to speak. The initial goal should be to try to "listen" to them and to try to understand their view and their take on the subject.

None of the above should lead one to assume that H.P.B. and the Masters are always right or anything like that. H.P.B. and her Teachers never claimed they were infallible. But at the same time many serious students of these original writings have reasonably concluded that H.P.B. and her Teachers were very knowledgeable on a wide range of subjects and also had wise and insightful comments on many of the mysteries and problems of life.

William Doss McDavid in his book *An Introduction to Esoteric Principles: A Study Course* writes:

"Should we take H.P.B. as an infallible authority? . . . Absolutely not. . . . But there is another side to the question. We have to remember that the modern Theosophical movement owes its very existence to H.P.B. and the Masters, whose faithful agent she claimed to be. It would be extremely unwise to reject the teachings given through her without understanding what those teachings really were in the first place. And how can we acquire this understanding if we do not study her writings? We don't have to blindly accept what she says or take her views as the last word, but at least we should become familiar with those views firsthand. Then we can reject or accept

intelligently. When the works of other and later writers who claim to be continuing the work begun by H.P.B. present viewpoints and 'revelations' which are at direct variance with the original lines of teaching, we may feel justified in questioning the source of the newer pronouncements. A familiarity with the original writings, therefore, provides a criterion for intelligent judgment." p. 37

Theosophical Glossary

[This glossary has been created *by extracting, collating and rearranging* many of the glossary terms to be found in the following three books by Geoffrey A. Farthing: *Deity, Cosmos and Man, When We Die* and *After-Death Consciousness and Processes*. As indicated by Mr. Farthing in these books, the actual definitions and wording for these glossary terms were taken (extracted) from *The Secret Doctrine* (H.P. Blavatsky), *The Key to Theosophy* (H.P. Blavatsky), *The Theosophical Glossary* (H.P. Blavatsky) and a few other works.

For the current version of this glossary, all material has been rechecked by going back to these original sources by Blavatsky, etc. and some additional definitions have also been added from HPB's *The Theosophical Glossary* and the Glossary to HPB's 1890 ed. of *The Key to Theosophy*.

The three books by Mr. Farthing are highly recommended to inquirers and students who would like to study Theosophy as presented by H.P. Blavatsky and her Masters. ---D.H.C.]

A

Absoluteness. When predicated of the UNIVERSAL PRINCIPLE, it denotes an abstraction, which is more

correct and logical than to apply the adjective "absolute" to that which can have neither attributes nor limitations.

Abidharma The metaphysical (third) part of *Tripitaka*, a very philosophical Buddhist work by Katyayana.

Absolute More properly just absoluteness. The One Everlasting Reality, never itself manifesting but underlying all manifestation. Parabrahman (lit. beyond Brahman). From THE SECRET DOCTRINE (Proem), "An Omnipresent, Eternal, Boundless and Immutable Principle on which all speculation is impossible, since it transcends the power of human conception ... (it) is the rootless root of "all that was, is or ever shall be."

The adjective derived from 'Absoluteness'. When predicated of the UNIVERSAL PRINCIPLE it denotes an abstract noun which is more correct and logical than to apply the adjective in the "Absolute" to that which has neither attributes nor limitation, nor can IT have any

Adept (*Lat. adeptus*). In Occultism, one who has reached the stage of initiation and become a master in the Science of Esoteric Philosophy.

Adi Original, the first, supreme; 7th (highest) Tattva.

Aditi Space.

Aether In THE SECRET DOCTRINE the equivalent of Akasha, the primeval manifested 'substance', undifferentiated - (see Akasha and Ether; divine luminiferous substance which pervades the whole universe.

Ahamkara The egotistical, I-making principle in man.

Ahamkara (alt. **Ahankara**). The conception of "I", Self-consciousness or Self-identity; the "I", the egotistical and *Mayavic* principle in man, due to our ignorance which separates our "I" from the Universal ONE-SELF, Personality Egoism. Simply egoity.

Ah-Hi ..the collective hosts of Spiritual Beings .. intelligent Forces that give to, and enact in, Nature her "laws" .. (The Secret Doctrine - Stanza I, sloka 3)

Akasa The subtle, supersensuous spiritual essence which pervades all space, primordial substance.

Akasha (alternative Akasa) Primordial spacial substance (Aether).The subtle, super-sensuous spiritual essence which pervades all space; the primitive substance erroneously identified with Ether. It is to Ether what spirit is to matter or *Atma* to *Kama-rupa*. It is, in fact, the Universal Space in which lies inherent the eternal ideation of the Universe in its ever-changing aspects on the planes of matter and objectivity, from which radiates ... expressed thought.

Alaya lit. indissoluble; equivalent to Akasa. The Universal Soul. The name belongs to the Tibetan system of the contemplative Mahayana School. Identical with Akasa in its mystic sense, and with Mulaprakriti, in its essence, as it is the basis or root of all things.

Alaya-Vijnana A compound of *Alaya* as defined above and *Vijnana*, the principle which dwells in the Vijnanamaya Kosha (the sheath of intellect) and corresponds to the faculties of Higher Manas.

Anastasis The continued existence of the Soul.

Anima Mundi (*Lat.*) The "Soul of the World," the same as *Alaya* of the Northern Buddhists; the divine Essence which pervades, permeates, animates, and informs all things, from the smallest atom of matter to man and god. It is in a sense "the seven-skinned Mother" of the stanzas in the *Secret Doctrine*; the essence of seven planes of sentiency, consciousness, and differentiation, both moral and physical. In its highest aspect it is *Nirvana*; in its lowest, the Astral Light. It was feminine with the Gnostics, the early Christians, and the Nazarenes; bisexual with other sects, who considered it only in its four lower planes, of igneous and ethereal nature in the objective world of forms, and divine and spiritual in its three higher planes. When it is said that every human soul was born by detaching itself from the *Anima Mundi*, it is meant, esoterically, that our higher Egos are of an essence identical with *It*, and *Mahat* is a radiation of the ever unknown Universal ABSOLUTE.

Antahkarana lit. Intermediate instrument; regarded as the bridge between Lower and Higher Manas in H.P.B.'s works.

The *path* or bridge between the Higher and the Lower Manas, the divine *Ego*, and the *personal* soul of man. It serves as a medium of communication between the two, and conveys from the Lower to the Higher Ego, all those personal impressions and thoughts of men which can, by their nature be assimilated and stored by the undying Entity, and be thus made immortal with it, these being the only Elements of the evanescent *Personality* that survive death and time. It thus stands to reason that it is only that which is noble, spiritual and divine in man can testify in Eternity to his having lived.

Anthropogenesis From anthropos(Greek), man, and genesis, origins or beginnings.

Anupadaka Usually taken to mean "parentless" in theosophical writings; 6th Tattva.

Arhat (Buddhism). A high initiated disciple.

Arupa "Bodiless", formless, as opposed to rupa, "body", or form.

Arupa Loca Literally a place of no form. Rupa is form, Arupa is formless, Loca simply means a place.

Ashta-Vijnyana Ashta literally means eight. Vijnyana corresponds to the faculties of the Higher Mind.

Astral Body (or Astral Double). The ethereal counterpart or shadow of man or animal. The *Linga Sarira* (q.v.), the "Doppelgaenger" or double, not to be confused with the ASTRAL SOUL, another name for the lower Manas or Kama-Manas, so-called, the reflection of the Higher Ego.

Astral is from the Latin word for star: shining body surrounding and interpenetrating the physical. The model in the inner world around which the physical body is formed. The vehicle of prana, the life-principle.

Astral Light The invisible region that surrounds our globe, corresponding to the Linga-sarira in man; the vehicle of the life principle (third principle in Cosmos), Prana; the highest principle of the terrestrial atmosphere though undetectable physically.

The lower levels of Akasha; lasts for a Manvantara while Akasha is everlasting. The realm of powers, energies and qualities that show forth in manifest existence. The inner seat of all memory, a record of all that has happened.

The invisible region that surrounds our globe, as it does every other, and corresponding to the second Principle of Kosmos (the third being Life, of which it is the vehicle) and to the Linga-Sarira or the Astral Double in man. The subtle Essence, visible only to a clairvoyant eye and the lowest but one (viz., the earth) of the Seven Akasic or Kosmic Principles.

Asuras The Asuras, esoterically, are spiritual and divine beings in spite of the common exoteric meaning of elementals and evil gods.

Atma(n) The Universal Spirit, the divine Monad, the seventh Principle, so-called, in the septenary constitution of man. The Supreme Soul.

The seventh principle in Cosmos and man. Spirit. The ONE SELF. The God above, rather than in man.

The Supreme Universal Self: the seventh Principle of Cosmos and correspondingly the divine aspect in Man's constitution, (as the latter it is usually spelt Atma).

Attavada The sin of personality.

Aum The sacred syllable; the triple-lettered unit; hence the trinity in one.

Aura A subtle invisible essence or fluid which emanates from human and animal bodies and even things. It is a psychic effluvium, partaking of both the mind and the body, as it is the electro-vital and at the same time and electro-mental aura; called in Theosophy the akashic or magnetic aura. The Auric Body is this aura regarded as an entity. See however Auric Egg below.

Auric Egg or **Envelope** In Esoteric Science this is an akashic sheath surrounding all the principles of a man. It endures from life to life and contains all the karmic influences and effects generated by a man during his physical lives. It is so to speak the boundary of a man's spiritual being demarking him whilst he remains an individuality from the generality of cosmic life.

Demarks a man, or anything, as an entity, from the generality of Cosmos, by an akashic sheath. Contains, and is directly related to both the divine and the physical man. It is: (a) the preserver of every karmic record; (b) the storehouse of all the good and evil powers of man; (c) furnishes man with his Astral form, etc.

Avidya Opposed to Vidya, Knowledge. Ignorance which proceeds from, and is produced by, the illusion of the senses.

Avitchi Lit. the waveless state. The state of continuous agony, not necessarily after death only or between two births, for it can take place on earth as well. Some soulless men are condemned to it on this physical plane.

"Hell", a state; not necessarily after death only or between two births, but on this earth also, for those who become totally spiritually bereft. It is "the perfect antithesis of Devachan" (The Secret Doctrine, Vol.III, 494/5).

B

Bardo Lit. between, until, during, as long as. Esoterically sometimes used for the state between lives, after death.

Beness. A term coined by Theosophists to render more accurately the essential meaning of the untranslatable word *Sat*. The latter word does not mean "Being," for the term "Being" presupposes a sentient consciousness of existence. But as the term *Sat* is applied solely to the absolute principle, that universal, unknown, and ever unknowable principle which philosophical Pantheism postulates, calling it the basic root of Kosmos and Kosmos itself, it could not be translated by the simple term "Being." *Sat*, indeed, is not even, as translated by some Orientalists, "the incomprehensible Entity"; for it is no more an "Entity" than a non-entity, but both. It is as said absolute BENESS, not "Being"; the one, secondless, undivided and indivisible ALL -- the root of nature both visible and invisible, objective and subjective, comprehensible and -- never to be fully comprehended.

Bhut (Bhoot) Ghost or phantom; a secondary meaning is "heretics". To call them demons is incorrect.

Bodhi A shortened version of Bodhi Tree under which Gautama, the Buddha, obtained illumination. Bodhi is to awaken or enlighten, hence spiritual wisdom.

Illumination, spiritual wisdom, receptive intelligence.

Bodhisattwa Lit. "he, whose essence (sattva) has become intelligence (bodhi)". One who needs but one more incarnation to become a perfect Buddha, to be entitled to Nirvana.

lit. One whose essence is wisdom; one who renounces Nirvana.

Brahma With an accent over the second 'a' is male and regarded as the Creator aspect of the trinity of which Vishnu is the preserver and Siva the destroyer aspects.

Brahma(n) The impersonal, supreme and uncognizable Principle of the Universe from the essence of which all emanates and into which all returns, which is incorporeal, immaterial, unborn, eternal, beginningless and endless. It is all-pervading, animating the highest god as well as the smallest mineral atom. If spelt with an accent over the last 'a' it is the male and the alleged Creator who exists periodically in his manifestation only, and then again goes into *pralaya*, i.e. disappears and is *annihilated*.

In neuter form Brahman "is the impersonal supreme, uncognizable but all-pervading son of the universe", from "the essence of which all emanates and into which all returns".

Buddhi The universal soul or mind; the spiritual soul in man (the sixth Principle), the vehicle of Atma.

The vehicle of Atma; the potentiality of intelligence, 6th principle in Cosmos, and in man's constitution; often signifies intuition (direct perception).

Universal Soul or Mind. Mahabuddhi is a name of Mahat (see Alaya); also the spiritual Soul in man (the sixth principle), the vehicle of Atma, esoterically the seventh.

Buddhi-Tajasi (*Sans.*) A very mystic term, capable of several interpretations. In Occultism, however, and in relation to the human "Principles" (exoterically), it is a term to express the state of our dual Manas, when, reunited during a man's life, it bathes in the radiance of Buddhi, the Spiritual Soul. For "Tajasi" means the *radiant*, and Manas,

becoming radiant in consequence of its union with Buddhi, and being, so to speak, merged into it, is identified with the latter; the trinity has become one; and, as the element of Buddhi is the highest, it becomes *Buddhi-Taijasi*. In short, it is the human soul illuminated by the radiance of the divine soul, the human reason lit by the light of the Spirit or *Divine SELF-CONSCIOUSNESS*.

C

Causal Body. This "body," which is in reality no body at all, either objective or subjective, but *Buddhi* the Spiritual Soul, is so-called because it is the direct cause of the *Sushupti* state leading to the *Turya* state, the highest state of *Samadhi*. It is called *Karanopadhi*, "the basis of the cause," by the "Taraka Raj" Yogis, and in the Vedanta System corresponds to both the *Vignanamaya* and *Anandamaya Kosha* (the latter coming next to Atma, and therefore being the vehicle of the Universal Spirit). Buddhi alone could not be called a "Causal body," but becomes one in conjunction with Manas, the incarnating Entity or EGO.

Chain (of Worlds) The name given to six subjective, non-physical globes and one objective physical one forming an integral system corresponding in man to his physical body and his six inner principles. An entirely esoteric conception.

Chain (Planetary) In Occultism a series of seven globes, usually six subjective, and one objective (physical), as is our Earth with its six companion globes, three preceding and three succeeding it in evolutionary development. The Chain preceding the Earth Chain is said to have been the Lunar (or Moon) Chain.

Chhaya "Shade" or "shadow"; the astral image of a person in esoteric philosophy.

(lit."a shadow") The rudiment of form, projected by the Lunar ancestors, of terrestrial man to become that of his astral model body.

Chiliocosm The term including the Rupa and Arupa Locas of Devachan.

Comprises several states of being within Devachan.

Clairaudience. The faculty -- whether innate or acquired by occult training -- to hear things at whatever distance.

Clairvoyance. A faculty of seeing with the inner eye or spiritual sight. As now used, it is a loose and flippant term, embracing under its meaning both a happy guess due to natural shrewdness or intuition, and also that faculty which was so remarkably exercised by Jacob Boehme and Swedenborg. Yet even these two great seers, since they could never rise superior to the general spirit of the Jewish Bible and Sectarian teachings, have sadly confused what they saw, and fallen far short of true clairvoyance.

CosmogenesisThe beginnings or origins of Cosmos

Cosmos (Greek Kosmos) The world or universe as an orderly or systematic whole. The word is sometimes used in Esoteric Science to connote the immediate visible universe or even the solar system.

The ordered Universe generally - as opposed to chaos. Used in various orders of magnitude, e.g. our Solar System or the visible universe about us.

Cycles (Greek *Kyklos*, a circle) A period of time in which events happen in a certain order, and which constantly repeats itself; a necessary series of changes. In Occultism the whole process of universal becoming is regarded as cyclical and is itself seen as composed of an infinite series of cycles within cycles

D

Daimon (Daemon) A word with a meaning identical with that of "God", "Angel" or "Genius". The Daemon of Socrates is the incorruptible part of the man, or rather the real *inner* man which we call *Nous* or the rational divine Ego. To be distinguished from "demon".

Demiurge The supernatural power that built the universe and man.

Deva A celestial being with many popular meanings from god to angel (from *div*, to shine)

A god, a "resplendent" Deity, *Deva-Deus*, from the root *div*, "to shine." A Deva is a celestial being -- whether good, bad or indifferent -- which inhabits "the three worlds," or the *three planes* above us. There are 33 groups or millions of them.

Deva Chan (or Devachan) The "dwelling of the gods". A state intermediate between two earth-lives, into which the Ego (Atma, Buddhi, Manas, or Trinity made One) enters, after its separation from Kama-rupa, and the disintegration of the lower principles on earth.

(lit. the dwelling of the gods) The subjective, blissful state enjoyed by the Ego after death, where there is no sorrow.

Lit. the "dwelling of the gods"; A state intermediate between two earth-lives, and into which the Ego (Atma-Buddhi-Manas, or the Trinity made one) enters after its separation from Kama Rupa, and the disintegration of the lower principles, after the death of the body, on Earth.

Dharmakaya Lit. "the glorified spiritual body". The third or highest of the three bodies developed by every initiate who has crossed or reached the end of what is called "the fourth Path" (in Esotericism the sixth portal prior to his entry on the seventh). This body corresponds to the buddhic plane of consciousness. The three bodies are 1) Nirmanakaya, 2) Sambhogakaya and 3) Dermakaya, the last being the highest and most sublimated of all as it places the ascetic on the threshold of Nirvana.

Dhyan Chohans The "Lords of Light". The highest gods, answering to the Roman Catholic Archangels. The divine Intelligences charged with the supervision of Cosmos; sometimes the denizens of the three superhuman kingdoms.

(lit. Lord of Light) The entities comprising the post-human kingdoms. The divine intelligences that conduct the processes of Cosmos, ruling the lesser intelligences, the elementals.

Dhyani An abbreviation of Dhyan Chohan (see above).

Doppelgaenger A synonym of the "Double" and of the "Astral Body" in occult parlance.

Double. The same as the Astral body or "Doppelganger."

Dugpa. Latterly the term has become a synonym for "sorcerer", "adept of black magic" and everything vile. It is from the Dugpas that orientalists have learned of Buddho-

Lamaism in Tibet and have formed a completely wrong impression of it. Because of this Northern Buddhism in its purified, metaphysical form is almost entirely unknown.

E

Ego (*Lat.*) "I"; the consciousness in man of the "I am I," or the feeling of *I-am-ship*. Esoteric philosophy teaches the existence of two *Egos* in man, the mortal or *personal*, and the higher, the divine or *impersonal*, calling the former "personality," and the latter "individuality."

Egoity (from the word "Ego"). Egoity means "individuality" -- indifferent -- never "personality," as it is the opposite of *Egoism* or "selfishness," the characteristic *par excellence* of the latter.

Eidolon (*Gr.*) The same as that which we term the human phantom, the Astral form.

Eighth Sphere See Avitchi.

Elements In Occultism the word is applied to the old philosophers' elements of Earth, Water, Air and Fire. Occultism adds another, "Ether", which is just starting to manifest and there are two more to come in the sixth and seventh Rounds. Each element has a correspondence with a tattva, a sense, a sound, and so on.

States or conditions of substance at all levels of being, reflecting into physical objective existence as the fiery; vaporous, airy, gaseous; watery, fluidic; and earthy, solid, states. To each of these states the medieval philosophers ascribed temperaments, viz sanguine, phlegmatic, melancholy and choleric (or bilious).

Elementals Spirits of the Elements, the creatures evolved in the four kingdoms or elements - earth, air, fire and water. These were called by the Kabalists, gnomes (of the earth), sylphs (of the air), salamanders (of fire) and undines (of water). Except a few of the higher kinds, and their rulers, they are rather forces of nature .. and have many names as 'little people' etc.

The spirits of the Elements; the invisible creatures usually associated with the mediaeval philosophers' Elements, viz., Earth, Water, Air, Fire, but there are other kinds; the living forces in Nature.

Spirits of the Elements. The creatures evolved in the four Kingdoms or Elements. Earth, Air, Fire, and Water. Except for a few of the higher kinds and their rulers they are rather forces of Nature. These Forces, as servile agents of the Occultists, may produce various effects; but if employed by "Elementaries" (see next) - in which they enslave the mediums - they will deceive the credulous.

Elementaries The kama-manasic reliquae of the dead in Kama-loca after the departure to Devachan of the higher trinity. Because of their separation from the Egoic influence, they tend to manifest only the baser, more depraved elements in the deceased's character. They can materialize at seances through a medium and can use elementals to produce phenomena.

The phantoms or spooks of disembodied persons; elementary "spirits" who have been men; souls divorced from their higher triads and their physical bodies, existing in kama-rupic envelopes and irresistibly drawn to earth amid elements congenial to their gross natures. The duration of their stay in Kama-loka varies but ends invariably in disintegration. See also Kama-rupa.

Properly the disembodied soul of the depraved, these souls having some time prior to death separated from themselves their divine spirit and so lost their chance for immortality; the term is also applied to the spooks or phantoms of disembodied persons in general, i.e. to those whose temporary habitation is the Kama Loka.

Elohim This seems to be the plural of the feminine noun Eloah .. and seems to imply the emitted active and passive essences .. "Elohim" has been said to represent a sevenfold power of Godhead.

In Occultism taken to mean a hierarchy of creators in the formation of Cosmos. It is a plural noun.

Esoteric. Hidden, secret. From the Greek *Esotericos* -- "inner," concealed.

Ether In Occultism an Element (corresponding to the 5th Tattva) which will become manifest in the 5th Round. It is not to be confused with the chemical ether and is not the ether of 19th century science, i.e. the medium in which electromagnetic waves were supposed to travel; this latter meaning would correspond to the non-physical Astral light.

F

Fohat (Tib.). A term used to represent the active (male) potency of the Sakti (female reproductive power) in nature. The essence of cosmic electricity. An occult Tibetan term for Daiviprakriti primordial light: and in the universe of manifestation the ever-present electrical energy and ceaseless destructive and formative power. Esoterically, it

is the same, Fohat being the universal propelling Vital Force, at once the propeller and the resultant.

G

Globes (A - Z) It is said in Occultism that the earth is one of seven globes of a Chain, itself physical and objective but its six companion globes are subjective and invisible. It is said that during the life of a globe the life wave passes seven times round the Chain and that in each Round the kingdoms of Nature including the human go through seven evolutionary stages. The human stages are known as Root Races. See also Chain.

Gnosis (Gr.) Lit. "knowledge." The technical term used by the schools of religious philosophy, both before and during the first centuries of so-called Christianity, to denote the object of their enquiry. This spiritual and sacred knowledge, the *Gupta Vidya* of the Hindus, could only be obtained by Initiation into Spiritual Mysteries of which the ceremonial "Mysteries" were a type.

H

Hallucinations. A state produced sometimes by physiological disorders, sometimes by mediumship, and at others by drunkenness. But the cause that produces the visions has to be sought deeper than physiology. All such, particularly when produced through mediumship, are preceded by a relaxation of the nervous system, generating invariably an abnormal magnetic condition which attracts to the sufferer waves of astral light. It is these latter that furnish the various hallucinations, which, however, are not always, as physicians would explain them, mere empty and unreal dreams. No one can see that which does not exist --

i. e., which is not impressed -- in or on the astral waves. But a seer may perceive objects and scenes (whether past, present or future) which have no relation whatever to himself; and perceive, moreover, several things entirely disconnected with each other at one and the same time, so as to produce the most grotesque and absurd combinations. But drunkard and seer, medium and adept see their respective visions in the astral light; only while the drunkard, the madman, and the untrained medium, or one in a brain fever, see, because they cannot help it, and evoke jumbled visions unconsciously to themselves without being able to control them, the adept and the trained Seer have the choice and the control of such visions. They know where to fix their gaze, how to steady the scenes they wish to observe, and how to see beyond the upper outward layers of the astral light. With the former such glimpses into the *waves* are hallucinations; with the latter they become the faithful reproduction of what actually has been, is, or will be taking place. The glimpses at random, caught by the medium, and his flickering visions in the deceptive light, are transformed under the guiding will of the adept and seer into steady pictures, the truthful representation of that which he wills to come within the focus of his perception.

Hierarchy From the Greek, hieros, sacred, and archein, to rule; a body classified in successively subordinate grades. In Occultism the body and grades are represented by collective hosts.

Hiranyagarbha (sometimes as two words Hiranya Garbha). The radiant or golden egg or womb. Esoterically the luminous "fire-mist" or ethereal stuff from which the Universe was formed.

I

Illusion. In Occultism everything finite (such as the Universe and all in it) is called Illusion or Maya.

Individuality. One of the names given in Theosophy and Occultism to the human Higher *Ego*. We make a distinction between the immortal and divine and the mortal human Ego which perishes. The latter or "Personality" (personal Ego) survives the dead body but for a time in Kama Loka: the Individuality prevails for ever.

Initiate. From the Latin *Initiatus*. The designation of anyone who was received into and had revealed to him the mysteries and secrets of either Masonry or Occultism. In times of antiquity they were those who had been initiated into the arcane knowledge taught by the Hierophants of the Mysteries; and in our modern days those who have been initiated by the adepts of mystic lore into the mysterious knowledge, which, notwithstanding the lapse of ages, has yet a few real votaries on earth.

J

Jhana Knowledge; occult wisdom.

Jiva Life, as the Absolute; the Monad also or "Atma-Buddhi".

The general cosmic Life Principle.

Jivanmukta An Adept or Yogi who has reached the ultimate state of holiness, and separated himself from matter; a Mahatma, or Nirvanee, a dweller in bliss and

emancipation. Virtually one who has reached Nirvana during life.

Jivatma The One universal life, generally; but also the divine Spirit in Man.

The highest spiritual (Life) Principle especially when regarded as individualized, as in man.

K

Ka A name of Brahma in his phallic character as generator or Prajapati.

Kalpa The time period of a planet, generally a cycle of time, but usually representing a "day" and "night" of Brahma, a period of 4,320 million years.

A period of time; a 'day' and 'night' of Brahma - many millions of earth years.

Kama The first conscious, all-embracing desire for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the ONE FORCE as soon as it came into life and being as a ray from the ABSOLUTE. More commonly thought of as evil desire, lust, volition; cleaving to existence. Kama is generally identified with Mara, the tempter.

The 4th principle in Cosmos and man. It is fohatic force regarded as expressing itself as desire, emotion and passions, particularly in man.

Desire, the passional nature of man; the fourth principle in his constitution, associated with his emotions and desires, the cleaving to existence; volition.

Kama Loca The semi-material plane, to us subjective and invisible, where the disembodied "personalities", the astral forms, called Kama-rupa (fourth and part of man's fifth principle) remain until they fade out from it by the complete exhaustion of the effect of the mental impulses that created these eidolons of human and animal passions and desires.

That region of, or place in, the Astral Light where the kamic remains of defunct human beings exist for a while (maybe up to some years) and then dissipate.

Kama-prana A compound of Kama and Prana, which see.

Kama Rupa (*Sans.*) Metaphysically and in our esoteric philosophy it is the subjective form created through the mental and physical desires and thoughts in connection with things of matter, by all sentient beings: a form which survives the death of its body. After that death, three of the seven "principles" -- or, let us say, planes of the senses and consciousness on which the human instincts and ideation act in turn -- viz., the body, its astral prototype and physical vitality, being of no further use, remain on earth; the three higher principles, grouped into one, merge into a state of Devachan (q. v.), in which state the Higher Ego will remain until the hour for a new reincarnation arrives, and the *eidolon* of the ex-personality is left alone in its new abode. Here the pale copy of the man that was, vegetates for a period of time, the duration of which is variable according to the element of materiality which is left in it, and which is determined by the past life of the defunct. Bereft as it is of its higher mind, spirit and physical senses, if left alone to

its own senseless devices, it will gradually fade out and disintegrate. But if forcibly drawn back into the terrestrial sphere, whether by the passionate desires and appeals of the surviving friends or by regular necromantic practices -- one of the most pernicious of which is mediumship -- the "spook" may prevail for a period greatly exceeding the span of the natural life of its body. Once the Kama Rupa has learnt the way back to living human bodies, it becomes a vampire feeding on the vitality of those who are so anxious for its company. In India these *Eidolons* are called *Pisachas*, -- and are much dreaded.

Karma (*Sans.*) Physically, action; Metaphysically, the LAW of RETRIBUTION; the Law of Cause and Effect or Ethical Causation. It is Nemesis only in the sense of bad Karma. It is the eleventh *Nidana* in the concatenation of causes and effects in orthodox Buddhism; yet it is the power that controls all things, the resultant of moral action, the metaphysical Samskara, or the moral effect of an act committed for the attainment of something which gratifies a personal desire. There is the Karma of merit and the Karma of demerit. Karma neither punishes nor rewards; it is simply *the one* Universal LAW which guides unerringly and, so to say, blindly, all other laws productive of certain effects along the grooves of their respective causations. When Buddhism teaches that "Karma is that moral Kernel (of any being) which alone survives death and continues in transmigration" or reincarnation, it simply means that there remains nought after each personality, but the causes produced by it, causes which are undying, *i. e.*, which cannot be eliminated from the Universe until replaced by their legitimate effects, and so to speak, wiped out by them. And such causes, unless compensated during the life of the person who produced them with adequate effects, will follow the reincarnated Ego and reach it in its subsequent incarnations until a full harmony between effects and

causes is fully re-established. No "personality" -- a mere bundle of material atoms and instinctual and mental characteristics -- can, of course, continue as such in the world of pure spirit. Only that which is immortal in its very nature and divine in its essence, namely, the Ego, can exist for ever. And as it is that Ego which chooses the personality it will inform after each Devachan, and which receives through these personalities the effects of the Karmic causes produced, it is, therefore, the Ego, that *Self*, which is the "moral Kernel" referred to, and embodied Karma itself, that "which alone survives death."

Kingdoms The kingdoms of nature, but taken in Occultism to include three elemental ones below the mineral and three above the human, making ten in all.

Kosha Lit. a sheath, as in Anandamaya-kosha, "the illusive sheath of bliss", identical with our Atma-Buddhi or the Spiritual Soul. A mayavic or illusory form. One of the five Koshas or "principles" in man,

Kriyasakti The mysterious thought- (or will-) directed power that enables a potent user of it to produce phenomenal effects.

Kumara Lit. a virgin boy or young celibate, a holy youth. The name was given to a class of high spiritual entities associated with the very early development of humanity. Two other classes mentioned were the Agnishvattas and the Manasaputras.

One class of Solar Pitris, closely concerned with humanity. In the formation of earth men they were said, because of their purity, to "refuse to create". They are sometimes referred to as "the mind-born Sons" and Agnishvattas, sometimes equated to Egos.

L

Law, The A synonym for Karma in its broadest sense. It is the whole Cosmic operation. In The Secret Doctrine it says, "Deity is Law and vice versa." Because everything from the highest to the lowest in Cosmos is living and therefore sentient, it behaves in its characteristic way fulfilling its role in the grand scheme of things. This is how they are ordered. The Universe is self-regulating; there is no outside Law-giver or Regulator.

Laya A condition of dissolution, of rest, of non-activity. A laya centre is a state of inactive neutrality, where substance ceases to be differentiated; sometimes likened to Nirvana.

Lha Spirit of the highest spheres, whence the name of Lhasa, residence of the Dalai Lama. Title often given to saints and yogis in Tibet who have attained great occult powers.

Linga Sarira (Sharira) The "Astral Body" of man or animal; the vital and prototypal body; the reflection of the man of flesh. It is born before and dies or fades out, with the disappearance of the last atom of the body.

The model body, the Sanscrit name for the Astral Body, man's 2nd principle, the vehicle of prana.

The "astral body" of man or animal. The eidolon, the vital and prototypal body; the reflection of the man of flesh. It is born before, and dies or fades out with the disappearance of the last atom of the body.

Lipika (lit. The 'Recorders') They are said to enter in the book of the unfading cosmic memory every detail of all

that has happened during a Manvantara. The highest in the Hierarchy of Celestial Beings; they create a division between the arupa (spiritual) and the rupa (lower, form) levels of existence.

Logos (lit. word or sound) The Collective Being of a system, i.e. Solar or Planetary. Usually represented as being threefold; unmanifest (1st), manifest (2nd), intelligent (mind, Mahat, in action) (3rd).

The manifested deity with every nation and people; the outward expression, or the effect of the cause which is ever concealed. Thus, speech is the logos of thought; hence it is aptly translated by the "Verbum" and "Word" in its metaphysical sense

Loka (Loca) A region or circumscribed place. In metaphysics, a world or sphere or plane. The Puranas in India speak incessantly of seven and fourteen Lokas, above, and below our earth; of heavens and hells.

Lunar Pitris The beings who had reached the human stage in the Lunar (Moon) Chain who formed the chhayas (shadows) of the Astral bodies of the humanity to be on our planet.

M

Maha Great, e.g. Mahatma, Great Soul.

Mahat Lit. the "great one". The first principle of Universal Intelligence and Consciousness. The producer of Manas, the thinking principle and of Ahankara, egotism or the feeling of "I am I" in the lower manas.

Cosmic Ideation, Divine Mind, Universal Mind principle, which reflected into and individualized in man, is his Manasic principle (5th). Regarded in The Secret Doctrine as an Entity, the highest in our scheme, a collectivity of divine beings.

Mahatma Lit. great soul. Adepts of the highest order, exalted beings who, having attained the mastery over their lower principles, are thus living unimpeded by the "man of flesh", and are in possession of knowledge and power commensurate with the stage they have reached in their spiritual evolution; Arhats.

Manas Lit. the mind, the mental faculty which makes of man an intelligent and moral being, and distinguishes him from the mere animals. Esoterically it means when unqualified the Higher Ego or the sentient reincarnating Principle in man. When qualified, it is Buddhi-Manas or the Spiritual Soul in contradistinction to its human reflection, Kama-Manas.

Manasa Lit. the efflux of the Divine Mind, signifying the Manasa or Divine Sons, arupa and incorporeal, of Mahat .. (They) are identical with Kumara, the Manasa-Putra (mind sons) and are finally identified with the human "Egos".

Manasa-Putra Lit. sons of Mind, see above. Also termed the Solar Pitris, the great benefactors of the human race acting in the capacity of awakening the dormant mind principle during the Third Root Race of humanity.

Solar Pitris who bestowed the spark of Mind upon the up-until-then otherwise 'mindless' man of the Third Root Race.

Manas Taijasa Lit. the radiant Manas. A state of the Higher Ego, which only high metaphysicians are able to realize and comprehend.

Manu A great Regent or Watcher of a planetary system. There are 14 Manus (7 primeval ones) who are each the patron or guardian of a cycle in a Manvantara. In India a great legislator, hence the Laws of Manu.

Manus The great Regents of a planetary system; the collective beings who act as the progenitors of the successive Races of men on the planet.

Manvantara A period of manifestation as opposed to Pralaya (dissolution or rest). Applied to various cycles, especially to a day of Brahma, 4,320 million Solar years.

The period of influence of the Manu; otherwise a period of activity always alternating with a period of rest - Prayala.

A period of manifestation, as opposed to Pralaya (dissolution, or rest), applied to various cycles, especially to a Day of Brahma, 4,320,000,000 Solar years - and to the reign of one Manu - 308,448,000.

Mara The Destroyer, the Evil One; the god of Temptation, hence the "death" of the soul, the seducer who tried to turn Buddha away from his path.

Master. A translation from the Sanskrit Guru, "Spiritual teacher," and adopted by the Theosophists to designate the Adepts, from whom they hold their teachings.

Maya (*Sans.*) Illusion; the cosmic power which renders phenomenal existence and the perceptions thereof possible. In Hindu philosophy that alone which is changeless and

eternal is called *reality*: all that which is subject to change through decay and differentiation, and which has, therefore, a beginning and an end, is regarded as MAYA -- illusion. .

Mayavi-rupa Illusive form; the body of "astral" projection, formed from the thought, as distinct from the emotional elements of the kama-manasic mortal soul (fourth and lower fifth principles) of man; it is to be distinguished also from the astral body, the Linga-Sarira, man's second principle, which cannot be separated far from his physical body. From the Mayavi-rupa can be formed a semi-material apparitional likeness of a man even while he lives, similar to a materialized "spook" at a séance.

The "double" in esoteric philosophy, to be distinguished from the Linga Sarira; the vehicle of projection.

An illusory, thought-projected form. The vehicle of so called 'astral' travel of any but a short distance from the physical body. Short distance travel may be in the Astral Body proper. The mayavi-rupa is also sometimes projected when someone dying thinks of another to whom it then appears.

Mediumship. A word now accepted to indicate that abnormal psycho-physiological state which leads a person to take the fancies of his imagination, his hallucinations, real or artificial, for realities. No entirely healthy person on the physiological and psychic planes can ever be a medium. That which mediums see, hear, and sense, is "real" but *untrue*; it is either gathered from the astral plane, so deceptive in its vibrations and suggestions, or from pure hallucinations, which have no actual existence, but for him who perceives them. "Mediumship" is a kind of vulgarised *mediatorship* in which one afflicted with this faculty is supposed to become an agent of communication between a

living man and a departed "Spirit." There exist regular methods of training for the development of this undesirable acquirement.

Microcosm. The "little" Universe meaning man, made in the image of his creator, the Macrocosm, or "great" Universe, and containing all that the latter contains. These terms are used in Occultism and Theosophy

Monad The Unity, the *One*; in Occultism it often means the unified triad, Atma-Buddhi-Manas, or the duad, Atma-Buddhi, that immortal part of man which reincarnates in the lower kingdoms, and gradually progresses through them to Man and then to the final goal - Nirvana.

(lit. a unit) An ultimate unit of being; in Occultism the Unit Spirit in or over-shadowing everything. A unit of life. In man the combination of Atma and Buddhi when in association with an entity. Regarded cosmically as the indivisible One, the Unit Life of the System in existence, whence all 'lives'.

The Unity, the One; in Occultism often applied to the higher duad, Atma-Buddhi; in man, in conjunction with the higher mind principle, Manas, it becomes the Ego, the reincarnating entity. Without an association with Manas, Monad is unconscious in any sense in which we understand that word.

Moon Chain See Chain. The Moon or Lunar Chain is said to be the one that next preceded ours, the Earth Chain, regarded as its re-incarnation inheriting its principles, life energies, etc.

Mulaprakriti The abstract deific feminine principle - undifferentiated substance. Akasa. Lit. the "root of nature" (Prakriti) or Matter.

Root-matter, undifferentiated, the abstract Substance-principle unmanifest; corresponds to Akasa as undifferentiated Substance in manifestation.

Myalba. In esoteric philosophy of Northern Buddhism the name of our Earth, called *Hell* for those who reincarnate in it for punishment.

N

Necromancy the raising of the images of the dead, considered in antiquity and by modern Occultists as a practice of black magic. Many witches were necromancers and were condemned as such.

Nephesh (*Heb.*) "Breath of Life, *Anima, Mens Vitae*, appetites. The term is used very loosely in the Bible. It generally means *Prana*, 'life'; in the Kabbalah it is the animal passions and the animal soul." Therefore, as maintained in theosophical teachings, *Nephesh* is the Prana-Kamic Principle, or the vital animal soul in man.

Nidana One of the twelve causes of existence; as links in the chain of causation of the whole range of existence. The Nidanās are listed under their Sanskrit names in the Theosophical Glossary.

Nirmanakaya Lit. a transformed "body"; a state; a man who, while leaving behind his physical body, retains every other principle save the kamic. Instead of entering Nirvana

he remains to help mankind in an invisible yet effective manner.

Nirvana (*Sans.*) According to the Orientalists, the entire "blowing-out," like the flame of a candle, the utter extinction of existence. But in the exoteric explanations it is the state of absolute existence and absolute consciousness, into which the Ego of a man who had reached the highest degree of perfection and holiness during life, goes after the body dies, and occasionally, as is the case of Gautama Buddha and others, during life.

A state of Egoic consciousness free of the limitations and conditioning of ordinary existence; the highest spiritual attainment. Not extinction but absolute existence and consciousness.

Noumena The true essential nature of being as distinguished from the illusive objects of sense.

Noumenon The inner, invisible, essential nature behind all visible, objective phenomena or anything that can be an object of sense.

Nous The Higher Mind or Soul; Spirit as distinct from animal soul - psyche; divine consciousness or mind in man.

O

Occult Lit. hidden. The secrets of Nature at all levels of being. An Occultist is one who studies them. Occultism covers all arcane sciences.

Ordinarily, simply 'hidden' from Latin 'to hide'. "The doctrine or study of things hidden or mysterious -

theosophy, etc." (Chambers). Occult Sciences, the Hermetic or Esoteric Sciences which explore the secrets of Nature.

Occultist. One who practises Occultism, an adept in the Secret Sciences, but very often applied to a mere student.

Odyle Matter, tenuous. A force supposed to manifest in light, magnetism, chemical action, hypnotism, etc. (Reichenbach).

P

Parabrahm Lit. beyond Brahma. The Supreme Infinite Brahma, "Absolute" -, the attributeless, secondless reality. The impersonal and nameless universal Principle.

The indescribable, unknowable, unvarying 'absolute' postulated as preceding and sustaining the manifest Universe.

The Boundless All; Absoluteness; Eternal, Boundless, Immutable Principle.

Paramatma(n) The Supreme Soul of the Universe.

Paranirvana Absolute Non-Being, the state reached by the human Monad at the end of the Great Cycle.

Absolute Non-Being, which is equivalent to absolute Being or "Be-ness", the state reached by the human Monad at the end of the great cycle.

Personality. The teachings of Occultism divide man into three aspects -- the *divine*, the *thinking* or rational, and the

irrational or animal man. For metaphysical purposes also he is considered under a septenary division, or, as it is agreed to express it in theosophy, he is composed of seven "principles," three of which constitute the Higher *Triad*, and the remaining four the lower *Quaternary*. It is in the latter that dwells the *Personality* which embraces all the characteristics, including memory and consciousness, of each physical life in turn. The *Individuality* is the Higher Ego (Manas) of the Triad considered as a Unity. In other words the Individuality is our imperishable *Ego* which reincarnates and clothes itself in a *new Personality* at every new birth.

Pisachas Fading remnants of human beings in Kama-loca, as shells and Elementaries.

In the Puranas, goblins or demons created by Brahma. In the southern Indian folk-lore, ghosts, demons, larvae, and vampires - generally female - who haunt men. Fading remnants of human beings in Kama Loca, as shells and Elementaries.

Plane. From the Latin *Planus* (level, flat), an extension of space, whether in the physical or metaphysical sense. In Occultism, the range or extent of some state of consciousness, or the state of matter corresponding to the perceptive powers of a particular set of senses or the action of a particular force.

Prakriti The material aspect in Nature in general as opposed to Purusha, the spiritual nature and Spirit.

The manifest substance aspect, as opposed to the spiritual (purusha) aspect of the One, the material of the universe.

Pralaya A period of obscuration or repose - planetary, cosmic or universal. The opposite of Manvantara.

The period of rest or inactivity after a Manvantara, or period of activity. Literally meaning dissolution but often applying to a state of suspended being. Can apply variously to a Universe, a solar system or a planet.

Prana (*Sans.*) Life Principle, the breath of life, *Nephesh*.

The Life Principle (Jiva) when associated with an individual, e.g. man. No body or even inner personal principle can live without it. The breath of life.

The life principle, the third in man's constitution; the breath of life; vitality, the vital fluid. When it is absent from a body or organism that body is "dead", and the coordinating and controlling functions of other principles cannot then operate.

Principle(s) The Elements or original essences, the basic differentiations upon and of which all things are built up; the seven individual and fundamental aspects of the one universal reality in Kosmos and in man.

Prithivi (lit. the Earth) Sometimes the Element Earth, when regarded as a Tattva.

Protean Soul. A name for *Mayavi rupa* or thought-body, the higher astral form which assumes all forms and every form at the will of an adept's thought.

Psyche Lit. soul: in Theosophy the mortal soul, the inner (fourth and lower fifth) principles of Personality.

Psychism. The word is used now to denote every kind of mental phenomena, *e.g.*, mediumship as well as the higher form of sensitiveness. A newly-coined word.

Q

Quaternary. The four lower "principles in man," those which constitute his *personality* (*i.e.*, Body, Astral Double, Prana or life, organs of desire and lower *Manas*, or brain-mind), as distinguished from the Higher *Ternary* or Triad, composed of the higher Spiritual Soul, Mind and Atman (Higher Self).

R

Race In Occultism, humanity is represented as passing through seven main development stages during one Round; (q.v.) each such stage is a Root Race, which is divided in seven Sub-Races and each of these is further sub-divided.

Races, Root In Esotericism humanity is said to progress in its physical, psychical, and spiritual development by stages. There are seven main stages represented by Seven Root Races and each Root Race has seven Sub-Races which are themselves further divided. The physical characteristics (not the psychical nor spiritual) of the Root Races are roughly represented by colour, black (3rd), brown (4th) and white (5th); the earlier Races were not fully physical until the middle of the 3rd Root Race.

Recollection, Remembrance, Reminiscence. Occultists make a difference between these three functions. As, however, a glossary cannot contain the full explanation of every term in all its metaphysical and subtle differences, we can only state here that these terms vary in their

applications, according to whether they relate to the past or the present birth, and whether one or the other of these phases of memory emanates from the spiritual or the material brain; or, again, from the "Individuality" or the "Personality."

Reincarnation, or Re-birth; the once universal doctrine, which taught that the Ego is born on this earth an innumerable number of times. Now-a-days it is denied by Christians, who seem to misunderstand the teachings of their own gospels. Nevertheless, the putting on of flesh periodically and throughout long cycles by the higher human Soul (Buddhi-Manas) or *Ego* is taught in the Bible as it is in all other ancient scriptures, and "resurrection" means only the *rebirth* of the Ego in another form.

Reliquiae Lit. remains. In Theosophy the remains of the psyche after death, in Kama-loca.

Ring-Pass-Not As a man's skin demarks him, as an entity, from his surroundings at physical level, so he is said in Occultism to be so 'entified' in the inner world by a ring-pass-not. Occultism also teaches that every manifest thing and creature has such a ring

Rosicrucians Originally disciples of Christian Rosenkreuz (1460); mystical students of the Kabbala and western magic.

Round In Occultism this word is used in a special way to denote the passage of the "Life Wave" round all the seven globes of a Chain once.

In Esotericism a Round is the name given to the passage of the Life Wave round all the seven Globes of a Chain. On

Earth it represents the time taken for all seven Root Races to develop.

he passage of the life wave round the seven globes of a planetary Chain. This earth is in its fourth Round.

Rupa Body: form, the forms of the gods which are subjective to us.

(lit. a form) This applies not only to the objective physical world but to inner worlds, normally invisible, but visible to clairvoyant sight. There even such normally subjective phenomena as feelings and thoughts become perceptible.

Sometimes associated with the sense of sight.

S

Sakkayaditthi. False belief that the personality (Sakkaya) is permanent and unchanging.

Sakti: Power; the active female energy of a deity; universal energy.

Sakwala: This is a bana or "word" uttered by Gautama Buddha in his oral instructions. Sakwala is a mundane, or rather a solar system, of which there is an infinite number in the universe, and which denotes that space to which the light of every sun extends. Each Sakwala contains earth, hells and heavens (meaning good and bad spheres, our earth being considered as hell, in Occultism); attains its prime, then falls into decay and is finally destroyed at regularly recurring periods, in virtue of one immutable law.

Samadhi. A state of ecstatic and complete trance, conferring absolute control over all faculties.

The term comes from the words Sam-adha, "self-possession". He who possesses this power is able to exercise an absolute control over all his faculties, physical or mental; it is the highest state of Yoga.

Samma-Sambuddha. The recollection of all one's past incarnations: a yoga phenomenon. A title of Buddha, perfect illumination.

Sanna. A Skandha, abstract ideas.

Self. There are two *Selves* in men -- the Higher and the Lower, the Impersonal and the Personal Self. One is divine, the other semi-animal. A great distinction should be made between the two.

Skandhas. The *attributes* of every personality, which after death form the basis, so to say, for a new Karmic reincarnation. They are five in the popular or exoteric system of the Buddhists: *i.e.*, *Rupa*, form or body, which leaves behind it its magnetic atoms and occult affinities; *Vedana*, sensations, which do likewise; *Sanna*, or abstract ideas, which are the creative powers at work from one incarnation to another; *Samkhara*, tendencies of mind; and *Vinnana*, mental powers.

Somnambul(ism). Lit. sleepwalking. Performing every function of waking consciousness in one's sleep with utter oblivion of the fact on waking.

Sthula Sharira. The Sanskrit name for the human physical body, in Occultism and Vedanta philosophy.

The gross physical body, the lowest of man's seven principles.

Sthulopadhi. The physical body in its waking, conscious state (*Jagrat*).

Sukshmopadhi. The physical body in the dreaming state (*Svapna*), and *Karanopadhi*, "the causal body."

Succubi. Female devils supposed to consort with men during sleep.

Sukhaviti. A paradise of physical delights enjoyed between lives, a mistaken notion of Devachan.

The Western Paradise of the uneducated. The popular notion is that there is a Western Paradise of Amitabha, wherein good men and saints revel in physical delights until they are carried once more by Karma into the circle of rebirth. This is an exaggerated and mistaken notion of Devachan.

Summerland. The fancy name given by the Spiritualists to the abode of their disembodied "Spirits," which they locate somewhere in the Milky Way. It is described on the authority of *returning* "Spirits" as a lovely land, having beautiful cities and buildings, a Congress Hall, Museums, etc., etc. (See the works of Andrew Jackson Davis.)

Sushupti The state of deep sleep: the third of the 4 states of consciousness.

Swabavat The mystic Essence, equivalent to Mulaprakriti, Father-Mother, the primordial Spirit-Substance Principle from which all manifest existence, Nature, proceeds, and into which all returns at the end of the Mahamanvantara.

T

Taijas (*Sans.*) From *tejas* "fire"; meaning the "radiant," the "luminous," and referring to the *manasa rupa*, "the body of Manas," also to the stars, and the *star-like* shining envelopes. A term in Vedanta philosophy, having other meanings besides the Occult signification just given.
Tanha. The thirst for life.

Desire to live and the clinging to life on this earth, causing rebirth or reincarnation.

Tanmatra(s). A characteristic property; noumena of the element-principles of earth, water, air, fire and ether.

Taraka Raja Yoga. A system of brahminical Yoga culminating in liberation.

Tathagata. One who is like his predecessors (the Buddhas) and successors.

"One who is like the coming"; he who is, like his predecessors (the Buddhas) and successors, the coming future Buddha or World-Saviour. One of the titles of Gautama Buddha, and the highest epithet, since the first and the last Buddhas were the direct immediate avatars of the One Deity.

Tattva From Tat, That, the original homogeneous Element of Life, in which the several basic qualities of things in Nature arise as the Elements or Tattvas.

Tejas Fire.

Tetraktis. The sacred Pythagorean Four; same as Tetragrammaton, symbolized by a triangle of four dots a side with one in the middle making ten dots, the number of perfection.

Theosophist A student of Theosophy, the Ancient Wisdom, the Wisdom Religion, Esoteric Science, Occultism, etc. One who tries to live in accordance with the eternal verities of existence.

Theosophia (*Gr.*) Lit., "divine wisdom or the wisdom of the gods."

Triad A threefold unity; a trinity taken as one. In Occultism the higher triad is the Atma - Buddhi - Manas combination. Its symbol is the triangle.

Atma-Buddhi and the "Envelope" which reflects their light, the three in one. Also applied to Atma, Buddhi, and Manas, and in the Kabala to the three supernal Sephiroth of the Tree of Life, Kether, Chokmah, and Binah, the One and its two aspects, male and female.

Tribuvana The three worlds, heaven, earth and hell, in popular beliefs. Esoterically the spiritual, psychic (astral) and the terrestrial regions.

The three worlds - Swarga, Bhumi, Patala - or Heaven, Earth and Hell in popular beliefs; esoterically, these are the Spiritual and Psychic (or Astral) regions, and the Terrestrial sphere.

U

Upadana: (Lit. acquiring) material cause ; specifically clinging to earth life.

Lit. acquiring an adhana. Clinging to earth life: a material cause.

Upadhi (*Sans.*) Basis of something, substructure; as in Occultism -- substance is the *upadhi* of Spirit.

Upadhi. Lit. a substitute. A disguise, basis or vehicle; carrier of something less material than itself, e.g. body upadhi of spirit.

V

Vahan (*Sans.*) "Vehicle," a synonym of *Upadhi*.

Vayu Air, as such, and as a Tattva or Element.

Vidya (*Sans.*) Knowledge, or rather "Wisdom Knowledge."

Vijnana: Consciousness, intelligence; one of the Nidanas.

Y

Yama (lit.) God of the Dead. Unrestrained activities of the mind.

Yoga (*Sans.*) A school of philosophy founded by Patanjali, but which existed as a distinct teaching and system of life long before that sage. It is Yajñawalkya, a famous and very ancient sage, to whom the *White Yajur Veda*, the *Satapatha*

Brahmana and the *Brihad Aranyaka* are attributed and who lived in *pre-Maha-bharatean* times, who is credited with inculcating the necessity and positive duty of religious meditation and retirement into the forests, and who, therefore, is believed to have originated the Yoga doctrine. Professor Max Muller states that it is Yajñawalkya who prepared the world for the preaching of Buddha. Patanjali's Yoga, however, is more definite and precise as a philosophy, and embodies more of the occult sciences than any of the works attributed to Yajñawalkya.

Yogi or *Yogin* (*Sans.*) A devotee, one who practises the Yoga system. There are various grades and kinds of Yogis, and the term has now become in India a generic name to designate every kind of ascetic.

Yuga (*Sans.*) An age of the world of which there are four, which follow each other in a series, namely, *Krita* (or *Satya*) *Yuga*, the golden age; *Treta Yuga*, *Dwapara Yuga*, and finally *Kali Yuga*, the *black age* -- in which we now are.
