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“The passage of years has served to show, not only the value of this little book, but the status of Mr. Judge as a Teacher. Everything he has written bears impress of his deep knowledge to every real student of Theosophy. Even the ordinary reader cannot fail to perceive that only “One Who Knows” could have so applied Theosophy to the circumstances and conditions of every-day human existence.

The earnest student will do well to study conjointly the writings of H. P. Blavatsky and Wm. Q. Judge; from them he will learn Theosophy pure and simple; will recognize the community of knowledge and complete accord that existed between them and will more fully appreciate the mission and nature of those two Personages.”

from the Introduction
THE
OCEAN OF
THEOSOPHY
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Theosophy ~ The Wisdom Religion
Compiled by The Editorial Board of Theosophy Trust

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THE
OCEAN OF
THEOSOPHY

BY
WILLIAM Q. JUDGE

THEOSOPHY TRUST BOOKS
NORFOLK, VA
Dedicated to all those who seek to unite their minds with Sanatana Dharma – the Eternal Religion.
The central tenets of Theosophia are not derived from any ancient or modern sect but represent the accumulated wisdom of the ages, the unrecorded inheritance of humanity. Its vast scheme of cosmic and human evolution furnishes all true seekers with the symbolic alphabet necessary to interpret their recurrent visions as well as the universal framework and metaphysical vocabulary, drawn from many mystics and seers, which enable them to communicate their own intuitive perceptions. All authentic mystical writings are enriched by the alchemical flavour of Theosophical thought. Theosophy is an integrated system of fundamental verities taught by Initiates and Adepts across millennia. It is the Philosophia Perennis, the philosophy of human perfectibility, the science of spirituality and the religion of responsibility. It is the primeval fount of myriad religious systems as well as the hidden essence and esoteric wisdom of each. Man, an immortal monad, has been able to preserve this sacred heritage through the sacrificial efforts of enlightened and compassionate individuals, or Bodhisattvas, who constitute an ancient Brotherhood. They quietly assist in the ethical evolution and spiritual development of the whole of humanity. Theosophia is Divine Wisdom, transmitted and verified over aeons by the sages who belong to this secret Brotherhood.

Spiritual Evolution
Hermes, August 1979
Raghavan Iyer
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INTRODUCTION

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The three articles following Mr. Judge's *Ocean* are drawn from Raghavan Iyer's journal HERMES, published between 1975 and 1990. Their profoundly novel approach to the subject matter of *The Secret Doctrine* is remarkable and unique in Theosophical writings. Their companion articles can be found at the website noted below.

Editor, Theosophy Trust

NOTE: Readers can find a free eBook version of this work on the Theosophy Trust website at www.Theosophytrust.org.
PART I:

THEOSOPHY GENERALLY STATED
CHAPTER I
THEOSOPHY AND THE MASTERS

Theosophy is that ocean of knowledge which spreads from shore to shore of the evolution of sentient beings; unfathomable in its deepest parts, it gives the greatest minds their fullest scope, yet, shallow enough at its shores, it will not overwhelm the understanding of a child. It is wisdom about God for those who believe that he is all things and in all, and wisdom about nature for the man who accepts the statement found in the Christian Bible that God cannot be measured or discovered, and that darkness is around his pavilion. Although it contains by derivation the name God and thus may seem at first sight to embrace religion alone, it does not neglect science, for it is the science of sciences and therefore has been called the wisdom religion. For no science is complete which leaves out any department of nature, whether visible or invisible, and that religion which, depending solely on an assumed revelation, turns away from things and the laws which govern them is nothing but a delusion, a foe to progress, an obstacle in the way of man’s advancement toward happiness. Embracing both the scientific and the religious, Theosophy is a scientific religion and a religious science.

It is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical, and intellectual constituents of nature and of man. The religion of the day is but a series of dogmas man-made and with no scientific foundation for promulgated ethics; while our science as yet ignores the unseen, and failing to admit the existence of a complete set of inner faculties of perception in man, it is cut off from the immense and real field of experience which lies within the visible and tangible worlds. But Theosophy knows that the whole is constituted of the visible and the invisible, and perceiving outer things and objects to be but transitory it grasps the facts of nature, both without and within. It is therefore
complete in itself and sees no unsolvable mystery anywhere; it throws the word coincidence out of its vocabulary and hails the reign of law in everything and every circumstance.

That man possesses an immortal soul is the common belief of humanity; to this Theosophy adds that he is a soul; and further that all nature is sentient, that the vast array of objects and men are not mere collections of atoms fortuitously thrown together and thus without law evolving law, but down to the smallest atom all is soul and spirit ever evolving under the rule of law which is inherent in the whole. And just as the ancients taught, so does Theosophy; that the course of evolution is the drama of the soul and that nature exists for no other purpose than the soul's experience. The Theosophist agrees with Prof. Huxley¹ in the assertion that there must be beings in the universe whose intelligence is as much beyond ours as ours exceeds that of the black beetle, and who take an active part in the government of the natural order of things. Pushing further on by the light of the confidence had in his teachers, the Theosophist adds that such intelligences were once human and came like all of us from other and previous worlds, where as varied experience had been gained as is possible on this one. We are therefore not appearing for the first time when we come upon this planet, but have pursued a long, an immeasurable course of activity and intelligent perception on other systems of globes, some of which were destroyed ages before the solar system condensed. This immense reach of the evolutionary system means, then, that this planet on which we now are is the result of the activity and the evolution of some other one that died long ago, leaving its energy to be used in the bringing into existence of the earth, and that the inhabitants of the latter in their turn came from some older world to proceed here with the destined work in matter. And the brighter planets, such as Venus, are the habitation of still more progressed entities, once as low as ourselves, but now raised up to a pitch of glory incomprehensible for our intellects.

The most intelligent being in the universe, man, has never, then, been without a friend, but has a line of elder brothers who continually watch

¹ Essays on Some Controverted Questions. London 1891
over the progress of the less progressed, preserve the knowledge gained through aeons of trial and experience, and continually seek for opportunities of drawing the developing intelligence of the race on this or other globes to consider the great truths concerning the destiny of the soul. These elder brothers also keep the knowledge they have gained of the laws of nature in all departments, and are ready when cyclic law permits to use it for the benefit of mankind. They have always existed as a body, all knowing each other, no matter in what part of the world they may be, and all working for the race in many different ways. In some periods they are well known to the people and move among ordinary men whenever the social organization, the virtue, and the development of the nations permit it. For if they were to come out openly and be heard of everywhere, they would be worshipped as gods by some and hunted as devils by others. In those periods when they do come out some of their number are rulers of men, some teachers, a few great philosophers, while others remain still unknown except to the most advanced of the body.

It would be subversive of the ends they have in view were they to make themselves public in the present civilization, which is based almost wholly on money, fame, glory, and personality. For this age, as one of them has already said, "is an age of transition," when every system of thought, science, religion, government, and society is changing, and men's minds are only preparing for an alteration into that state which will permit the race to advance to the point suitable for these elder brothers to introduce their actual presence to our sight. They may be truly called the bearers of the torch of truth across the ages; they investigate all things and beings; they know what man is in his innermost nature and what his powers and destiny, his state before birth and the states into which he goes after the death of his body; they have stood by the cradle of nations and seen the vast achievements of the ancients, watched sadly the decay of those who had no power to resist the cyclic law of rise and fall; and while cataclysms seemed to show a universal destruction of art, architecture, religion, and philosophy, they have preserved the records of it all in places secure from the ravages of
either men or time; they have made minute observations, through trained psychics among their own order, into the unseen realms of nature and of mind, recorded the observations and preserved the record; they have mastered the mysteries of sound and color through which alone the elemental beings behind the veil of matter can be communicated with, and thus can tell why the rain falls and what it falls for, whether the earth is hollow or not, what makes the wind to blow and light to shine, and greater feat than all – one which implies a knowledge of the very foundations of nature – they know what the ultimate divisions of time are and what are the meaning and the times of the cycles.

But, asks the busy man of the nineteenth century who reads the newspapers and believes in "modern progress," if these elder brothers are all you claim them to be, why have they left no mark on history nor gathered men around them? Their own reply, published some time ago by Mr. A. P. Sinnett, is better than any I could write.

"We will first discuss, if you please, the one relating to the presumed failure of the 'Fraternity' to 'leave any mark upon the history of the world.' They ought, you think, to have been able, with their extraordinary advantages, to have 'gathered into their schools a considerable portion of the more enlightened minds of every race.' How do you know they have made no such mark? Are you acquainted with their efforts, successes, and failures? Have you any dock upon which to arraign them? How could your world collect proofs of the doings of men who have sedulously kept closed every possible door of approach by which the inquisitive could spy upon them? The prime condition of their success was that they should never be supervised or obstructed. What they have done they know; all that those outside their circle could perceive was results, the causes of which were masked from view. To account for these results, men have, in different ages, invented theories of the interposition of gods, special providences, fates, the benign or hostile influences of the stars. There never was a time within or before the so-called historical period when our predecessors were not moulding events and 'making history,' the facts of which were subsequently and
invariably distorted by historians to suit contemporary prejudices. Are you quite sure that the visible heroic figures in the successive dramas were not often but their puppets? We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations. The cycles must run their rounds. Periods of mental and moral light and darkness succeed each other as day does night. The major and minor yugas must be accomplished according to the established order of things. And we, borne along on the mighty tide, can only modify and direct some of its minor currents."²

It is under cyclic law, during a dark period in the history of mind, that the true philosophy disappears for a time, but the same law causes it to reappear as surely as the sun rises and the human mind is present to see it. But some works can only be performed by the Master, while other works require the assistance of the companions. It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it. Once more the elder brothers have indicated where the truth – Theosophy – could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation.

The Elder Brothers of Humanity are men who were perfected in former periods of evolution. These periods of manifestation are unknown to modern evolutionists so far as their number are concerned, though long ago understood by not only the older Hindus, but also by those great minds and men who instituted and carried on the first pure and undebased form of the Mysteries of Greece. The periods, when out of the Great Unknown there come forth the visible universes, are eternal in their coming and going, alternating with equal periods of silence and rest again in the Unknown. The object of these mighty waves is the production of perfect man, the evolution of soul, and they always witness the increase of the number of Elder Brothers; the life of the least of men pictures them in day and night, waking and sleeping, birth and death, "for these two, light and dark, day and night, are the world's

² The Occult World, London 1888.
eternal ways." 3

In every age and complete national history these men of power and compassion are given different designations. They have been called Initiates, Adepts, Magi, Hierophants, Kings of the East, Wise Men, Brothers, and what not. But in the Sanskrit language there is a word which, being applied to them, at once thoroughly identifies them with humanity. It is Mahatma. This is composed of Maha great, and Atma soul; so it means great soul, and as all men are souls the distinction of the Mahatma lies in greatness. The term Mahatma has come into wide use through the Theosophical Society, as Mme. H. P. Blavatsky constantly referred to them as her Masters who gave her the knowledge she possessed. They were at first known only as the Brothers, but afterwards, when many Hindus flocked to the Theosophical movement, the name Mahatma was brought into use, inasmuch as it has behind it an immense body of Indian tradition and literature. At different times unscrupulous enemies of the Theosophical Society have said that even this name had been invented and that such beings are not known of among the Indians or in their literature. But these assertions are made only to discredit if possible a philosophical movement that threatens to completely upset prevailing erroneous theological dogmas. For all through Hindu literature Mahatmas are often spoken of, and in parts of the north of that country the term is common. In the very old poem the Bhagavad-Gita, revered by all Hindu sects and admitted by the western critics to be noble as well as beautiful, there is a verse reading, "Such a Mahatma is difficult to find." 4

But irrespective of all disputes as to specific names, there is sufficient argument and proof to show that a body of men having the wonderful knowledge described above has always existed and probably exists today. The older mysteries continually refer to them. Ancient Egypt had them in her great king-Initiates, sons of the sun and friends of great gods. There is a habit of belittling the ideas of the ancients which is in itself

3 Bhagavad-Gita, Chapter viii.
4 Bhagavad-Gita, Chapter vii.
belittling to the people of today. Even the Christian who reverently speaks of Abraham as "the friend of God," will scornfully laugh at the idea of the claims of Egyptian rulers to the same friendship being other than childish assumption of dignity and title. But the truth is, these great Egyptians were Initiates, members of the one great lodge which includes all others of whatever degree or operation. The later and declining Egyptians, of course, must have imitated their predecessors, but that was when the true doctrine was beginning once more to be obscured upon the rise of dogma and priesthood.

The story of Apollonius of Tyana is about a member of one of the same ancient orders appearing among men at a descending cycle, and only for the purpose of keeping a witness upon the scene for future generations.

Abraham and Moses of the Jews are two other Initiates, Adept who had their work to do with a certain people; and in the history of Abraham we meet with Melchizedek, who was so much beyond Abraham that he had the right to confer upon the latter a dignity, a privilege, or a blessing. The same chapter of human history which contains the names of Moses and Abraham is illuminated also by that of Solomon. And thus these three make a great Triad of Adepts, the record of whose deeds can not be brushed aside as folly and devoid of basis.

Moses was educated by the Egyptians and in Midian, from both of which he gained much occult knowledge, and any clear-seeing student of the great Universal Masonry can perceive all through his books the hand, the plan, and the work of a master. Abraham again knew all the arts and much of the power in psychical realms that were cultivated in his day, or else he could not have consorted with kings nor have been "the friend of God"; and the reference to his conversations with the Almighty in respect to the destruction of cities alone shows him to have been an Adept who had long ago passed beyond the need of ceremonial or other adventitious aids. Solomon completes this triad and stands out in characters of fire. Around him is clustered such a mass of legend and story about his dealings with the elemental powers and of his magic possessions that one must condemn the whole ancient world as a
collection of fools who made lies for amusement if a denial is made of his being a great character, a wonderful example of the incarnation among men of a powerful Adept. We do not have to accept the name Solomon nor the pretense that he reigned over the Jews, but we must admit the fact that somewhere in the misty time to which the Jewish records refer there lived and moved among the people of the earth one who was an Adept and given that name afterwards. Peripatetics and microscopic critics may affect to see in the prevalence of universal tradition naught but evidence of the gullibility of men and their power to imitate, but the true student of human nature and life knows that the universal tradition is true and arises from the facts in the history of man.

Turning to India, so long forgotten and ignored by the lusty and egotistical, the fighting and the trading West, we find her full of the lore relating to these wonderful men of whom Noah, Abraham, Moses, and Solomon are only examples. There the people are fitted by temperament and climate to be the preservers of the philosophical, ethical, and psychical jewels that would have been forever lost to us had they been left to the ravages of such Goths and Vandals as western nations were in the early days of their struggle for education and civilization. If the men who wantonly burned up vast masses of historical and ethnological treasures found by the minions of the Catholic rulers of Spain, in Central and South America, could have known of and put their hands upon the books and palm-leaf records of India before the protecting shield of England was raised against them, they would have destroyed them all as they did for the Americans, and as their predecessors attempted to do for the Alexandrian library. Fortunately events worked otherwise.

All along the stream of Indian literature we can find the names by scores of great adepts who were well known to the people and who all taught the same story – the great epic of the human soul. Their names are unfamiliar to western ears, but the records of their thoughts, their work and powers remain. Still more, in the quiet unmoveable East there are today by the hundred persons who know of their own knowledge that the Great Lodge still exists and has its Mahatmas, Adepts, Initiates,
Brothers. And yet further, in that land are such a number of experts in the practical application of minor though still very astonishing power over nature and her forces, that we have an irresistible mass of human evidence to prove the proposition laid down.

And if Theosophy – the teaching of this Great Lodge – is as said, both scientific and religious, then from the ethical side we have still more proof. A mighty Triad acting on and through ethics is that composed of Buddha, Confucius, and Jesus. The first, a Hindu, founds a religion which today embraces many more people than Christianity, teaching centuries before Jesus the ethics which he taught and which had been given out even centuries before Buddha. Jesus coming to reform his people repeats these ancient ethics, and Confucius does the same thing for ancient and honorable China.

The Theosophist says that all these great names represent members of the one single brotherhood, who all have a single doctrine. And the extraordinary characters who now and again appear in western civilization, such as St. Germain, Jacob Boehme, Cagliostro, Paracelsus, Mesmer, Count St. Martin, and Madame H. P. Blavatsky, are agents for the doing of the work of the Great Lodge at the proper time. It is true they are generally reviled and classed as impostors – though no one can find out why they are when they generally confer benefits and lay down propositions or make discoveries of great value to science after they have died. But Jesus himself would be called an impostor today if he appeared in some Fifth Avenue theatrical church rebuking the professed Christians. Paracelsus was the originator of valuable methods and treatments in medicine now universally used. Mesmer taught hypnotism under another name. Madame Blavatsky brought once more to the attention of the West the most important system, long known to the Lodge, respecting man, his nature and destiny. But all are alike called impostors by a people who have no original philosophy of their own and whose mendicant and criminal classes exceed in misery and in number those of any civilization on the earth.

It will not be unusual for nearly all occidental readers to wonder how
men could possibly know so much and have such power over the operations of natural law as I have ascribed to the Initiates, now so commonly spoken of as the Mahatmas. In India, China, and other Oriental lands no wonder would arise on these heads, because there, although everything of a material civilization is just now in a backward state, they have never lost a belief in the inner nature of man and in the power he may exercise if he will. Consequently living examples of such powers and capacities have not been absent from those people. But in the West a materialistic civilization having arisen through a denial of the soul life and nature consequent upon a reaction from illogical dogmatism, there has not been any investigation of these subjects and, until lately, the general public has not believed in the possibility of anyone save a supposed God having such power.

A Mahatma endowed with power over space, time, mind, and matter, is a possibility just because he is a perfected man. Every human being has the germ of all the powers attributed to these great Initiates, the difference lying solely in the fact that we have in general not developed what we possess the germ of, while the Mahatma has gone through the training and experience which have caused all the unseen human powers to develop in him, and conferred gifts that look god-like to his struggling brother below. Telepathy, mind-reading, and hypnotism, all long ago known to Theosophy, show the existence in the human subject of planes of consciousness, functions, and faculties hitherto undreamed of. Mind-reading and the influencing of the mind of the hypnotized subject at a distance prove the existence of a mind which is not wholly dependent upon a brain, and that a medium exists through which the influencing thought may be sent. It is under this law that the Initiates can communicate with each other at no matter what distance. Its rationale, not yet admitted by the schools of the hypnotizers, is, that if the two minds vibrate or change into the same state they will think alike, or, in other words, the one who is to hear at a distance receives the impression sent by the other. In the same way with all other powers, no matter how extraordinary. They are all natural, although now unusual, just as great musical ability is natural though not usual or common. If an Initiate can
make a solid object move without contact, it is because he understands the two laws of attraction and repulsion of which "gravitation" is but the name for one; if he is able to precipitate out of the viewless air the carbon which we know is in it, forming the carbon into sentences upon the paper, it is through his knowledge of the occult higher chemistry, and the use of a trained and powerful image making faculty which every man possesses; if he reads your thoughts with ease, that results from the use of the inner and only real powers of sight, which require no retina to see the fine-pictured web which the vibrating brain of man weaves about him. All that the Mahatma may do is natural to the perfected man; but if those powers are not at once revealed to us it is because the race is as yet selfish altogether and still living for the present and the transitory.

I repeat then, that though the true doctrine disappears for a time from among men it is bound to reappear, because first, it is impacted in the imperishable center of man's nature; and secondly, the Lodge forever preserves it, not only in actual objective records, but also in the intelligent and fully self-conscious men who, having successfully overpassed the many periods of evolution which preceded the one we are now involved in, cannot lose the precious possessions they have acquired. And because the elder brothers are the highest product of evolution through whom alone, in cooperation with the whole human family, the further regular and workmanlike prosecution of the plans of the Great Architect of the Universe could be carried on, I have thought it well to advert to them and their Universal Lodge before going to other parts of the subject.
CHAPTER II
GENERAL PRINCIPLES

The teachings of Theosophy deal for the present chiefly with our earth, although its purview extends to all the worlds, since no part of the manifested universe is outside the single body of laws which operate upon us. Our globe being one of the solar system is certainly connected with Venus, Jupiter, and other planets, but as the great human family has to remain with its material vehicle – the earth – until all the units of the race which are ready are perfected, the evolution of that family is of greater importance to the members of it. Some particulars respecting the other planets may be given later on. First let us take a general view of the laws governing all.

The universe evolves from the unknown, into which no man or mind, however high, can inquire, on seven planes or in seven ways or methods in all worlds, and this sevenfold differentiation causes all the worlds of the universe and the beings thereon to have a septenary constitution. As was taught of old, the little worlds and the great are copies of the whole, and the minutest insect as well as the most highly developed being are replicas in little or in great of the vast inclusive original. Hence sprang the saying, "as above so below" which the Hermetic philosophers used.

The divisions of the sevenfold universe may be laid down roughly as: The Absolute, Spirit, Mind, Matter, Will, Akasa or Æther, and Life. In place of "the Absolute" we can use the word Space. For Space is that which ever is, and in which all manifestation must take place. The term Akasa, taken from the Sanskrit, is used in place of Æther, because the English language has not yet evolved a word to properly designate that tenuous state of matter which is now sometimes called Ether by modern scientists. As to the Absolute we can do no more than say It Is. None of the great teachers of the School ascribe qualities to the
Absolute although all the qualities exist in It. Our knowledge begins with differentiation, and all manifested objects, beings, or powers are only differentiations of the Great Unknown. The most that can be said is that the Absolute periodically differentiates itself, and periodically withdraws the differentiated into itself.

The first differentiation – speaking metaphysically as to time – is Spirit, with which appears Matter and Mind. Akasa is produced from Matter and Spirit, Will is the force of Spirit in action and Life is a resultant of the action of Akasa, moved by Spirit, upon Matter.

But the Matter here spoken of is not that which is vulgarly known as such. It is the real Matter which is always invisible, and has sometimes been called Primordial Matter. In the Brahmanical system it is denominated Mulaprakriti. The ancient teaching always held, as is now admitted by Science, that we see or perceive only the phenomena but not the essential nature, body or being of matter.

Mind is the intelligent part of the Cosmos, and in the collection of seven differentiations above roughly sketched, Mind is that in which the plan of the Cosmos is fixed or contained. This plan is brought over from a prior period of manifestation which added to its ever-increasing perfectness, and no limit can be set to its evolutionary possibilities in perfectness, because there was never any beginning to the periodical manifestations of the Absolute, there never will be any end, but forever the going forth and withdrawing into the Unknown will go on.

Wherever a world or system of worlds is evolving there the plan has been laid down in universal mind, the original force comes from spirit, the basis is matter – which is in fact invisible – Life sustains all the forms requiring life, and Akasa is the connecting link between matter on one side and spirit-mind on the other.

When a world or a system comes to the end of certain great cycles men record a cataclysm in history or tradition. These traditions abound; among the Jews in their flood; with the Babylonians in theirs; in Egyptian papyri; in the Hindu cosmology; and none of them as merely
confirmatory of the little Jewish tradition, but all pointing to early teaching and dim recollection also of the periodical destructions and renovations. The Hebraic story is but a poor fragment torn from the pavement of the Temple of Truth. Just as there are periodical minor cataclysms or partial destructions, so, the doctrine holds, there is the universal evolution and involution. Forever the Great Breath goes forth and returns again. As it proceeds outwards, objects, worlds and men appear; as it recedes all disappear into the original source.

This is the waking and the sleeping of the Great Being; the Day and the Night of Brahmâ; the prototype of our waking days and sleeping nights as men, of our disappearance from the scene at the end of one little human life, and our return again to take up the unfinished work in another life, in a new day.

The real age of the world has long been involved in doubt for Western investigators, who up to the present have shown a singular unwillingness to take instruction from the records of Oriental people much older than the West. Yet with the Orientals is the truth about the matter. It is admitted that Egyptian civilization flourished many centuries ago, and as there are no living Egyptian schools of ancient learning to offend modern pride, and perhaps because the Jews "came out of Egypt" to fasten the Mosaic misunderstood tradition upon modern progress, the inscriptions cut in rocks and written on papyri obtain a little more credit today than the living thought and record of the Hindus. For the latter are still among us, and it would never do to admit that a poor and conquered race possesses knowledge respecting the age of man and his world which the western flower of culture, war, and annexation knows nothing of. Ever since the ignorant monks and theologians of Asia Minor and Europe succeeded in imposing the Mosaic account of the genesis of earth and man upon the coming western evolution, the most learned even of our scientific men have stood in fear of the years that elapsed since Adam, or have been warped in thought and perception whenever their eyes turned to any chronology different from that of a few tribes of the sons of Jacob. Even
the noble, aged, and silent pyramid of Gizeh, guarded by Sphinx and Memnon made of stone, has been degraded by Piazzi Smyth and others into a proof that the British inch must prevail and that a "Continental Sunday" controverts the law of the Most High. Yet in the Mosaic account, where one would expect to find a reference to such a proof as the pyramid, we can discover not a single hint of it and only a record of the building by King Solomon of a temple of which there never was a trace.

But the Theosophist knows why the Hebraic tradition came to be thus an apparent drag on the mind of the West; he knows the connection between Jew and Egyptian; what is and is to be the resurrection of the old pyramid builders of the Nile valley, and where the plans of those ancient master masons have been hidden from the profane eyes until the cycle should roll round again for their bringing forth. The Jews preserved merely a part of the learning of Egypt hidden under the letter of the books of Moses, and it is there still to this day in what they call the cabalistic or hidden meaning of the scriptures. But the Egyptian souls who helped in planning the pyramid of Gizeh, who took part in the Egyptian government, theology, science, and civilization, departed from their old race, that race died out and the former Egyptians took up their work in the oncoming races of the West, especially in those which are now repeopling the American continents. When Egypt and India were younger there was a constant intercourse between them. They both, in the opinion of the Theosophist, thought alike, but fate ruled that of the two the Hindus only should preserve the old ideas among a living people. I will therefore take from the Brahmanical records of Hindustan their doctrine about the days, nights, years and life of Brahma, who represents the universe and the worlds.

The doctrine at once upsets the interpretation so long given to the Mosaic tradition, but fully accords with the evident account in Genesis of other and former "creations," with the cabalistic construction of the Old Testament verse about the kings of Edom, who there represent former periods of evolution prior to that started with Adam, and also
coincides with the belief held by some of the early Christian Fathers who told their brethren about wonderful previous worlds and creations.

The Day of Brahma is said to last one thousand years, and his night is of equal length. In the Christian Bible is a verse saying that one day is as a thousand years to the Lord and a thousand years as one day. This has generally been used to magnify the power of Jehovah, but it has a suspicious resemblance to the older doctrine of the length of Brahma's day and night. It would be of more value if construed to be a statement of the periodical coming forth for great days and nights of equal length of the universe of manifested worlds.

A day of mortals is reckoned by the sun, and is but twelve hours in length. On Mercury it would be different, and on Saturn or Uranus still more so. But a day of Brahma is made up of what are called Manvantaras – or period between two men – fourteen in number. These include four billion three hundred and twenty million mortal, or earth, years, which is one day of Brahma.

When this day opens, cosmic evolution, so far as relates to this solar system, begins and occupies between one and two billions of years in evolving the very ethereal first matter before the astral kingdoms of mineral, vegetable, animal and men are possible. This second step takes some three hundred millions of years, and then still more material processes go forward for the production of the tangible kingdoms of nature, including man. This covers over one and one-half billions of years. And the number of solar years included in the present "human" period is over eighteen millions of years.

This is exactly what Herbert Spencer designates as the gradual coming forth of the known and heterogeneous from the unknown and homogeneous. For the ancient Egyptian and Hindu Theosophists never admitted a creation out of nothing, but ever strenuously insisted upon evolution, by gradual stages, of the heterogeneous and differentiated from the homogeneous and undifferentiated. No mind can comprehend
the infinite and absolute unknown, which is, has no beginning and shall have no end; which is both last and first, because, whether differentiated or withdrawn into itself, it ever is. This is the God spoken of in the Christian Bible as the one around whose pavilion there is darkness.

This cosmic and human chronology of the Hindus is laughed at by western Orientalists, yet they can furnish nothing better and are continually disagreeing with each other on the same subject. In Wilson’s translation of Vishnu Purana he calls it all fiction based on nothing, and childish boasting. But the Free Masons, who remain inactive hereupon, ought to know better. They could find in the story of the building of Solomon’s temple from the heterogeneous materials brought from everywhere, and its erection without the noise of a tool being heard, the agreement with these ideas of their Egyptian and Hindu brothers. For Solomon’s Temple means man whose frame is built up, finished and decorated without the least noise. But the materials had to be found, gathered together and fashioned in other and distant places.

These are in the periods above spoken of, very distant and very silent. Man could not have his bodily temple to live in until all the matter in and about his world had been found by the Master, who is the inner man, when found the plans for working it required to be detailed. They then had to be carried out in different detail until all the parts should be perfectly ready and fit for placing in the final structure. So in the vast stretch of time which began after the first almost intangible matter had been gathered and kneaded, the material and vegetable kingdoms had sole possession here with the Master – man – who was hidden from sight within carrying forward the plans for the foundations of the human temple. All of this requires many, many ages, since we know that nature never leaps. And when the rough work was completed, when the human temple was erected, many more ages would be required for all the servants, the priests, and the counsellors to learn their parts properly so that man, the Master, might be able to use the temple for its best and highest purposes.
The ancient doctrine is far nobler than the Christian religious one or that of the purely scientific school. The religious gives a theory which conflicts with reason and fact, while science can give for the facts which it observes no reason which is in any way noble or elevating. Theosophy alone, inclusive of all systems and every experience, gives the key, the plan, the doctrine, the truth.

The real age of the world is asserted by Theosophy to be almost incalculable, and that of man as he is now formed is over eighteen millions of years. What has become at last man is of vastly greater age, for before the present two sexes appeared the human creature was sometimes of one shape and sometimes of another, until the whole plan had been fully worked out into our present form, function, and capacity. This is found to be referred to in the ancient books written for the profane where man is said to have been at one time globular in shape. This was at a time when the conditions favored such a form and of course it was longer ago than eighteen millions of years. And when this globular form was the rule the sexes as we know them had not differentiated and hence there was but one sex, or if you like, no sex at all.

During all these ages before our man came into being, evolution was carrying on the work of perfecting various powers which are now our possession. This was accomplished by the Ego or real man going through experience in countless conditions of matter all different one from the other, and the same plan in general was and is pursued as prevails in respect to the general evolution of the universe to which I have before adverted. That is, details were first worked out in spheres of being very ethereal, metaphysical in fact. Then the next step brought the same details to be worked out on a plane of matter a little more dense, until at last it could be done on our present plane of what we miscall gross matter. In these anterior states the senses existed in germ, as it were, or in idea, until the astral plane which is next to this one was arrived at, and then they were concentrated so as to be the actual senses we now use through the agency of the different outer organs. These
outer organs of sight, touch and hearing, and tasting, are often mistaken by the unlearned or the thoughtless for the real organs and senses, but he who stops to think must see that the senses are interior and that their outer organs are but mediators between the visible universe and the real perceiver within. And all these various powers and potentialities being well worked out in this slow but sure process, at last man is put upon the scene a sevenfold being just as the universe and earth itself are sevenfold. Each of his seven principles is derived from one of the great first seven divisions, and each relates to a planet or scene of evolution, and to a race in which that evolution was carried out. So the first sevenfold differentiation is important to be borne in mind, since it is the basis of all that follows; just as the universal evolution is septenary so the evolution of humanity, sevenfold in its constitution, is carried on upon a septenary Earth. This is spoken of in Theosophical literature as the Sevenfold Planetary Chain, and is intimately connected with Man's special evolution.
CHAPTER III

THE EARTH CHAIN

Coming now to our Earth the view put forward by Theosophy regarding its genesis, its evolution and the evolution of the Human, Animal and other Monads, is quite different from modern ideas, and in some things contrary to accepted theories. But the theories of today are not stable. They change with each century, while the Theosophical one never alters because, in the opinion of those Elder Brothers who have caused its repromulgation and pointed to its confirmation in ancient books, it is but a statement of facts in nature. The modern theory is, on the contrary, always speculative, changeable, and continually altered.

Following the general plan outlined in preceding pages, the Earth is sevenfold. It is an entity and not a mere lump of gross matter. And being thus an entity of a septenary nature there must be six other globes which roll with it in space. This company of seven globes has been called the "Earth Chain," the "Planetary Chain." In Esoteric Buddhism this is clearly stated, but there a rather hard and fast materialistic view of it is given and the reader led to believe that the doctrine speaks of seven distinct globes, all separated from though connected with each other. One is forced to conclude that the author meant to say that the globe Earth is as distinct from the other six as Venus is from Mars.

This is not the doctrine. The earth is one of seven globes, in respect to man's consciousness only, because when he functions on one of the seven he perceives it as a distinct globe and does not see the other six.

This is in perfect correspondence with man himself who has six other constituents of which only the gross body is visible to him because he is now functioning on the Earth – or the fourth globe – and his body represents the Earth. The whole seven "globes" constitute one single mass or great globe and they all interpenetrate each other. But we have to say "globe," because the ultimate shape is globular or spherical. If one relies
too closely on the explanation made by Mr. Sinnett it might be supposed that the globes did not interpenetrate each other but were connected by currents or lines of magnetic force. And if too close attention is paid to the diagrams used in the Secret Doctrine to illustrate the scheme, without paying due regard to the explanations and cautions given by H. P. Blavatsky, the same error may be made. But both she and her Adept teachers say, that the seven globes of our chain are in "coadunation with each other but not in consubstantiality."¹ This is further enforced by cautions not to rely on statistics or plane surface diagrams, but to look at the metaphysical and spiritual aspect of the theory as stated in English. Thus from the very source of Mr. Sinnett’s book we have the statement, that these globes are united in one mass though differing from each other in substance, and that this difference of substance is due to change of center of consciousness.

The Earth Chain of seven globes as thus defined is the direct reincarnation of a former chain of seven globes, and that former family of seven was the moon chain, the moon itself being the visible representative of the fourth globe of the old chain. When that former vast entity composed of the Moon and six others, all united in one mass, reached its limit of life it died just as any being dies. Each one of the seven sent its energies into space and gave similar life or vibration to cosmic dust – matter, – and the total cohesive force of the whole kept the seven energies together. This resulted in the evolving of the present Earth Chain of seven centers of energy or evolution combined in one mass. As the Moon was the fourth of the old series it is on the same plane of perception as the Earth, and as we are now confined in our consciousness largely to Earth we are able only to see one of the old seven – to wit: our Moon. When we are functioning on any of the other seven we will perceive in our sky the corresponding old corpse which will then be a Moon, and we will not see the present Moon. Venus, Mars, Mercury and other visible planets are all fourth-plane globes of distinct planetary masses and for that reason are visible to us, their companion

six centers of energy and consciousness being invisible. All diagrams on plane surfaces will only becloud the theory because a diagram necessitates linear divisions.

The stream or mass of Egos which evolves on the seven globes of our chain is limited in number, yet the actual quantity is enormous. For though the universe is limitless and infinite, yet in any particular portion of Cosmos in which manifestation and evolution have begun there is a limit to the extent of manifestation and to the number of Egos engaged therein. And the whole number of Monads now going through evolution on our Earth Chain came over from the old seven planets or globes which I have described. Esoteric Buddhism calls this mass of Egos a "life wave," meaning the stream of Monads. It reached this planetary mass, represented to our consciousness by the central point our Earth, and began on Globe A or No. I, coming like an army or river. The first portion began on Globe A and went through a long evolution there in bodies suited to such a state of matter, and then passed on to B, and so on through the whole seven greater states of consciousness which have been called globes. When the first portion left A others streamed in and pursued the same course, the whole army proceeding with regularity round the septenary route.

This journey went on for four circlings round the whole, and then the whole stream or army of Egos from the old Moon Chain had arrived, and being complete, no more entered after the middle of the Fourth Round. The same circling process of these differently arrived classes goes on for seven complete Rounds of the whole seven planetary centers of consciousness, and when the seven are ended as much perfection as is possible in the immense period occupied will have been attained, and then this chain or mass of "globes" will die in its turn to give birth to still another series.

Each one of the globes is used by evolutionary law for the development of seven races, and of senses, faculties and powers appropriate to that state of matter: the experience of the whole seven globes being needed to make a perfect development. Hence we have the
Rounds and Races. The Round is a circling of the seven centers of planetary consciousness; the Race the racial development on one of those seven. There are seven races for each globe, but the total of forty-nine races only makes up seven great races, the special septennate of races on each globe or planetary center composing in reality one race of seven constituents or special peculiarities of function and power.

And as no complete race could be evolved in a moment on any globe, the slow, orderly processes of nature, which allow no jumps, must proceed by appropriate means. Hence sub-races have to be evolved one after the other before the perfect root race is formed, and then the root race sends off its offshoots while it is declining and preparing for the advent of the next great race.

As illustrating this, it is distinctly taught that on the Americas is to be evolved the new – sixth – race; and here all the races of the earth are now engaged in a great amalgamation from which will result a very highly developed sub-race, after which others will be evolved by similar processes until the new one is completed.

Between the end of any great race and the beginning of another there is a period of rest, so far as the globe is concerned, for then the stream of human Egos leaves it for another one of the chain in order to go on with further evolution of powers and faculties there. But when the last, the seventh, race has appeared and fully perfected itself, a great dissolution comes on, similar to that which I briefly described as preceding the birth of the earth's chain, and then the world disappears as a tangible thing, and so far as the human ear is concerned there is silence. This, it is said, is the root of the belief so general that the world will come to an end, that there will be a judgment-day, or that there have been universal floods or fires.

Taking up evolution on the Earth, it is stated that the stream of Monads begins first to work up the mass of matter in what are called elemental conditions when all is gaseous or fiery. For the ancient and true theory is that no evolution is possible without the Monad as vivifying agent. In this first stage there is no animal or vegetable. Next
comes the mineral when the whole mass hardens, the Monads being all imprisoned within. Then the first Monads emerge into vegetable forms which they construct themselves, and no animals yet appear. Next the first class of Monads emerges from the vegetable and produces the animal, then the human astral and shadowy model, and we have minerals, vegetables, animals and future men, for the second and later classes are still evolving in the lower kingdoms. When the middle of the Fourth Round is reached no more Monads emerge into the human stage and will not until a new planetary mass, reincarnated from ours, is made. This is the whole process roughly given, but with many details left out, for in one of the rounds man appears before the animals. But this detail need lead to no confusion.

And to state it in another way. The plan comes first in the universal mind, after which the astral model or basis is made, and when that astral model is completed, the whole process is gone over so as to condense the matter, up to the middle of the Fourth Round. Subsequent to that, which is our future, the whole mass is spiritualized with full consciousness and the entire body of globes raised up to a higher plane of development. In the process of condensing above referred to there is an alteration in respect to the time of the appearance of man on the planet. But as to these details the teachers have only said, "that at the Second Round the plan varies, but the variation will not be given to this generation." Hence it is impossible for me to give it. But there is no vagueness on the point that seven great races have to evolve here on this planet, and that the entire collection of races has to go seven times round the whole series of seven globes.

Human beings did not appear here in two sexes first. The first were of no sex, then they altered into hermaphrodite, and lastly separated into male and female. And this separation into male and female for human beings was over 18,000,000 years ago. For that reason is it said, in these ancient schools, that our humanity is 18,000,000 years old and a little over.
CHAPTER IV

SEPTENARY CONSTITUTION OF MAN

Respecting the nature of man there are two ideas current in the religious circles of Christendom. One is the teaching and the other the common acceptation of it; the first is not secret, to be sure, in the Church, but it is so seldom dwelt upon in the hearing of the laity as to be almost arcane for the ordinary person. Nearly everyone says he has a soul and a body, and there it ends. What the soul is, and whether it is the real person or whether it has any powers of its own, are not inquired into, the preachers usually confining themselves to its salvation or damnation. And by thus talking of it as something different from oneself, the people have acquired an underlying notion that they are not souls because the soul may be lost by them. From this has come about a tendency to materialism causing men to pay more attention to the body than to the soul, the latter being left to the tender mercies of the priest of the Roman Catholics, and among dissenters the care of it is most frequently put off to the dying day. But when the true teaching is known it will be seen that the care of the soul, which is the Self, is a vital matter requiring attention every day, and not to be deferred without grievous injury resulting to the whole man, both soul and body.

The Christian teaching, supported by St. Paul, since upon him, in fact, dogmatic Christianity rests, is that man is composed of body, soul, and spirit. This is the threefold constitution of man, believed by the theologians but kept in the background because its examination might result in the readoption of views once orthodox but now heretical. For when we thus place soul between spirit and body, we come very close to the necessity for looking into the question of the soul’s responsibility – since mere body can have no responsibility. And in order to make the soul responsible for the acts performed, we must assume that it has powers and functions. From this it is easy to take the position that the soul may be rational or irrational, as the Greeks sometimes thought, and
then there is but a step to further Theosophical propositions. This threefold scheme of the nature of man contains, in fact, the Theosophical teaching of his sevenfold constitution, because the four other divisions missing from the category can be found in the powers and functions of body and soul, as I shall attempt to show later on. This conviction that man is a septenary and not merely a duad, was held long ago and very plainly taught to every one with accompanying demonstrations, but like other philosophical tenets it disappeared from sight, because gradually withdrawn at the time when in the east of Europe morals were degenerating and before materialism had gained full sway in company with scepticism, its twin. Upon its withdrawal the present dogma of body, soul, spirit, was left to Christendom. The reason for that concealment and its rejuvenescence in this century is well put by Mme. H. P. Blavatsky in *The Secret Doctrine*. In answer to the statement, "we cannot understand how any danger could arise from the revelation of such a purely philosophical doctrine as the evolution of the planetary chain," she says:

The danger was this: Doctrines such as the Planetary chain or the seven races at once give a clue to the seven-fold nature of man, for each principle is correlated to a plane, a planet, and a race; and the human principles are, on every plane, correlated to seven-fold occult forces – those of the higher planes being of tremendous occult powers, the abuse of which would cause incalculable evil to humanity. A clue, which is, perhaps, no clue to the present generation – especially the Westerns – protected as they are by their very blindness and ignorant materialistic disbelief in the occult; but a clue which would, nevertheless, have been very real in the early centuries of the Christian era, to people fully convinced of the reality of occultism, and entering a cycle of degradation, which made them ripe for abuse of occult powers and sorcery of the worst description.

Mr. A. P. Sinnett, at one time an official in the Government of India,* first outlined in this century the real nature of man in his book *Esoteric Buddhism*, which was made up from information conveyed to him by H.
P. Blavatsky directly from the Great Lodge of Initiates to which reference has been made. And in thus placing the old doctrine before western civilization he conferred a great benefit on his generation and helped considerably the cause of Theosophy. His classification was:

1. The Body, or *Rupa*.
2. Vitality, or *Prana-Jiva*.
3. Astral Body, or *Linga-Sarira*.
4. Animal Soul, or *Kama-Rupa*.
5. Human Soul, or *Manas*.
6. Spiritual Soul, or *Buddhi*.
7. Spirit, or *Atma*.

The words in italics being equivalents in the Sanskrit language adopted by him for the English terms. This classification stands to this day for all practical purposes, but it is capable of modification and extension. For instance, a later arrangement which places Astral body second instead of third in the category does not substantially alter it. It at once gives an idea of what man is, very different from the vague description by the words "body and soul," and also boldly challenges the materialistic conception that mind is the product of brain, a portion of the body. No claim is made that these principles were hitherto unknown, for they were all understood in various ways not only by the Hindus but by many Europeans. Yet the compact presentation of the sevenfold constitution of man in intimate connection with the septenary constitution of a chain of globes through which the being evolves, had not been given out. The French Abbe, Eliphas Levi, wrote about the astral realm and the astral body, but evidently had no knowledge of the remainder of the doctrine, and while the Hindus possessed the other terms in their language and philosophy, they did not use a septenary classification, but depended chiefly on a fourfold one and certainly concealed (if they knew of it) the doctrine of a chain of seven globes including our earth. Indeed, a learned Hindu, Subba Row, now deceased,
asserted that they knew of a seven-fold classification, but that it had not been and would not be given out.

Considering these constituents in another manner, we would say that the lower man is a composite being, but in his real nature is a unity, or immortal being, comprising a trinity of Spirit, Discernment, and Mind which requires four lower mortal instruments or vehicles through which to work in matter and obtain experience from Nature. This trinity is that called \textit{Atma-Buddhi-Manas} in Sanskrit, difficult terms to render in English. \textit{Atma} is Spirit, \textit{Buddhi} is the highest power of intellection, that which discerns and judges, and \textit{Manas} is Mind. This threefold collection is the real man; and beyond doubt the doctrine is the origin of the theological one of the trinity of Father, Son, and Holy Ghost. The four lower instruments or vehicles are shown in this table:

\begin{tabular}{|l|l|}
\hline
\textit{Atma,} & The Passions and Desires,  \\
\textit{Buddhi,} & Life Principle,  \\
\textit{Manas,} & Astral Body,  \\
\hline
 & Physical Body.  \\
\end{tabular}

These four lower material constituents are transitory and subject to disintegration in themselves as well as to separation from each other. When the hour arrives for their separation to begin, the combination can no longer be kept up, the physical body dies, the atoms of which each of the four is composed begin to separate from each other, and the whole collection being disjointed is no longer fit for one as an instrument for the real man. This is what is called "death" among us mortals, but it is not death for the real man because he is deathless, persistent, immortal. He is therefore called the Triad, or indestructible trinity, while they are known as the Quaternary or mortal four.

This quaternary or lower man is a product of cosmic or physical laws and substance. It has been evolved during a lapse of ages, like any other physical thing, from cosmic substance, and is therefore subject to physical, physiological, and psychical laws which govern the race of man as a whole. Hence its period of possible continuance can be calculated just as the limit of tensile strain among the metals used in bridge
building can be deduced by the engineer. Any one collection in the form of man made up of these constituents is therefore limited in duration by the laws of the evolutionary period in which it exists. Just now, that is generally seventy to one hundred years, but its possible duration is longer. Thus there are in history instances where ordinary persons have lived to be two hundred years of age; and by a knowledge of the occult laws of nature the possible limit of duration may be extended nearly to four hundred years.

The visible physical man is:

\[
\begin{align*}
\text{Brain,} \\
\text{Nerves,} \\
\text{Blood,} \\
\text{Bones,} \\
\text{Lymph,} \\
\text{Muscles,} \\
\text{Organs of Sensation and Action, and Skin.}
\end{align*}
\]

The unseen physical man is:

\[
\begin{align*}
\text{Astral Body,} \\
\text{Passions and Desires,} \\
\text{Life Principle (called Prana or Jiva).}
\end{align*}
\]

It will be seen that the physical part of our nature is thus extended to a second department which, though invisible to the physical eye, is nevertheless material and subject to decay. Because people in general have been in the habit of admitting to be real only what they can see with the physical eye, they have at last come to suppose that the unseen is neither real nor material. But they forgot that even on the earth plane noxious gases are invisible though real and powerfully material, and that water may exist in the air held suspended and invisible until conditions alter and cause its precipitation.

Let us recapitulate before going into details. The Real Man is the trinity of Atma-Buddhi-Manas, or Spirit and Mind, and he uses certain agents and instruments to get in touch with nature in order to know himself. These instruments and agents are found in the lower Four – or the Quaternary – each principle in which category is of itself an instrument
for the particular experience belonging to its own field, the body being
the lowest, least important, and most transitory of the whole series. For
when we arrive at the body on the way down from the Higher Mind, it
can be shown that all of its organs are in themselves senseless and
useless when deprived of the man within. Sight, hearing, touch, taste,
and smelling do not pertain to the body but to the second unseen
physical man, the real organs for the exercise of those powers being in
the Astral Body, and those in the physical body being but the mechanical
outer instruments for making the coordination between nature and the
real organs inside. world.
CHAPTER V

BODY AND ASTRAL BODY

The body, as a mass of flesh, bones, muscles, nerves, brain matter, bile, mucous, blood, and skin is an object of exclusive care for too many people, who make it their god because they have come to identify themselves with it, meaning it only when they say "I." Left to itself it is devoid of sense, and acts in such a case solely by reflex and automatic action. This we see in sleep, for then the body assumes attitudes and makes motions which the waking man does not permit. It is like mother earth in that it is made up of a number of infinitesimal "lives." Each of these lives is a sensitive point. Not only are there microbes, bacilli, and bacteria, but these are composed of others, and those others of still more minute lives. These lives are not the cells of the body, but make up the cells, keeping ever within the limits assigned by evolution to the cell. They are forever whirling and moving together throughout the whole body, being in certain apparently void spaces as well as where flesh, membrane, bones, and blood are seen. They extend, too, beyond the actual outer limits of the body to a measurable distance.

One of the mysteries of physical life is hidden among these "lives." Their action, forced forward by the Life energy – called Prana or Jiva – will explain active existence and physical death. They are divided into two classes, one the destroyers, the other the preservers, and these two war upon each other from birth until the destroyers win. In this struggle the Life Energy itself ends the contest because it is life that kills. This may seem heterodox, but in Theosophical philosophy it is held to be the fact. For, it is said, the infant lives because the combination of healthy organs is able to absorb the life all around it in space, and is put to sleep each day by the overpowering strength of the stream of life, since the preservers among the cells of the youthful body are not yet mastered by the other class. These processes of going to sleep and waking again are simply and solely the restoring of the equilibrium in sleep and the action
produced by disturbing it when awake. It may be compared with the arc-electric light wherein the brilliant arc of light at the point of resistance is the symbol of the waking active man. So in sleep we are again absorbing and not resisting the Life Energy; when we wake we are throwing it off. But as it exists around us like an ocean in which we swim, our power to throw it off is necessarily limited. Just when we wake we are in equilibrium as to our organs and life; when we fall asleep we are yet more full of life than in the morning; it has exhausted us; it finally kills the body. Such a contest could not be waged forever, since the whole solar system's weight of life is pitted against the power to resist focussed in one small human frame.

The body is considered by the Masters of Wisdom to be the most transitory, impermanent, and illusionary of the whole series of constituents in man. Not for a moment is it the same. Ever changing, in motion in every part, it is in fact never complete or finished though tangible. The ancients clearly perceived this, for they elaborated a doctrine called Nitya Pralaya, or the continual change in material things, the continual destruction. This is known now to science in the doctrine that the body undergoes a complete alteration and renovation every seven years. At the end of the first seven years it is not the same body it was in the beginning. At the end of our days it has changed seven times, perhaps more. And yet it presents the same general appearance from maturity until death; and it is a human form from birth to maturity. This is a mystery science explains not; it is a question pertaining to the cell and to the means whereby the general human shape is preserved.

The "cell" is an illusion. It is merely a word. It has no existence as a material thing, for any cell is composed of other cells. What, then, is a cell? It is the ideal form within which the actual physical atoms – made up of the "lives" – arrange themselves. As it is admitted that the physical molecules are forever rushing away from the body, they must be leaving the cells each moment. Hence there is no physical cell, but the privative limits of one, the ideal walls and general shape. The molecules assume position within the ideal shape according to the laws of nature, and leave
it again almost at once to give place to other atoms. And as it is thus with the body, so is it with the earth and with the solar system. Thus also is it, though in slower measure, with all material objects. They are all in constant motion and change. This is modern and also ancient wisdom. This is the physical explanation of clairvoyance, clairaudience, telepathy, and mind-reading. It helps to show us what a deluding and unsatisfactory thing our body is.

Although, strictly speaking, the second constituent of man is the Astral Body – called in Sanskrit Linga Sarira – we will consider Life Energy – or Prana and Jiva in Sanskrit – together, because to our observation the phenomenon of life is more plainly exhibited in connection with the body.

Life is not the result of the operation of the organs, nor is it gone when the body dissolves. It is a universally pervasive principle. It is the ocean in which the earth floats; it permeates the globe and every being and object on it. It works unceasingly on and around us, pulsating against and through us forever. When we occupy a body we merely use a more specialized instrument than any other for dealing with both Prana and Jiva. Strictly speaking, Prana is breath; and as breath is necessary for continuance of life in the human machine, that is the better word. Jiva means "life," and also is applied to the living soul, for the life in general is derived from the Supreme Life itself. Jiva is therefore capable of general application, whereas Prana is more particular. It cannot be said that one has a definite amount of this Life Energy which will fly back to its source should the body be burned, but rather that it works with whatever be the mass of matter in it. We, as it were, secrete or use it as we live. For whether we are alive or dead, life-energy is still there; in life among our organs sustaining them, in death among the innumerable creatures that arise from our destruction. We can no more do away with this life than we can erase the air in which the bird floats, and like the air it fills all the spaces on the planet, so that nowhere can we lose the benefit of it nor escape its final crushing power. But in working upon the physical body this life – Prana – needs a vehicle, means, or guide, and this vehicle is the
astral body.

There are many names for the Astral Body. Here are a few: *Linga Sarira*, Sanskrit, meaning design body, and the best one of all; ethereal double; phantom; wraith; apparition; doppelganger; personal man; perisprit; irrational soul; animal soul; *Bhuta*; elementary; spook; devil; demon. Some of these apply only to the astral body when devoid of the corpus after death. *Bhuta*, devil, and elementary are nearly synonymous; the first Sanskrit, the other English. With the Hindus the *Bhuta* is the Astral Body when it is by death released from the body and the mind; and being thus separated from conscience, is a devil in their estimation. They are not far wrong, if we abolish the old notion that a devil is an angel fallen from heaven, for this bodily devil is something which rises from the earth.

It may be objected that the term Astral Body is not the right one for this purpose. The objection is one which arises from the nature and genesis of the English language, for as that has grown up in a struggle with nature and among a commercial people it has not as yet coined the words needed for designating the great range of faculties and organs of the unseen man. And as its philosophers have not admitted the existence of these inner organs, the right terms do not exist in the language. So in looking for words to describe the inner body the only ones found in English were the "astral body." This term comes near to the real fact, since the substance of this form is derived from cosmic matter or star matter, roughly speaking. But the old Sanskrit word describes it exactly – *Linga Sarira*, the design body – because it is the design or model for the physical body. This is better than "ethereal body," as the latter might be said to be subsequent to the physical, whereas in fact the astral body precedes the material one.

The astral body is made of matter of very fine texture as compared with the visible body, and has a great tensile strength, so that it changes but little during a lifetime, while the physical alters every moment. And not only has it this immense strength, but at the same time possesses an elasticity permitting its extension to a considerable distance. It is flexible, plastic, extensible, and strong. The matter of which it is composed is
electrical and magnetic in its essence, and is just what the whole world was composed of in the dim past when the processes of evolution had not yet arrived at the point of producing the material body for man. But it is not raw or crude matter. Having been through a vast period of evolution and undergone purifying processes of an incalculable number, its nature has been refined to a degree far beyond the gross physical elements we see and touch with the physical eye and hand.

The astral body is the guiding model for the physical one, and all the other kingdoms have the same astral model. Vegetables, minerals, and animals have the ethereal double, and this theory is the only one which will answer the question how it is that the seed produces its own kind and all sentient beings bring forth their like. Biologists can only say that the facts are as we know them, but can give no reason why the acorn will never grow anything but an oak except that no man ever knew it to be otherwise. But in the old schools of the past the true doctrine was known, and it has been once again brought out in the West through the efforts of H. P. Blavatsky and those who have found inspiration in her works.

This doctrine is, that in early times of the evolution of this globe the various kingdoms of nature are outlined in plan or ideal form first, and then the astral matter begins to work on this plan with the aid of the Life principle, until after long ages the astral human form is evolved and perfected. This is, then, the first form that the human race had, and corresponds in a way with the allegory of man's state in the garden of Eden. After another long period, during which the cycle of further descent into matter is rolling forward, the astral form at last clothes itself with a "coat of skin," and the present physical form is on the scene. This is the explanation of the verse of the book of Genesis which describes the giving of coats of skin to Adam and Eve. It is the final fall into matter, for from that point on the man within strives to raise the whole mass of physical substance up to a higher level, and to inform it all with a larger measure of spiritual influence, so that it may be ready to go still further on during the next great period of evolution after the present one is ended. So at the present time the model for the growing child in the
womb is the astral body already perfect in shape before the child is born. It is on this the molecules arrange themselves until the child is complete, and the presence of the ethereal design-body will explain how the form grows into shape, how the eyes push themselves out from within to the surface of the face, and many other mysterious matters in embryology which are passed over by medical men with a description but with no explanation.

This will also explain, as nothing else can, the cases of marking of the child in the womb sometimes denied by physicians but well-known by those who care to watch, to be a fact of frequent occurrence. The growing physical form is subject to the astral model; it is connected with the imagination of the mother by physical and psychical organs; the mother makes a strong picture from horror, fear, or otherwise, and the astral model is then similarly affected. In the case of marking by being born legless, the ideas and strong imagination of the mother act so as to cut off or shrivel up the astral leg, and the result is that the molecules, having no model of leg to work on, make no physical leg whatever; and similarly in all such cases. But where we find a man who still feels the leg which the surgeon has cut off, or perceives the fingers that were amputated, then the astral member has not been interfered with, and hence the man feels as if it were still on his person. For knife or acid will not injure the astral model, but in the first stages of its growth ideas and imagination have the power of acid and sharpened steel.

In the ordinary man who has not been trained in practical occultism or who has not the faculty by birth, the astral body cannot go more than a few feet from the physical one. It is a part of that physical, it sustains it and is incorporated in it just as the fibers of the mango are all through that fruit. But there are those who, by reason of practices pursued in former lives on the earth, have a power born with them of unconsciously sending out the astral body. These are mediums, some seers, and many hysterical, cataleptic, and scrofulous people. Those who have trained themselves by a long course of excessively hard discipline which reaches to the moral and mental nature and quite beyond the power of the
average man of the day, can use the astral form at will, for they have
gotten completely over the delusion that the physical body is a
permanent part of them, and, besides, they have learned the chemical
and electrical laws governing in this matter. In their case they act with
knowledge and consciously; in the other cases the act is done without
power to prevent it, or to bring it about at will, or to avoid the risks
attendant on such use of potencies in nature of a high character.

The astral body has in it the real organs of the outer sense organs. In it
are the sight, hearing, power to smell, and the sense of touch. It has a
complete system of nerves and arteries of its own for the conveyance of
the astral fluid which is to that body as our blood is to the physical. It is
the real personal man. There are located the subconscious perception and
the latent memory, which the hypnotizers of the day are dealing with
and being baffled by. So when the body dies the astral man is released,
and as at death the immortal man – the Triad – flies away to another
state, the astral becomes a shell of the once living man and requires time
to dissipate. It retains all the memories of the life lived by the man, and
thus reflexly and automatically can repeat what the dead man knew,
said, thought, and saw. It remains near the deserted physical body nearly
all the time until that is completely dissipated, for it has to go through its
own process of dying. It may become visible under certain conditions. It
is the spook of the spiritualistic seance-rooms, and is there made to
masquerade as the real spirit of this or that individual. Attracted by the
thoughts of the medium and the sitters, it vaguely flutters where they
are, and then is galvanized into a factitious life by a whole host of
elemental forces and by the active astral body of the medium who is
holding the seance or of any other medium in the audience. From it (as
from a photograph) are then reflected into the medium's brain all the
boasted evidences which spiritualists claim go to prove identity of
deceased friend or relative. These evidences are accepted as proof that
the spirit of the deceased is present, because neither mediums nor sitters
are acquainted with the laws governing their own nature, nor with the
constitution, power, and function of astral matter and astral man.
The Theosophical philosophy does not deny the facts proven in spiritualistic seances, but it gives an explanation of them wholly opposed to that of the spiritualists. And surely the utter absence of any logical scientific explanation by these so-called spirits of the phenomena they are said to produce supports the contention that they have no knowledge to impart. They can merely cause certain phenomena; the examination of those and deductions therefrom can only be properly carried on by a trained brain guided by a living trinity of spirit, soul, and mind. And here another class of spiritualistic phenomena requires brief notice. That is the appearance of what is called a "materialized spirit."

Three explanations are offered: First, that the astral body of the living medium detaches itself from its corpus and assumes the appearance of the so-called spirit; for one of the properties of the astral matter is capacity to reflect an image existing unseen in ether. Second, the actual astral shell of the deceased – wholly devoid of his or her spirit and conscience – becomes visible and tangible when the condition of air and ether is such as to so alter the vibration of the molecules of the astral shell that it may become visible. The phenomena of density and apparent weight are explained by other laws. Third, an unseen mass of electrical and magnetic matter is collected, and upon it is reflected out of the astral light a picture of any desired person either dead or living. This is taken to be the "spirit" of such persons, but it is not, and has been justly called by H. P. Blavatsky a "psychological fraud," because it pretends to be what it is not. And, strange to say, this very explanation of materializations has been given by a "spirit" at a regular seance, but has never been accepted by the spiritualists just because it upsets their notion of the return of the spirits of deceased persons.

Finally, the astral body will explain nearly all the strange psychical things happening in daily life and in dealings with genuine mediums; it shows what an apparition may be and the possibility of such being seen, and thus prevents the scientific doubter from violating good sense by asserting you did not see what you know you have seen; it removes superstition by showing the real nature of these phenomena, and
destroys the unreasonable fear of the unknown which makes a man afraid to see a "ghost." By it also we can explain the apportion of objects without physical contact, for the astral hand may be extruded and made to take hold of an object, drawing it in toward the body. When this is shown to be possible, then travelers will not be laughed at who tell of seeing the Hindu yogee make coffee cups fly through the air and distant objects approach apparently of their own accord untouched by him or anyone else. All the instances of clairvoyance and clairaudience are to be explained also by the astral body and astral light. The astral – which are the real – organs do the seeing and the hearing, and as all material objects are constantly in motion among their own atoms the astral sight and hearing are not impeded, but work at a distance as great as the extension of the astral light or matter around and about the earth. Thus it was that the great seer Swedenborg saw houses burning in the city of Stockholm when he was at another city many miles off, and by the same means any clairvoyant of the day sees and hears at a distance.
CHAPTER VI:

KAMA DESIRE

The author of *Esoteric Buddhism* – which book ought to be consulted by all students of Theosophy, since it was made from suggestions given by some of the Adepts themselves – gave the name *Kama rupa* to the fourth principle of man's constitution. The reason was that the word *Kama* in the Sanskrit language means "desire," and as the idea intended to be conveyed was that the fourth principle was the "body or mass of desires and passions," Mr. Sinnett added the Sanskrit word for body or form which is *Rupa*, thus making the compound word *Kamarupa*. I shall call it by the English equivalent – passions and desires – because those terms exactly express its nature. And I do this also in order to make the sharp issue which actually exists between the psychology and mental philosophy of the west and those of the east. The west divides man into intellect, will, and feeling, but it is not understood whether the passions and desires constitute a principle in themselves or are due entirely to the body. Indeed, most people consider them as being the result of the influence of the flesh, for they are designated often by the terms "desires of the flesh" and "fleshly appetites." The ancients, however, and the Theosophists know them to be a principle in themselves and not merely the impulses from the body. There is no help to be had in this matter from the western psychology, now in its infancy and wholly devoid of knowledge about the inner, which is the psychical, nature of man, and from this point there is the greatest divergence between it and Theosophy.

The passions and desires are not produced by the body, but, on the contrary, the body is caused to be by the former. It is desire and passion which caused us to be born, and will bring us to birth again and again in this body or in some other.¹ It is by passion and desire we are made to

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¹ In some body on this earth or another globe.
evolve through the mansions of death called lives on earth. It was by the arising of desire in the unknown first cause, the one absolute existence, that the whole collection of worlds was manifested, and by means of the influence of desire in the now manifested world is the latter kept in existence.

This fourth principle is the balance principle of the whole seven. It stands in the middle, and from it the ways go up or down. It is the basis of action and the mover of the will. As the old Hermetists say: "Behind will stands desire." For whether we wish to do well or ill we have to first arouse within us the desire for either course. The good man who at last becomes even a sage had at one time in his many lives to arouse the desire for the company of holy men and to keep his desire for progress alive in order to continue on his way. Even a Buddha or a Jesus had first to make a vow, which is a desire, in some life, that he would save the world or some part of it, and to persevere with the desire alive in his heart through countless lives. And equally so, on the other hand, the bad man life after life took unto himself low, selfish, wicked desires, thus debasing instead of purifying this principle. On the material and scientific side of occultism, the use of the inner hidden powers of our nature, if this principle of desire be not strong the master power of imagination cannot do its work, because though it makes a mold or matrix the will cannot act unless it is moved, directed, and kept up to pitch by desire.

The desires and passions, therefore, have two aspects, the one being low and the other high. The low is that shown by the constant placing of the consciousness entirely below in the body and the astral body; the high comes from the influence of and aspiration to the trinity above, of Mind, Buddhhi, and Spirit. This fourth principle is like the sign Libra in the path of the Sun through the Zodiac; when the Sun (who is the real man) reaches that sign he trembles in the balance. Should he go back the worlds would be destroyed; he goes onward, and the whole human race is lifted up to perfection.

During life the emplacement of the desires and passions is, as obtains
with the astral body, throughout the entire lower man, and like that ethereal counterpart of our physical person it may be added to or diminished, made weak or increased in strength, debased or purified.

At death it informs the astral body, which then becomes a mere shell; for when a man dies his astral body and principle of passion and desire leave the physical in company and coalesce. It is then that the term *Kamarupa* may be applied, as *Kamarupa* is really made of astral body and *Kama* in conjunction, and this joining of the two makes a shape or form which though ordinarily invisible is material and may be brought into visibility. Although it is empty of mind and conscience, it has powers of its own that can be exercised whenever the conditions permit. These conditions are furnished by the medium of the spiritualists, and in every *seance* room the astral shells of deceased persons are always present to delude the sitters, whose powers of discrimination have been destroyed by wonderment. It is the "devil" of the Hindus, and a worse enemy the poor medium could not have. For the astral spook – or *Kamarupa* – is but the mass of the desires and passions abandoned by the real person who has fled to "heaven" and has no concern with the people left behind, least of all with *seances* and mediums. Hence, being devoid of the nobler soul, these desires and passions work only on the very lowest part of the medium's nature and stir up no good elements, but always the lower leanings of the being. Therefore it is that even the spiritualists themselves admit that in the ranks of the mediums there is much fraud, and mediums have often confessed, "the spirits did tempt me and I committed fraud at their wish."

This *Kamarupa* spook is also the enemy of our civilization, which permits us to execute men for crimes committed and thus throw out into the ether the mass of passion and desire free from the weight of the body and liable at any moment to be attracted to any sensitive person. Being thus attracted, the deplorable images of crimes committed and also the picture of the execution and all the accompanying curses and wishes for revenge are implanted in living persons, who, not seeing the evil, are unable to throw it off. Thus crimes and new ideas of crimes are wilfully
propagated every day by those countries where capital punishment prevails.

The astral shells together with the still living astral body of the medium, helped by certain forces of nature which the Theosophists call "elementals," produce nearly all the phenomena of non-fraudulent spiritualism. The medium's astral body having the power of extension and extrusion forms the framework for what are called "materialized spirits," makes objects move without physical contact, gives reports from deceased relatives, none of them anything more than recollections and pictures from the astral light, and in all this using and being used by the shells of suicides, executed murderers, and all such spooks as are naturally near to this plane of life. The number of cases in which any communication comes from an actual spirit out of the body is so small as to be countable almost on one hand. But the spirits of living men sometimes, while their bodies are asleep, come to seances and take part therein. But they cannot recollect it, do not know how they do it, and are not distinguished by mediums from the mass of astral corpses.

The fact that such things can be done by the inner man and not be recollected proves nothing against these theories, for the child can see without knowing how the eye acts, and the savage who has no knowledge of the complex machinery working in his body still carries on the process of digestion perfectly. And that the latter is unconscious with him is exactly in line with the theory, for these acts and doings of the inner man are the unconscious actions of the subconscious mind. These words "conscious" and "subconscious" are of course used relatively, the unconsciousness being that of the brain only. And hypnotic experiments have conclusively proved all these theories, as on one day not far away will be fully admitted. Besides this, the astral shells of suicides and executed criminals are the most coherent, longest lived, and nearest to us of all the shades of hades, and hence must, out of the necessity of the case, be the real "controls" of the seance room.

Passion and desire together with astral model-body are common to men and animals, as also to the vegetable kingdom, though in the last
but faintly developed. And at one period in evolution no further material principles had been developed, and all the three higher, of Mind, Soul, and Spirit, were but latent. Up to this point man and animal were equal, for the brute in us is made of the passions and the astral body. The development of the germs of Mind made man because it constituted the great differentiation. The God within begins with Manas or mind, and it is the struggle between this God and the brute below which Theosophy speaks of and warns about. The lower principle is called bad because by comparison with the higher it is so, but still it is the basis of action. We cannot rise unless self first asserts itself in the desire to do better. In this aspect it is called rajas or the active and bad quality, as distinguished from tamas, or the quality of darkness and indifference. Rising is not possible unless rajas is present to give the impulse, and by the use of this principle of passion all the higher qualities are brought to at last so refine and elevate our desires that they may be continually placed upon truth and spirit. By this Theosophy does not teach that the passions are to be pandered to or satiated, for a more pernicious doctrine was never taught, but the injunction is to make use of the activity given by the fourth principle so as to ever rise and not to fall under the dominion of the dark quality that ends with annihilation, after having begun in selfishness and indifference.

Having thus gone over the field and shown what are the lower principles, we find Theosophy teaching that at the present point of man’s evolution he is a fully developed quaternary with the higher principles partly developed. Hence it is taught that today man shows himself to be moved by passion and desire. This is proved by a glance at the civilizations of the earth, for they are all moved by this principle, and in countries like France, England, and America a glorification of it is exhibited in the attention to display, to sensuous art, to struggle for power and place, and in all the habits and modes of living where the gratification of the senses is sometimes esteemed the highest good. But as Mind is being evolved more and more as we proceed in our course along the line of the race development, there can be perceived underneath in all countries the beginning of the transition from the animal possessed of the
germ of real mind to the man of mind complete. This day is therefore known to the Masters, who have given out some of the old truths, as the "transition period." Proud science and prouder religion do not admit this, but think we are as we always will be. But believing in his teacher, the theosophist sees all around him the evidence that the race mind is changing by enlargement, that the old days of dogmatism are gone and the "age of inquiry" has come, that the inquiries will grow louder year by year and the answers be required to satisfy the mind as it grows more and more, until at last, all dogmatism being ended, the race will be ready to face all problems, each man for himself, all working for the good of the whole, and that the end will be the perfecting of those who struggle to overcome the brute. For these reasons the old doctrines are given out again, and Theosophy asks every one to reflect whether to give way to the animal below or look up to and be governed by the God within.

A fuller treatment of the fourth principle of our constitution would compel us to consider all such questions as those presented by the wonder workers of the east, by spiritualistic phenomena, hypnotism, apparitions, insanity, and the like, but they must be reserved for separate handling.
CHAPTER VII

MANAS

In our analysis of man's nature we have so far considered only the perishable elements which make up the lower man, and have arrived at the fourth principle or plane – that of desire – without having touched upon the question of Mind. But even so far as we have gone it must be evident that there is a wide difference between the ordinary ideas about Mind and those found in Theosophy. Ordinarily the Mind is thought to be immaterial, or to be merely the name for the action of the brain in evolving thought, a process wholly unknown other than by inference, or that if there be no brain there can be no mind. A good deal of attention has been paid to cataloging some mental functions and attributes, but the terms are altogether absent from the language to describe actual metaphysical and spiritual facts about man. This confusion and poverty of words for these uses are due almost entirely, first, to dogmatic religion, which has asserted and enforced for many centuries dogmas and doctrines which reason could not accept, and secondly to the natural war which grew up between science and religion just as soon as the fetters placed by religion upon science were removed and the latter was permitted to deal with facts in nature. The reaction against religion naturally prevented science from taking any but a materialistic view of man and nature. So from neither of these two have we yet gained the words needed for describing the fifth, sixth, and seventh principles, those which make up the Trinity, the real man, the immortal pilgrim.

The fifth principle is Manas, in the classification adopted by Mr. Sinnett, and is usually translated Mind. Other names have been given to it, but it is the knower, the perceiver, the thinker. The sixth is Buddhi, or spiritual discernment; the seventh is Atma, or Spirit, the ray from the Absolute Being. The English language will suffice to describe in part what Manas is, but not Buddhi, or Atma, and will leave many things relating to Manas undescribed.
The course of evolution developed the lower principles and produced at last the form of man with a brain of better and deeper capacity than that of any other animal. But this man in form was not man in mind, and needed the fifth principle, the thinking, perceiving one, to differentiate him from the animal kingdom and to confer the power of becoming self-conscious. The monad was imprisoned in these forms, and that monad is composed of Atma and Buddhi; for without the presence of the monad evolution could not go forward. Going back for a moment to the time when the races were devoid of mind, the question arises, "who gave the mind, where did it come from, and what is it?" It is the link between the Spirit of God above and the personal below; it was given to the mindless monads by others who had gone all through this process ages upon ages before in other worlds and systems of worlds, and it therefore came from other evolutionary periods which were carried out and completed long before the solar system had begun. This is the theory, strange and unacceptable today, but which must be stated if we are to tell the truth about Theosophy; and this is only handing on what others have said before.

The manner in which this light of mind was given to the Mindless Men can be understood from the illustration of one candle lighting many. Given one lighted candle and numerous unlighted ones, it follows that from one light the others may also be set aflame. So in the case of Manas. It is the candle of flame. The mindless men having four elementary principles of Body, Astral Body, Life and Desire, are the unlighted candles that cannot light themselves. The Sons of Wisdom, who are the Elder Brothers of every family of men on any globe, have the light, derived by them from others who reach back, and yet farther back, in endless procession with no beginning or end. They set fire to the combined lower principles and the Monad, thus lighting up Manas in the new men and preparing another great race for final initiation. This lighting up of the fire of Manas is symbolized in all great religions and Freemasonry. In the east one priest appears holding a candle lighted at the altar, and thousands of others light their candles from this one. The Parsees also have their sacred fire which is lighted from some other
sacred flame.

*Manas*, or the Thinker, is the reincarnating being, the immortal who carries the results and values of all the different lives lived on earth or elsewhere. Its nature becomes dual as soon as it is attached to a body. For the human brain is a superior organism and *Manas* uses it to reason from premises to conclusions. This also differentiates man from animal, for the animal acts from automatic and so-called instinctual impulses, whereas the man can use reason. This is the lower aspect of the Thinker or *Manas*, and not, as some have supposed, the highest and best gift belonging to man. Its other, and in Theosophy, higher aspect is the intuitional, which knows, and does not depend on reason. The lower, and purely intellectual is nearest to the principle of Desire, and is thus distinguished from its other side which has affinity for the spiritual principles above. If the Thinker, then, becomes wholly intellectual, the entire nature begins to tend downward; for intellect alone is cold, heartless, selfish, because it is not lighted up by the two other principles of *Buddhi* and *Atma*.

In *Manas* the thoughts of all lives are stored. That is to say: in any one life, the sum total of thoughts underlying all the acts of the life-time will be of one character in general, but may be placed in one or more classes. That is, the business man of today is a single type; his entire life thoughts represent but one single thread of thought. The artist is another. The man who has engaged in business, but also thought much upon fame and power which he never attained, is still another. The great mass of self-sacrificing, courageous, and strong poor people who have but little time to think, constitute another distinct class. In all these the total quantity of life thoughts makes up the stream or thread of a life's meditation – "that upon which the heart was set" – and is stored in *Manas*, to be brought out again at any time in whatever life the brain and bodily environments are similar to those used in engendering that class of thoughts. It is *Manas* which sees the objects presented to it by the bodily organs and the actual organs within. When the open eye receives a picture on the retina, the whole scene is turned into vibrations in the optic nerves which disappear into the brain, where *Manas* is enabled to perceive them as idea. And so
with every other organ or sense. If the connection between Manas and the brain be broken, intelligence will not be manifested unless Manas has by training found out how to project the astral body from the physical and thereby keep up communication with fellowmen. That the organs and senses do not cognize objects, hypnotism, mesmerism, and spiritualism have now proved. For, as we see in mesmeric and hypnotic experiments, the object seen or felt, and from which all the effects of solid objects may be sensed, is often only an idea existing in the operator’s brain. In the same way Manas, using the astral body, has only to impress an idea upon the other person to make the latter see the idea and translate it into a visible body from which the usual effects of density and weight seem to follow. And in hypnotism there are many experiments, all of which go to show that so called matter is not per se solid or dense; that sight does not always depend on the eye and rays of light proceeding from an object; that the intangible for one normal brain and organs may be perfectly tangible for another; and that physical effects in the body may be produced from an idea solely. The well-known experiments of producing a blister by a simple piece of paper, or preventing a real blistering plaster from making a blister, by force of the idea conveyed to a subject, either that there was to be or not to be a blister, conclusively prove the power of effecting an impulse on matter by the use of that which is called Manas. But all these phenomena are the exhibition of the powers of lower Manas acting in the astral Body and the fourth principle – Desire, using the physical body as the field for the exhibition of the forces.

It is this lower Manas which retains all the impressions of a life-time and sometimes strangely exhibits them in trances or dreams, delirium, induced states, here and there in normal conditions, and very often at the time of physical death. But it is so occupied with the brain, with memory and with sensation, that it usually presents but few recollections out of the mass of events that years have brought before it. It interferes with the action of Higher Manas because just at the present point of evolution, Desire and all corresponding powers, faculties, and senses are the most highly developed, thus obscuring, as it were, the white light of the spiritual side of Manas. It is tinted by each object presented to it, whether
it be a thought-object or a material one. That is to say, Lower Manas operating through the brain is at once altered into the shape and other characteristics of any object, mental or otherwise. This causes it to have four peculiarities. *First*, to naturally fly off from any point, object, or subject; *second*, to fly to some pleasant idea; *third*, to fly to an unpleasant idea; *fourth*, to remain passive and considering naught. The first is due to memory and the natural motion of Manas; the second and third are due to memory alone; the fourth signifies sleep when not abnormal, and when abnormal is going toward insanity. These mental characteristics all belonging to Lower Manas, are those which the Higher Manas, aided by Buddhi and Atma, has to fight and conquer. Higher Manas, if able to act, becomes what we sometimes call Genius; if completely master, then one may become a god. But memory continually presents pictures to Lower Manas, and the result is that the Higher is obscured. Sometimes, however, along the pathway of life we do see here and there men who are geniuses or great seers and prophets. In these the Higher powers of Manas are active and the person illuminated. Such were the great Sages of the past, men like Buddha, Jesus, Confucius, Zoroaster, and others. Poets, too, such as Tennyson, Longfellow, and others, are men in whom Higher Manas now and then sheds a bright ray on the man below, to be soon obscured, however, by the effect of dogmatic religious education which has given memory certain pictures that always prevent Manas from gaining full activity.

In this higher Trinity, we have the God above each one; this is Atma, and may be called the Higher Self.

Next is the spiritual part of the soul called Buddhi; when thoroughly united with Manas this may be called the Divine Ego.

The inner Ego, who reincarnates, taking on body after body, storing up the impressions of life after life, gaining experience and adding it to the divine Ego, suffering and enjoying through an immense period of years, is the fifth principle – Manas – not united to Buddhi. This is the permanent individuality which gives to every man the feeling of being himself and not some other; that which through all the changes of the days and nights from youth to the end of life makes us feel one identity through all
the period; it bridges the gap made by sleep; in like manner it bridges the gap made by the sleep of death. It is this, and not our brain, that lifts us above the animal. The depth and variety of the brain convolutions in man are caused by the presence of Manas, and are not the cause of mind. And when we either wholly or now and then become consciously united with Buddhi, the Spiritual Soul, we behold God, as it were. This is what the ancients all desired to see, but what the moderns do not believe in, the latter preferring rather to throw away their own right to be great in nature, and to worship an imaginary god made up solely of their own fancies and not very different from weak human nature.

This permanent individuality in the present race has therefore been through every sort of experience, for Theosophy insists on its permanence and in the necessity for its continuing to take part in evolution. It has a duty to perform, consisting in raising up to a higher state all the matter concerned in the chain of globes to which the earth belongs. We have all lived and taken part in civilization after civilization, race after race, on earth, and will so continue throughout all the rounds and races until the seventh is complete. At the same time it should be remembered that the matter of this globe and that connected with it has also been through every kind of form, with possibly some exceptions in very low planes of mineral formation. But in general all the matter visible, or held in space still unprecipitated, has been molded at one time or another into forms of all varieties, many of these being such as we now have no idea of. The processes of evolution, therefore, in some departments, now go forward with greater rapidity than in former ages because both Manas and matter have acquired facility of action. Especially is this so in regard to man, who is the farthest ahead of all things or beings in this evolution. He is now incarnated and projected into life more quickly than in earlier periods when it consumed many years to obtain a "coat of skin." This coming into life over and over again cannot be avoided by the ordinary man because Lower Manas is still bound by Desire, which is the preponderating principle at the present period. Being so influenced by Desire Manas is continually deluded while in the body, and being thus deluded is unable to prevent the action upon
it of the forces set up in the life time. These forces are generated by *Manas*, that is, by the thinking of the life time. Each thought makes a physical as well as mental link with the desire in which it is rooted. All life is filled with such thoughts, and when the period of rest after death is ended *Manas* is bound by innumerable electrical magnetic threads to earth by reason of the thoughts of the last life, and therefore by desire, for it was desire that caused so many thoughts and ignorance of the true nature of things. An understanding of this doctrine of man being really a thinker and made of thought will make clear all the rest in relation to incarnation and reincarnation. The body of the inner man is made of thought, and this being so it must follow that if the thoughts have more affinity for earth-life than for life elsewhere a return to life here is inevitable. At the present day *Manas* is not fully active in the race, as Desire still is uppermost. In the next cycle of the human period *Manas* will be fully active and developed in the entire race. Hence the people of the earth have not yet come to the point of making a conscious choice as to the path they will take; but when in the cycle referred to, *Manas* is active, all will then be compelled to consciously make the choice to right or left, the one leading to complete and conscious union with *Atma*, the other to the annihilation of those beings who prefer that path.
CHAPTER VIII

OF REINCARNATION

How man has come to be the complex being that he is and why, are questions that neither Science nor Religion makes conclusive answer to. This immortal thinker having such vast powers and possibilities, all his because of his intimate connection with every secret part of Nature from which he has been built up, stands at the top of an immense and silent evolution. He asks why Nature exists, what the drama of life has for its aim, how that aim may be attained. But Science and Religion both fail to give a reasonable reply. Science does not pretend to be able to give the solution, saying that the examination of things as they are is enough of a task; religion offers an explanation both illogical and unmeaning and acceptable but to the bigot, as it requires us to consider the whole of Nature as a mystery and to seek for the meaning and purpose of life with all its sorrow in the pleasure of a God who cannot be found out. The educated and enquiring mind knows that dogmatic religion can only give an answer invented by man while it pretends to be from God.

What then is the universe for, and for what final purpose is man the immortal thinker here in evolution? It is all for the experience and emancipation of the soul, for the purpose of raising the entire mass of manifested matter up to the stature, nature, and dignity of conscious god-hood. The great aim is to reach self-consciousness; not through a race or a tribe or some favored nation, but by and through the perfecting, after transformation, of the whole mass of matter as well as what we now call soul. Nothing is or is to be left out. The aim for present man is his initiation into complete knowledge, and for the other kingdoms below him that they may be raised up gradually from stage to stage to be in time initiated also. This is evolution carried to its highest power; it is a magnificent prospect; it makes of man a god, and gives to every part of nature the possibility of being one day the same; there is strength and
nobility in it, for by this no man is dwarfed and belittled, for no one is so originally sinful that he cannot rise above all sin. Treated from the materialistic position of Science, evolution takes in but half of life; while the religious conception of it is a mixture of nonsense and fear. Present religions keep the element of fear, and at the same time imagine that an Almighty being can think of no other earth but this and has to govern this one very imperfectly. But the old theosophical view makes the universe a vast, complete, and perfect whole.

Now the moment we postulate a double evolution, physical and spiritual, we have at the same time to admit that it can only be carried on by reincarnation. This is, in fact, demonstrated by science. It is shown that the matter of the earth and of all things physical upon it was at one time either gaseous or molten; that it cooled; that it altered; that from its alterations and evolutions at last were produced all the great variety of things and beings. This, on the physical plane, is transformation or change from one form to another. The total mass of matter is about the same as in the beginning of this globe, with a very minute allowance for some star dust. Hence it must have been changed over and over again, and thus been physically reformed and reimbodied. Of course, to be strictly accurate, we cannot use the word reincarnation, because "incarnate" refers to flesh. Let us say "reimbodied," and then we see that both for matter and for man there has been a constant change of form and this is, broadly speaking, "reincarnation." As to the whole mass of matter, the doctrine is that it will all be raised to man's estate when man has gone further on himself. There is no residuum left after man's final salvation which in a mysterious way is to be disposed of or done away with in some remote dust-heap of nature. The true doctrine allows for nothing like that, and at the same time is not afraid to give the true disposition of what would seem to be a residuum. It is all worked up into other states, for as the philosophy declares there is no inorganic matter whatever but that every atom is alive and has the germ of self-consciousness, it must follow that one day it will all have been changed. Thus what is now called human flesh is so much matter that one day was wholly mineral, later on vegetable, and now refined into human atoms.
At a point of time very far from now the present vegetable matter will have been raised to the animal stage and what we now use as our organic or fleshy matter will have changed by transformation through evolution into self-conscious thinkers, and so on up the whole scale until the time shall come when what is now known as mineral matter will have passed on to the human stage and out into that of thinker. Then at the coming on of another great period of evolution the mineral matter of that time will be some which is now passing through its lower transformations on other planets and in other systems of worlds. This is perhaps a "fanciful" scheme for the men of the present day, who are so accustomed to being called bad, sinful, weak, and utterly foolish from their birth that they fear to believe the truth about themselves, but for the disciples of the ancient theosophists it is not impossible or fanciful, but is logical and vast. And no doubt it will one day be admitted by everyone when the mind of the western race has broken away from Mosaic chronology and Mosaic ideas of men and nature. Therefore as to reincarnation and metempsychosis we say that they are first to be applied to the whole cosmos and not alone to man. But as man is the most interesting object to himself, we will consider in detail its application to him.

This is the most ancient of doctrines and is believed in now by more human minds than the number of those who do not hold it. The millions in the East almost all accept it; it was taught by the Greeks; a large number of the Chinese now believe it as their forefathers did before them; the Jews thought it was true, and it has not disappeared from their religion; and Jesus, who is called the founder of Christianity, also believed and taught it. In the early Christian church it was known and taught, and the very best of the fathers of the church believed and promulgated it.

Christians should remember that Jesus was a Jew who thought his mission was to Jews, for he says in St. Matthew, "I am not sent but unto the lost sheep of the house of Israel." He must have well known the doctrines held by them. They all believed in reincarnation. For them
Moses, Adam, Noah, Seth, and others had returned to earth, and at the
time of Jesus it was currently believed that the old prophet Elias was yet
to return. So we find, first, that Jesus never denied the doctrine, and on
various occasions assented to it, as when he said that John the Baptist
was actually the Elias of old whom the people were expecting. All this
can be seen by consulting St. Matthew in chapters xvii, xi, and others.

In these it is very clear that Jesus is shown as approving the doctrine of
reincarnation. And following Jesus we find St. Paul, in Romans ix,
speaking of Esau and Jacob being actually in existence before they were
born, and later such great Christian fathers as Origen, Synesius, and
others believing and teaching the theory. In Proverbs viii, 22, we have
Solomon saying that when the earth was made he was present, and that,
long before he could have been born as Solomon, his delights were in the
habitable parts of the earth with the sons of men. St. John the Revelator
says in Revs. iii, 12, he was told in a vision which refers to the voice of
God or the voice of one speaking for God, that whosoever should
overcome would not be under the necessity of "going out" any more, that
is, would not need to be reincarnated. For five hundred years after Jesus
the doctrine was taught in the church until the council of Constantinople.
Then a condemnation was passed upon a phase of the question which
has been regarded by many as against reincarnation, but if that
condemnation goes against the words of Jesus it is of no effect. It does go
against him, and thus the church is in the position of saying in effect that
Jesus did not know enough to curse, as it did, a doctrine known and
taught in his day and which was brought to his notice prominently and
never condemned but in fact approved by him. Christianity is a Jewish
religion, and this doctrine of reincarnation belongs to it historically by
succession from the Jews, and also by reason of its having been taught by
Jesus and the early fathers of the church. If there be any truthful or
logical way for the Christian church to get out of this position –
excluding, of course, dogmas of the church – the theosophist would like
to be shown it. Indeed, the theosophist holds that whenever a professed
Christian denies the theory he thereby sets up his judgment against that
of Jesus, who must have known more about the matter than those who
follow him. It is the anathema hurled by the church council and the absence of the doctrine from the teaching now that have damaged Christianity and made of all the Christian nations people who pretend to be followers of Jesus and the law of love, but who really as nations are followers of the Mosaic law of retaliation. For alone in reincarnation is the answer to all the problems of life, and in it and Karma is the force that will make men pursue in fact the ethics they have in theory. It is the aim of the old philosophy to restore this doctrine to whatsoever religion has lost it; and hence we call it the "lost chord of Christianity."

But who or what is it that reincarnates? It is not the body, for that dies and disintegrates; and but few of us would like to be chained forever to such bodies as we now have, admitted to be infected with disease except in the case of the savage. It is not the astral body, for, as shown, that also has its term and must go to pieces after the physical has gone. Nor is it the passions and desires. They, to be sure, have a very long term, because they have the power to reproduce themselves in each life so long as we do not eradicate them. And reincarnation provides for that, since we are given by it many opportunities of slowly, one by one, killing off the desires and passions which mar the heavenly picture of the spiritual man.

It has been shown how the passional part of us coalesces with the astral after death and makes a seeming being that has a short life to live while it is disintegrating. When the separation is complete between the body that has died, the astral body, and the passions and desires – life having begun to busy itself with other forms – the Higher Triad, Manas, Buddha, and Atma, who are the real man, immediately go into another state, and when that state, which is called Devachan, or heaven, is over, they are attracted back to earth for reincarnation. They are the immortal part of us; they, in fact, and no other are we. This should be firmly grasped by the mind, for upon its clear understanding depends the comprehension of the entire doctrine. What stands in the way of the modern western man’s seeing this clearly is the long training we have all had in materialistic science and materializing religion, both of which
have made the mere physical body too prominent. The one has taught of matter alone and the other has preached the resurrection of the body, a doctrine against common sense, fact, logic, and testimony. But there is no doubt that the theory of the bodily resurrection has arisen from the corruption of the older and true teaching. Resurrection is founded on what Job says about seeing his redeemer in his flesh, and on St. Paul's remark that the body was raised incorruptible. But Job was an Egyptian who spoke of seeing his teacher or initiator, who was the redeemer, and Jesus and Paul referred to the spiritual body only.

Although reincarnation is the law of nature, the complete trinity of Atma-Buddhi-Manas does not yet fully incarnate in this race. They use and occupy the body by means of the entrance of Manas, the lowest of the three, and the other two shine upon it from above, constituting the God in Heaven. This was symbolized in the old Jewish teaching about the Heavenly Man who stands with his head in heaven and his feet in hell. That is, the head Atma and Buddhi are yet in heaven, and the feet, Manas, walk in hell, which is the body and physical life. For that reason man is not yet fully conscious, and reincarnations are needed to at last complete the incarnation of the whole trinity in the body. When that has been accomplished the race will have become as gods, and the godlike trinity being in full possession the entire mass of matter will be perfected and raised up for the next step. This is the real meaning of "the word made flesh." It was so grand a thing in the case of any single person, such as Jesus or Buddha, as to be looked upon as a divine incarnation. And out of this, too, comes the idea of the crucifixion, for Manas is thus crucified for the purpose of raising up the thief to paradise.

It is because the trinity is not yet incarnate in the race that life has so many mysteries, some of which are showing themselves from day to day in all the various experiments made on and in man.

The physician knows not what life is nor why the body moves as it does, because the spiritual portion is yet enshrouded in the clouds of heaven; the scientist is wandering in the dark, confounded and confused by all that hypnotism and other strange things bring before him, because
the conscious man is out of sight on the very top of the divine mountain, thus compelling the learned to speak of the "subconscious mind," the "latent personality," and the like; and the priest can give us no light at all because he denies man's god-like nature, reduces all to the level of original sin, and puts upon our conception of God the black mark of inability to control or manage the creation without invention of expedients to cure supposed errors. But this old truth solves the riddle and paints God and Nature in harmonious colors.

Reincarnation does not mean that we go into animal forms after death, as is believed by some Eastern peoples. "Once a man always a man" is the saying in the Great Lodge. But it would not be too much punishment for some men were it possible to condemn them to rebirth in brute bodies; however nature does not go by sentiment but by law, and we, not being able to see all, cannot say that the brutal man is brute all through his nature. And evolution having brought Manas the Thinker and Immortal Person on to this plane, cannot send him back to the brute which has not Manas.

By looking into two explanations for the literal acceptation by some people in the East of those laws of Manu which seem to teach the transmigrating into brutes, insects, and so on, we can see how the true student of this doctrine will not fall into the same error.

The first is, that the various verses and books teaching such transmigration have to do with the actual method of reincarnation, that is, with the explanation of the actual physical processes which have to be undergone by the Ego in passing from the unembodied to the embodied state, and also with the roads, ways, or means of descent from the invisible to the visible plane. This has not yet been plainly explained in Theosophical books, because on the one hand it is a delicate matter, and on the other the details would not as yet be received even by Theosophists with credence, although one day they will be. And as these details are not of the greatest importance they are not now expounded. But as we know that no human body is formed without the union of the sexes, and that the germs for such production are locked up in the sexes and must come from food which is taken into the body, it is obvious that foods have something to do with the reincarnating of the Ego. Now if the
road to reincarnation leads through certain food and none other, it may be possible that if the Ego gets entangled in food which will not lead to the germ of physical reproduction, a punishment is indicated where Manu says that such and such practices will lead to transmigration, which is then a "hindrance." I throw this out so far for the benefit of certain theosophists who read these and whose theories on this subject are now rather vague and in some instances based on quite other hypotheses.

The second explanation is, that inasmuch as nature intends us to use the matter which comes into our body and astral body for the purpose, among others, of benefiting the matter by the impress it gets from association with the human Ego, if we use it so as to give it only a brutal impression it must fly back to the animal kingdom to be absorbed there instead of being refined and kept on the human plane. And as all the matter which the human Ego gathered to it retains the stamp or photographic impression of the human being, the matter transmigrates to the lower level when given an animal impress by the Ego. This actual fact in the great chemical laboratory of nature could easily be misconstrued by the ignorant. But the present-day students know that once Manas the Thinker has arrived on the scene he does not return to baser forms; first, because he does not wish to, and second, because he cannot. For just as the blood in the body is prevented by valves from rushing back and engorging the heart, so in this greater system of universal circulation the door is shut behind the Thinker and prevents his retrocession. Reincarnation as a doctrine applying to the real man does not teach transmigration into kingdoms of nature below the human.
CHAPTER IX

REINCARNATION CONTINUED

In the West, where the object of life is commercial, financial, social, or scientific success, that is, personal profit, aggrandizement, and power, the real life of man receives but little attention, and we, unlike the Orientals, give scant prominence to the doctrine of preexistence and reincarnation. That the church denies it is enough for many, with whom no argument is of any use. Relying on the church, they do not wish to disturb the serenity of their faith in dogmas that may be illogical; and as they have been taught that the church can bind them in hell, a blind fear of the anathema hurled at reincarnation in the Constantinople council about 500 A.D. would alone debar them from accepting the accursed theory. And the church in arguing on the doctrine urges the objection that if men are convinced that they will live many lives, the temptation to accept the present and do evil without check will be too strong. Absurd as this seems, it is put forward by learned Jesuits, who say men will rather have the present chance than wait for others. If there were no retribution at all this would be a good objection, but as Nature has also a Nemesis for every evil doer, and as each, under the law of Karma – which is that of cause and effect and perfect justice – must receive the exact consequences himself in every life for what good or bad deeds and thoughts he did and had in other lives, the basis for moral conduct is secure. It is safe under this system, since no man can by any possibility, or favor, or edict, or belief escape the consequences, and each one who grasps this doctrine will be moved by conscience and the whole power of nature to do well in order that he may receive good and become happy.

It is maintained that the idea of rebirth is uncongenial and unpleasant because on the one hand it is cold, allowing no sentiment to interfere, prohibiting us from renouncing at will a life which we have found to be sorrowful; and on the other, that there appears to be no chance under it for us to see our loved ones who have passed away before us. But
whether we like it or not Nature’s laws go forward unerringly, and
sentiment or feeling can in no way avert the consequence that must
follow a cause. If we eat bad food bad results must come. The glutton
would have Nature permit him to gorge himself without the indigestion
which will come, but Nature’s laws are not to be thus put aside. Now, the
objection to reincarnation that we will not see our loved ones in heaven
as promised in dogmatic religion, presupposes a complete stoppage of
the evolution and development of those who leave earth before
ourselves, and also assumes that recognition is dependent on physical
appearance. But as we progress in this life, so also must we progress
upon leaving it, and it would be unfair to compel the others to await our
arrival in order that we may recognize them. And if one reflects on the
natural consequences of arising to heaven where all trammels are cast
off, it must be apparent that those who have been there, say, twenty of
mortal years before us must, in the nature of things mental and spiritual,
have made a progress equal to many hundreds of years here under
varied and very favorable circumstances. How then could we, arriving
later and still imperfect, be able to recognize those who had been
perfecting themselves in heaven with such advantages? And as we know
that the body is left behind to disintegrate, so, it is evident, recognition
cannot depend, in the spiritual and mental life, on physical appearance.
For not only is this thus plain, but since we are aware that an
unhandsome or deformed body often enshrines a glorious mind and
pure soul, and that a beautifully formed exterior – such as in the case of
the Borgias – may hide an incarnate devil in character, the physical form
gives no guarantee of recognition in that world where the body is absent.
And the mother who has lost a child who had grown to maturity must
know that she loved the child when a baby as much as afterwards when
the great alteration to later life had completely swept away the form and
features of early youth. The Theosophists see that this objection can have
no existence in the face of the eternal and pure life of the soul. And
Theosophy also teaches that those who are like unto each other and love
each other will be reincarnated together whenever the conditions permit.
Whenever one of us has gone farther on the road to perfection, he will
always be moved to help and comfort those who belong to the same family. But when one has become gross and selfish and wicked, no one would want his companionship in any life. Recognition depends on the inner sight and not on outward appearance; hence there is no force in this objection. And the other phase of it relating to loss of parent, child, or relative is based on the erroneous notion that as the parents give the child its body so also is given its soul. But soul is immortal and parentless; hence this objection is without a root.

Some urge that Heredity invalidates Reincarnation. We urge it as proof. Heredity in giving us a body in any family provides the appropriate environment for the Ego. The Ego only goes into the family which either completely answers to its whole nature, or which gives an opportunity for the working out of its evolution, and which is also connected with it by reason of past incarnations or causes mutually set up. Thus the evil child may come to the presently good family because parents and child are indissolubly connected by past actions. It is a chance for redemption to the child and the occasion of punishment to the parents. This points to bodily heredity as a natural rule governing the bodies we must inhabit, just as the houses in a city will show the mind of the builders. And as we as well as our parents were the makers and influencers of bodies, took part in and are responsible for states of society in which the development of physical body and brain was either retarded or helped on, debased or the contrary, so we are in this life responsible for the civilization in which we now appear. But when we look at the characters in human bodies, great inherent differences are seen. This is due to the soul inside, who is suffering or enjoying in the family, nation, and race his own thoughts and acts in the past lives have made it inevitable he should incarnate with.

Heredity provides the tenement and also imposes those limitations of capacity of brain or body which are often a punishment and sometimes a help, but it does not affect the real Ego. The transmission of traits is a physical matter, and nothing more than the coming out into a nation of the consequences of the prior lives of all Egos who are to be in that race.
The limitations imposed on the Ego by any family heredity are exact consequences of that Ego's prior lives. The fact that such physical traits and mental peculiarities are transmitted does not confute reincarnation, since we know that the guiding mind and real character of each are not the result of a body and brain but are peculiar to the Ego in its essential life. Transmission of trait and tendency by means of parent and body is exactly the mode selected by nature for providing the incarnating Ego with the proper tenement in which to carry on its work. Another mode would be impossible and subversive of order.

Again, those who dwell on the objection from heredity forget that they are accentuating similarities and overlooking divergencies. For while investigations on the line of heredity have recorded many transmitted traits, they have not done so in respect to divergencies from heredity vastly greater in number. Every mother knows that the children of a family are as different in character as the fingers on one hand – they are all from the same parents, but all vary in character and capacity.

But heredity as the great rule and as a complete explanation is absolutely overthrown by history, which shows no constant transmission of learning, power, and capacity. For instance, in the case of the ancient Egyptians long gone and their line of transmission shattered, we have no transmission to their descendants. If physical heredity settles the question of character, how has the great Egyptian character been lost? The same question holds in respect to other ancient and extinct nations. And taking an individual illustration we have the great musician Bach, whose direct descendants showed a decrease in musical ability leading to its final disappearance from the family stock. But Theosophy teaches that in both of these instances – as in all like them – the real capacity and ability have only disappeared from a family and national body, but are retained in the Egos who once exhibited them, being now incarnated in some other nation and family of the present time.

Suffering comes to nearly all men, and a great many live lives of sorrow from the cradle to the grave, so it is objected that reincarnation is unjust because we suffer for the wrong done by some other person in
another life. This objection is based on the false notion that the person in
the other life was some one else. But in every life it is the same person.
When we come again we do not take up the body of some one else, nor
another’s deeds, but are like an actor who plays many parts, the same
actor inside though the costumes and the lines recited differ in each new
play. Shakespeare was right in saying that life is a play, for the great life
of the soul is a drama, and each new life and rebirth another act in which
we assume another part and put on a new dress, but all through it we are
the self-same person. So instead of its being unjust, it is perfect justice,
and in no other manner could justice be preserved.

But, it is said, if we reincarnate how is it that we do not remember the
other life; and further, as we cannot remember the deeds for which we
suffer is it not unjust for that reason? Those who ask this always ignore
the fact that they also have enjoyment and reward in life and are content
to accept them without question. For if it is unjust to be punished for
deeds we do not remember, then it is also inequitable to be rewarded for
other acts which have been forgotten. Mere entry into life is no fit
foundation for any reward or punishment. Reward and punishment
must be the just desert for prior conduct. Nature's law of justice is not
imperfect, and it is only the imperfection of human justice that requires
the offender to know and remember in this life a deed to which a penalty
is annexed. In the prior life the doer was then quite aware of what he did,
and nature affixes consequences to his acts, being thus just. We well
know that she will make the effect follow the cause whatever we wish
and whether we remember or forget what we did. If a baby is hurt in its
first years by the nurse so as to lay the ground for a crippling disease in
after life, as is often the case, the crippling disease will come although the
child neither brought on the present cause nor remembered aught about
it. But reincarnation, with its companion doctrine of Karma, rightly
understood, shows how perfectly just the whole scheme of nature is.

Memory of a prior life is not needed to prove that we passed through
that existence, nor is the fact of not remembering a good objection. We
forget the greater part of the occurrences of the years and days of this
life, but no one would say for that reason we did not go through these years. They were lived, and we retain but little of the details in the brain, but the entire effect of them on the character is kept and made a part of ourselves. The whole mass of detail of a life is preserved in the inner man to be one day fully brought back to the conscious memory in some other life when we are perfected. And even now, imperfect as we are and little as we know, the experiments in hypnotism show that all the smallest details are registered in what is for the present known as the subconscious mind. The theosophical doctrine is that not a single one of these happenings is forgotten in fact, and at the end of life when the eyes are closed and those about say we are dead every thought and circumstance of life flash vividly into and across the mind.

Many persons do, however, remember that they have lived before. Poets have sung of this, children know it well, until the constant living in an atmosphere of unbelief drives the recollection from their minds for the present, but all are subject to the limitations imposed upon the Ego by the new brain in each life. This is why we are not able to keep the pictures of the past, whether of this life or the preceding ones. The brain is the instrument for the memory of the soul, and, being new in each life with but a certain capacity, the Ego is only able to use it for the new life up to its capacity. That capacity will be fully availed of or the contrary, just according to the Ego's own desire and prior conduct, because such past living will have increased or diminished its power to overcome the forces of material existence.

By living according to the dictates of the soul the brain may at least be made porous to the soul's recollections; if the contrary sort of a life is led, then more and more will clouds obscure that reminiscence. But as the brain had no part in the life last lived, it is in general unable to remember. And this is a wise law, for we should be very miserable if the deeds and scenes of our former lives were not hidden from our view until by discipline we become able to bear a knowledge of them.

Another objection brought up is that under the doctrine of reincarnation it is not possible to account for the increase of the world's
population. This assumes that we know surely that its population has increased and are keeping informed of its fluctuations. But it is not certain that the inhabitants of the globe have increased, and, further, vast numbers of people are annually destroyed of whom we know nothing. In China year after year many thousands have been carried off by flood. Statistics of famine have not been made. We do not know by how many thousands the deaths in Africa exceed the births in any year. The objection is based on imperfect tables which only have to do with western lands. It also assumes that there are fewer Egos out of incarnation and waiting to come in than the number of those inhabiting bodies, and this is incorrect. Annie Besant has put this well in her "Reincarnation" by saying that the inhabited globe resembles a hall in a town which is filled from the much greater population of the town outside; the number in the hall may vary, but there is a constant source of supply from the town. It is true that so far as concerns this globe the number of Egos belonging to it is definite; but no one knows what that quantity is nor what is the total capacity of the earth for sustaining them. The statisticians of the day are chiefly in the West, and their tables embrace but a small section of the history of man. They cannot say how many persons were incarnated on the earth at any prior date when the globe was full in all parts, hence the quantity of egos willing or waiting to be reborn is unknown to the men of today. The Masters of theosophical knowledge say that the total number of such egos is vast, and for that reason the supply of those for the occupation of bodies to be born over and above the number that die is sufficient. Then too it must be borne in mind that each ego for itself varies the length of stay in the post-mortem states. They do not reincarnate at the same interval, but come out of the state after death at different rates, and whenever there occurs a great number of deaths by war, pestilence, or famine, there is at once a rush of souls to incarnation, either in the same place or in some other place or race. The earth is so small a globe in the vast assemblage of inhabitable planets there is a sufficient supply of Egos for incarnation here. But with due respect to those who put this objection, I do not see that it has the slightest force or any relation to the truth of the doctrine of
reincarnation.
CHAPTER X
ARGUMENTS SUPPORTING REINCARNATION

Unless we deny the immortality of man and the existence of soul, there are no sound arguments against the doctrine of preexistence and rebirth save such as rest on the dictum of the church that each soul is a new creation. This dictum can be supported only by blind dogmatism, for given a soul we must sooner or later arrive at the theory of rebirth, because even if each soul is new on this earth it must keep on living somewhere after passing away, and in view of the known order of nature will have other bodies in other planets or spheres. Theosophy applies to the self – the thinker – the same laws which are seen everywhere in operation throughout nature, and those are all varieties of the great law that effects follow causes and no effect is without a cause. The soul's immortality – believed in by the mass of humanity – demands embodiment here or elsewhere, and to be embodied means reincarnation. If we come to this earth for but a few years and then go to some other, the soul must be reembodied there as well as here, and if we have travelled from some other world we must have had there too our proper vesture. The powers of mind and the laws governing its motion, its attachment, and its detachment as given in theosophical philosophy show that its reembodiment must be here, where it moved and worked, until such time as the mind is able to overcome the forces which chain it to this globe. To permit the involved entity to transfer itself to another scene of action before it had overcome all the causes drawing it here and without its having worked out its responsibilities to other entities in the same stream of evolution would be unjust and contrary to the powerful occult laws and forces which continually operate upon it. The early Christian Fathers saw this, and taught that the soul had fallen into matter and was obliged by the law of its nature to toil upward again to the place from which it came. They used an old Greek hymn which ran:
Eternal Mind, thy seedling spark,
Through this thin vase of clay,
Athwart the waves of chaos dark
Emits a timorous ray.
This mind enfolding soul is sown,
Incarnate germ in earth:
In pity, blessed Lord, then own
What claims in Thee its birth.
Far forth from Thee, thou central fire,
To earth’s sad bondage cast,
Let not the trembling spark expire;
Absorb thine own at last!

Each human being has a definite character different from every other human being, and masses of beings aggregated into nations show as wholes that the national force and distinguishing peculiarities go to make up a definite and separate national character. These differences, both individual and national, are due to essential character and not to education. Even the doctrine of the survival of the fittest should show this, for the fitness can not come from nothing but must at last show itself from the coming to the surface of the actual inner character. And as both individuals and nations among those who are ahead in the struggle with nature exhibit an immense force in their character, we must find a place and time where the force was evolved. These, Theosophy says, are this earth and the whole period during which the human race has been on the planet.

So, then, while heredity has something to do with the difference in character as to force and morale, swaying the soul and mind a little and furnishing also the appropriate place for receiving reward and punishment, it is not the cause for the essential nature shown by every one.

But all these differences, such as those shown by babes from birth, by adults as character comes forth more and more, and by nations in their
history, are due to long experience gained during many lives on earth, are the outcome of the soul’s own evolution. A survey of one short human life gives no ground for the production of his inner nature. It is needful that each soul should have all possible experience, and one life cannot give this even under the best conditions. It would be folly for the Almighty to put us here for such a short time, only to remove us just when we had begun to see the object of life and the possibilities in it. The mere selfish desire of a person to escape the trials and discipline of life is not enough to set nature’s laws aside, so the soul must be reborn until it has ceased to set in motion the cause of rebirth, after having developed character up to its possible limit as indicated by all the varieties of human nature, when every experience has been passed through, and not until all of truth that can be known has been acquired. The vast disparity among men in respect to capacity compels us, if we wish to ascribe justice to Nature or to God, to admit reincarnation and to trace the origin of the disparity back to the past lives of the Ego. For people are as much hindered and handicapped, abused and made the victims of seeming injustice because of limited capacity, as they are by reason of circumstances of birth or education. We see the uneducated rising above circumstances of family and training, and often those born in good families have very small capacity; but the troubles of nations and families arise from want of capacity more than from any other cause. And if we consider savage races only, there the seeming injustice is enormous. For many savages have good actual brain capacity but still are savage. This is because the Ego in that body is still savage and undeveloped, for in contrast to the savage there are many civilized men with small actual brain force who are not savage in nature because the indwelling Ego has had long experience in civilization during other lives, and being a more developed soul has power to use the brain instrument to its highest limit.

Each man feels and knows that he has an individuality of his own, a personal identity which bridges over not only the gaps made by sleep but also those sometimes supervening on temporary lesions in the brain. This identity never breaks from beginning to end of life in the normal person, and only the persistence and eternal character of the soul will
account for it.

So, ever since we began to remember, we know that our personal identity has not failed us, no matter how bad may be our memory. This disposes of the argument that identity depends on recollection, for the reason that if it did depend alone on recollection we should each day have to begin over again, as we cannot remember the events of the past in detail, and some minds remember but little yet feel their personal identity. And as it is often seen that some who remember the least insist as strongly as the others on their personal identity, that persistence of feeling must come from the old and immortal soul.

Viewing life and its probable object, with all the varied experience possible for man, one must be forced to the conclusion that a single life is not enough for carrying out all that is intended by Nature, to say nothing of what man himself desires to do. The scale of variety in experience is enormous. There is a vast range of powers latent in man which we see may be developed if opportunity be given. Knowledge infinite in scope and diversity lies before us, and especially in these days when special investigation is the rule. We perceive that we have high aspirations with no time to reach up to their measure, while the great troop of passions and desires, selfish motives and ambitions, war with us and among themselves, pursuing us even to the door of death. All these have to be tried, conquered, used, subdued. One life is not enough for all this. To say that we have but one life here with such possibilities put before us and impossible of development is to make the universe and life a huge and cruel joke perpetrated by a powerful God who is thus accused, by those who believe in a special creation of souls, of triumphing and playing with puny man just because that man is small and the creature of the Almighty. A human life at most is seventy years; statistics reduce this to about forty; and out of that little remainder a large part is spent in sleep and another part in childhood. Thus in one life it is perfectly impossible to attain to the merest fraction of what Nature evidently has in view. We see many truths vaguely which a life gives us no time to grasp, and especially is this so when men have to make such a struggle to
live at all. Our faculties are small or dwarfed or weak; one life gives no opportunity to alter this; we perceive other powers latent in us that cannot possibly be brought out in such a small space of time; and we have much more than a suspicion that the extent of the field of truth is vastly greater than the narrow circle we are confined to. It is not reasonable to suppose that either God or nature projects us into a body simply to fill us with bitterness because we can have no other opportunity here, but rather we must conclude that a series of incarnations has led to the present condition, and that the process of coming here again and again must go on for the purpose of affording us the opportunity needed.

The mere fact of dying is not of itself enough to bring about development of faculties or the elimination of wrong tendency and inclination. If we assume that upon entering heaven we at once acquire all knowledge and purity, then that state after death is reduced to a dead level and life itself with all its discipline is shorn of every meaning. Some of the churches teach of a school of discipline after death where it is impudently stated that the Apostles themselves, well known to be ignorant men, are to be the teachers. This is absurd and devoid of any basis or reason in the natural order. Besides, if there is to be such subsequent discipline, why were we projected into life at all? And why after the suffering and the error committed are we taken from the place where we did our acts? The only solution left is in reincarnation. We come back to earth because on it and with the beings upon it our deeds were performed; because it is the only proper place where punishment and reward can be justly meted out; because here is the only natural spot in which to continue the struggle toward perfection, toward the development of the faculties we have and the destruction of the wickedness in us. Justice to ourselves and to all other beings demands it, for we cannot live for ourselves, and it would be unjust to permit some of us to escape, leaving those who were participants with us to remain or to be plunged into a hell of eternal duration.

The persistence of savagery, the rise and decay of nations and
civilizations, the total extinction of nations, all demand an explanation found nowhere but in reincarnation. Savagery remains because there are still Egos whose experience is so limited that they are still savage; they will come up into higher races when ready. Races die out because the Egos have had enough of the experience that sort of race gives. So we find the red Indian, the Hottentot, the Easter Islanders, and others as examples of races deserted by high Egos and as they are dying away other souls who have had no higher life in the past enter into the bodies of the race to go on using them for the purpose of gaining such experience as the race body will give. A race could not possibly arise and then suddenly go out. We see that such is not the case, but science has no explanation; it simply says that this is the fact, that nations decay. But in this explanation no account is taken of the inner man nor of the recondite subtle and occult laws that unite to make a race. Theosophy shows that the energy drawn together has to expend itself gradually, and therefore the reproduction of bodies of the character of that race will go on, though the Egos are not compelled to inhabit bodies of that sort any longer than while they are of the same development as the race. Hence a time comes when the whole mass of Egos which built up the race leaves it for another physical environment more like themselves. The economy of Nature will not permit the physical race to suddenly fade away, and so in the real order of evolution other and less progressed Egos come in and use the forms provided, keeping up the production of new bodies but less and less in number each century. These lower Egos are not able to keep up to the limit of the capacity of the congeries of energies left by the other Egos, and so while the new set gains as much experience as is possible the race in time dies out after passing through its decay. This is the explanation of what we may call descending savagery, and no other theory will meet the facts. It has been sometimes thought by ethnologists that the more civilized races kill off the other, but the fact is that in consequence of the great difference between the Egos inhabiting the old race body and the energy of that body itself, the females begin to be sterile, and thus slowly but surely the number of deaths exceeds the births. China itself is in process of decay, she being now in the almost stationary stage just before the rush downward. Great civilizations like those of Egypt and Babylon have gone because the souls who made them have long ago reincarnated in the great conquering nations of Europe and the present American continents. As nations and races they have
been totally reincarnated and born again for greater and higher purposes than ever. Of all the old races the Aryan Indian alone yet remains as the preserver of the old doctrines. It will one day rise again to its old heights of glory.

The appearance of geniuses and great minds in families destitute of these qualities, as well as the extinction from a family of the genius shown by some ancestor, can only be met by the law of re-birth. Napoleon the First came in a family wholly unlike him in power and force. Nothing in his heredity will explain his character. He said himself, as told in the Memoirs of Prince Talleyrand, that he was Charlemagne. Only by assuming for him a long series of lives giving the right line of evolution or cause for his mind and nature and force to be brought out, can we have the slightest idea why he or any other great genius appeared at all. Mozart when an infant could compose orchestral scores. This was not due to heredity, for such a score is not natural, but is forced, mechanical, and wholly conventional, yet he understood it without schooling. How? Because he was a musician reincarnated, with a musical brain furnished by his family and thus not impeded in his endeavors to show forth his musical knowledge. But stronger yet is the case of Blind Tom, a negro whose family could not by any possibility have a knowledge of the piano, a modern instrument, so as to transmit that knowledge to the atoms of his body, yet he had great musical power and knew the present mechanical musical scale on the piano. There are hundreds of examples like these among the many prodigies who have appeared to the world's astonishment. In India there are many histories of sages born with complete knowledge of philosophy and the like, and doubtless in all nations the same can be met with. This bringing back of knowledge also explains instinct, for that is no more than recollection divisible into physical and mental memory. It is seen in the child and the animal, and is no more than the result of previous experience. And whether we look at the new-born babe flinging out its arms for self-protection, or the animal with very strong instinctual power, or the bee building a cell on the rules of geometry, it is all the effect of reincarnation acting either in the mind or physical cell, for under what was first laid down no atom is devoid of life, consciousness, and intelligence of its own.

In the case of the musician Bach we have proof that heredity counts for
nothing if the Ego is not advanced, for his genius was not borne down his family line; it gradually faded out, finally leaving the family stream entirely. So, too, the coming of idiots or vicious children to parents who are good, pure, or highly intellectual is explained in the same way. They are cases where heredity is set at nought by a wholly bad or deficient Ego.

And lastly, the fact that certain inherent ideas are common to the whole race is explained by the sages as due to recollection of such ideas, which were implanted in the human mind at the very beginning of its evolutionary career on this planet by those brothers and sages who learned their lessons and were perfected in former ages long before the development of this globe began. No explanation for inherent ideas is offered by science that will do more than say, "they exist." These were actually taught to the mass of Egos who are engaged in this earth's evolution; they were imprinted or burned into their natures, and always recollected; they follow the Ego through the long pilgrimage.

It has been often thought that the opposition to reincarnation has been solely based on prejudice, when not due to a dogma which can only stand when the mind is bound down and prevented from using its own powers. It is a doctrine the most noble of all, and with its companion one of Karma, next to be considered, it alone gives the basis for ethics. There is no doubt in my mind that the founder of Christianity took it for granted and that its present absence from that religion is the reason for the contradiction between the professed ethics of Christian nations and their actual practises which are so contrary to the morals given out by Jesus.
KARMA

Karma is an unfamiliar word for Western ears. It is the name adopted by Theosophists of the nineteenth century for one of the most important of the laws of nature. Ceaseless in its operation, it bears alike upon planets, systems of planets, races, nations, families, and individuals. It is the twin doctrine to reincarnation. So inextricably interlaced are these two laws that it is almost impossible to properly consider one apart from the other. No spot or being in the universe is exempt from the operation of Karma, but all are under its sway, punished for error by it yet beneficently led on, through discipline, rest, and reward, to the distant heights of perfection. It is a law so comprehensive in its sweep, embracing at once our physical and our moral being, that it is only by paraphrase and copious explanation one can convey its meaning in English. For that reason the Sanskrit term Karma was adopted to designate it.

Applied to man's moral life it is the law of ethical causation, justice, reward and punishment; the cause for birth and rebirth, yet equally the means for escape from incarnation. Viewed from another point it is merely effect flowing from cause, action and reaction, exact result for every thought and act. It is act and the result of act; for the word's literal meaning is action. Theosophy views the Universe as an intelligent whole, hence every motion in the Universe is an action of that whole leading to results, which themselves become causes for further results. Viewing it thus broadly, the ancient Hindus said that every being up to Brahma was under the rule of Karma.

It is not a being but a law, the universal law of harmony which unerringly restores all disturbance to equilibrium. In this the theory conflicts with the ordinary conception about God, built up from the Jewish system, which assumes that the Almighty as a thinking entity,
extraneous to the Cosmos, builds up, finds his construction inharmonious, out of proportion, errant, and disturbed, and then has to pull down, destroy, or punish that which he created. This has either caused thousands to live in fear of God, in compliance with his assumed commands, with the selfish object of obtaining reward and securing escape from his wrath, or has plunged them into darkness which comes from a denial of all spiritual life. But as there is plainly, indeed painfully, evident to every human being a constant destruction going on in and around us, a continual war not only among men but everywhere through the whole solar system, causing sorrow in all directions, reason requires a solution of the riddle. The poor, who see no refuge or hope, cry aloud to a God who makes no reply, and then envy springs up in them when they consider the comforts and opportunities of the rich. They see the rich profligates, the wealthy fools, enjoying themselves unpunished. Turning to the teacher of religion, they meet the reply to their questioning of the justice which will permit such misery to those who did nothing requiring them to be born with no means, no opportunities for education, no capacity to overcome social, racial, or circumstantial obstacles, "It is the will of God." Parents produce beloved offspring who are cut off by death at an untimely hour, just when all promised well. They too have no answer to the question "Why am I thus afflicted?" but the same unreasonable reference to an inaccessible God whose arbitrary will causes their misery. Thus in every walk of life, loss, injury, persecution, deprivation of opportunity, nature's own forces working to destroy the happiness of man, death, reverses, disappointment continually beset good and evil men alike. But nowhere is there any answer or relief save in the ancient truths that each man is the maker and fashioner of his own destiny, the only one who sets in motion the causes for his own happiness and misery. In one life he sows and in the next he reaps. Thus on and forever, the law of Karma leads him.

Karma is a beneficent law wholly merciful, relentlessly just, for true mercy is not favor but impartial justice.

"My brothers! each man's life
The outcome of his former living is;
The bygone wrongs bring forth sorrows and woes,
The bygone right breeds bliss. . .
This is the doctrine of Karma."1

How is the present life affected by that bygone right and wrong act, and is it always by way of punishment? Is Karma only fate under another name, an already fixed and formulated destiny from which no escape is possible, and which therefore might make us careless of act or thought that cannot affect destiny? It is not fatalism. Everything done in a former body has consequences which in the new birth the Ego must enjoy or suffer, for, as St. Paul said: "Brethren, be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." For the effect is in the cause, and Karma produces the manifestation of it in the body, brain, and mind furnished by reincarnation. And as a cause set up by one man has a distinct relation to him as a center from which it came, so each one experiences the results of his own acts. We may sometimes seem to receive effects solely from the acts of others, but this is the result of our own acts and thoughts in this or some prior life. We perform our acts in company with others always, and the acts with their underlying thoughts have relation always to other persons and to ourselves.

No act is performed without a thought at its root either at the time of performance or as leading to it.

These thoughts are lodged in that part of man which we have called Manas – the mind, and there remain as subtle but powerful links with magnetic threads that enmesh the solar system, and through which various effects are brought out. The theory put forward in earlier pages that the whole system to which this globe belongs is alive, conscious on every plane, though only in man showing self-consciousness, comes into play here to explain how the thought under the act in this life may cause result in this or the next birth. The marvellous modern experiments in

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1 The Light of Asia, by Edwin Arnold.
hypnotism show that the slightest impression, no matter how far back in the history of the person, may be waked up to life, thus proving it is not lost but only latent. Take for instance the case of a child born humpbacked and very short, the head sunk between the shoulders, the arms long and legs curtailed. Why is this? His karma for thoughts and acts in a prior life. He reviled, persecuted, or otherwise injured a deformed person so persistently or violently as to imprint in his own immortal mind the deformed picture of his victim. For in proportion to the intensity of his thought will be the intensity and depth of the picture. It is exactly similar to the exposure of the sensitive photographic plate, whereby, just as the exposure is long or short, the impression in the plate is weak or deep. So this thinker and actor – the Ego – coming again to rebirth carries with him this picture, and if the family to which he is attracted for birth has similar physical tendencies in its stream, the mental picture causes the newly-forming astral body to assume a deformed shape by electrical and magnetic osmosis through the mother of the child. And as all beings on earth are indissolubly joined together, the misshapen child is the karma of the parents also an exact consequence for similar acts and thoughts on their part in other lives. Here is an exactitude of justice which no other theory will furnish.

But as we often see a deformed human being – continuing the instance merely for the purpose of illustration – having a happy disposition, an excellent intellect, sound judgment, and every good moral quality, this very instance leads us to the conclusion that karma must be of several different kinds in every individual case, and also evidently operates in more than one department of our being, with the possibility of being pleasant in effect for one portion of our nature and unpleasant for another.

Karma is of three sorts:

First – that which has not begun to produce any effect in our lives owing to the operation on us of some other karmic causes. This is under a law well known to physicists, that two opposing forces tend to neutrality, and that one force may be strong enough to temporarily
prevent the operation of another one. This law works on the unseen mental and karmic planes or spheres of being just as it does on the material ones. The force of a certain set of bodily, mental, and psychical faculties with their tendencies may wholly inhibit the operation on us of causes with which we are connected, because the whole nature of each person is used in the carrying out of this law. Hence the weak and mediocre furnish a weak focus for karma, and in them the general result of a lifetime is limited, although they may feel it all to be very heavy. But that person who has a wide and deep-reaching character and much force will feel the operation of a greater quantity of karma than the weaker person.

Second – that karma which we are now making or storing up by our thoughts and acts, and which will operate in the future when the appropriate body, mind, and environment are taken up by the incarnating Ego in some other life, or whenever obstructive karma is removed.

This bears both on the present life and the next one. For one may in this life come to a point where, all previous causes being worked out, new karma, or that which is unexpended, must begin to operate.

Under this are those cases where men have sudden reverses of fortune or changes for the better either in circumstances or character. A very important bearing of this is on our present conduct. While old karma must work out and cannot be stopped, it is wise for the man to so think and act now under present circumstances, no matter what they are, that he shall produce no bad or prejudicial causes for the next rebirth or for later years in this life. Rebellion is useless, for the law works on whether we weep or rejoice. The great French engineer, de Lesseps, is a good example of this class of karma. Raised to a high pitch of glory and achievement for many years of his life, he suddenly falls covered with shame through the Panama canal scandal. Whether he was innocent or guilty, he has the shame of the connection of his name with a national enterprise all besmirched with bribery and corruption that involved high officials. This was the operation of old karmic causes on him.
moment those which had governed his previous years were exhausted. Napoleon I is another, for he rose to a very great fame, then suddenly fell and died in exile and disgrace. Many other cases will occur to every thoughtful reader.

Third – that karma which has begun to produce results. It is the operating now in this life on us of causes set up in previous lives in company with other Egos. And it is in operation because, being most adapted to the family stock, the individual body, astral body, and race tendencies of the present incarnation, it exhibits itself plainly, while other unexpended karma awaits its regular turn.

These three classes of karma govern men, animals, worlds, and periods of evolution. Every effect flows from a cause precedent, and as all beings are constantly being reborn they are continually experiencing the effects of their thoughts and acts (which are themselves causes) of a prior incarnation. And thus each one answers, as St. Matthew says, for every word and thought; none can escape either by prayer, or favor, or force, or any other intermediary.

Now as karmic causes are divisible into three classes, they must have various fields in which to work. They operate upon man in his mental and intellectual nature, in his psychical or soul nature, and in his body and circumstances. The spiritual nature of man is never affected or operated upon by karma.

One species of karma may act on the three specified planes of our nature at the same time to the same degree, or there may be a mixture of the causes, some on one plane and some on another. Take a deformed person who has a fine mind and a deficiency in his soul nature. Here punitive or unpleasant karma is operating on his body while in his mental and intellectual nature good karma is being experienced, but psychically the karma, or cause, being of an indifferent sort the result is indifferent. In another person other combinations appear. He has a fine body and favorable circumstances, but the character is morose, peevish, irritable, revengeful, morbid, and disagreeable to himself and others. Here good physical karma is at work with very bad mental, intellectual,
and psychical karma. Cases will occur to readers of persons born in high station having every opportunity and power, yet being imbecile or suddenly becoming insane.

And just as all these phases of the law of karma have sway over the individual man, so they similarly operate upon races, nations, and families. Each race has its karma as a whole. If it be good that race goes forward. If bad it goes out – annihilated as a race – though the souls concerned take up their karma in other races and bodies. Nations cannot escape their national karma, and any nation that has acted in a wicked manner must suffer some day, be it soon or late. The karma of the nineteenth century in the West is the karma of Israel, for even the merest tyro can see that the Mosaic influence is the strongest in the European and American nations. The old Aztec and other ancient American peoples died out because their own karma – the result of their own life as nations in the far past – fell upon and destroyed them. With nations this heavy operation of karma is always through famine, war, convulsion of nature, and the sterility of the women of the nation. The latter cause comes near the end and sweeps the whole remnant away. And the individual in race or nation is warned by this great doctrine that if he falls into indifference of thought and act, thus molding himself into the general average karma of his race or nation, that national and race karma will at last carry him off in the general destiny. This is why teachers of old cried, "Come ye out and be ye separate."

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. In the dim past they did wickedly and now suffer. They violated the laws of harmony. The immutable rule is that harmony must be restored if violated. So these Egos suffer in making compensation and establishing the equilibrium of the occult cosmos. The whole mass of Egos must go on incarnating and reincarnating in the nation or race until they have all worked out to the end the causes set up. Though the nation may for a time disappear as a
physical thing, the Egos that made it do not leave the world, but come out as the makers of some new nation in which they must go on with the task and take either punishment or reward as accords with their karma. Of this law the old Egyptians are an illustration. They certainly rose to a high point of development, and as certainly they were extinguished as a nation. But the souls – the old Egos – live on and are now fulfilling their self-made destiny as some other nation now in our period. They may be the new American nation, or the Jews fated to wander up and down in the world and suffer much at the hands of others. This process is perfectly just. Take, for instance, the United States and the Red Indians. The latter have been most shamefully treated by the nation. The Indian Egos will be reborn in the new and conquering people, and as members of that great family will be the means themselves of bringing on the due results for such acts as were done against them when they had red bodies. Thus it has happened before, and so it will come about again.

Individual unhappiness in any life is thus explained:

(a) it is punishment for evil done in past lives; or

(b) it is discipline taken up by the Ego for the purpose of eliminating defects or acquiring fortitude and sympathy. When defects are eliminated it is like removing the obstruction in an irrigating canal which then lets the water flow on. Happiness is explained in the same way: the result of prior lives of goodness.

The scientific and self-compelling basis for right ethics is found in these and in no other doctrines. For if right ethics are to be practised merely for themselves, men will not see why, and have never been able to see why, for that reason they should do right. If ethics are to be followed from fear, man is degraded and will surely evade; if the favor of the Almighty, not based on law or justice, be the reason, then we will have just what prevails today – a code given by Jesus to the west professed by nations and not practised save by the few who would in any case be virtuous.

On this subject the Adepts have written the following to be found in
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 neighbors will no more work to hurt us than we would think of harming them, the 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. . . . 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 misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. . . .” . . . Knowledge of Karma gives the conviction that if –

‘. . . virtue in distress, and vice in triumph

Make atheists of mankind,’

It is only because that mankind has ever shut its eyes to the great truth that man is himself his own saviour as his own destroyer. That he need not accuse Heaven and the gods, Fates and Providence, of the apparent injustice that reigns in the midst of humanity. But let him rather remember and repeat this bit of Grecian wisdom, which warns man to forbear accusing That which

‘Just, though mysterious, leads us on unerring

Through ways unmark’d from guilt to punishment’

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2 S.D., Vol. I p. 643
– which are now the ways and the high road on which move onward the great European nations. The Western Aryans had, every nation and tribe, like their Eastern brethren of the Fifth Race, their Golden and their Iron ages, their period of comparative irresponsibility, or the Satya age of purity, while now, several of them have reached their Iron Age, the Kali Yuga, an age black with horrors. This state will last . . . until we begin acting from within instead of ever following impulses from without . . . Until then the only palliative to the evils of life is union and harmony – a Brotherhood in actu, and altruism not simply in name."
Let us now consider the states of man after the death of the body and before birth, having looked over the whole field of the evolution of things and beings in a general way. This brings up at once the questions: Is there any heaven or hell, and what are they? Are they states or places? Is there a spot in space where they may be found and to which we go or from where we come? We must also go back to the subject of the fourth principle of the constitution of man, that called Kama in Sanskrit and desire or passion in English. Bearing in mind what was said about that principle, and also the teaching in respect to the astral body and the Astral Light, it will be easier to understand what is taught about the two states ante and post mortem. In chronological order we go into Kama loka – or the plane of desire – first on the demise of the body, and then the higher principles, the real man, fall into the state of Devachan. After dealing with Kama loka it will be more easy to study the question of Devachan.

The breath leaves the body and we say the man is dead, but that is only the beginning of death; it proceeds on other planes. When the frame is cold and eyes closed, all the forces of the body and mind rush through the brain, and by a series of pictures the whole life just ended is imprinted indelibly on the inner man not only in a general outline but down to the smallest detail of even the most minute and fleeting impression. At this moment, though every indication leads the physician to pronounce for death and though to all intents and purposes the person is dead to this life, the real man is busy in the brain, and not until his work there is ended is the person gone. When this solemn work is over the astral body detaches itself from the physical, and, life energy having departed, the remaining five principles are in the plane of Kama loka.

The natural separation of the principles brought about by death divides the total man into three parts:
First, the visible body with all its elements left to further disintegration on the earth plane, where all that it is composed of is in time resolved into the different physical departments of nature;

Second, the Kama rupa made up of the astral body and the passions and desires, which also begins at once to go to pieces on the astral plane;

Third, the real man, the upper triad of Atma-Buddhi-Manas, deathless but now out of earth conditions, devoid of body, begins in Devachan to function solely as mind clothed in a very ethereal vesture which it will shake off when the time comes for it to return to earth.

*Kama loka* – or the place of desire – is the astral region penetrating and surrounding the earth. As a place it is on and in and about the earth. Its extent is to a measurable distance from the earth, but the ordinary laws obtaining here do not obtain there, and entities therein are not under the same conditions as to space and time as we are. As a state it is metaphysical, though that metaphysic relates to the astral plane. It is called the plane of desire because it relates to the fourth principle, and in it the ruling force is desire devoid of and divorced from intelligence. It is an astral sphere intermediate between earthly and heavenly life. Beyond any doubt it is the origin of the Christian theory of purgatory, where the soul undergoes penance for evil done and from which it can be released by prayer and other ceremonies or offerings. The fact underlying this superstition is that the soul may be detained in *Kama loka* by the enormous force of some unsatisfied desire, and cannot get rid of the astral and kamic clothing until that desire is satisfied by some one on earth or by the soul itself. But if the person was pure minded and of high aspirations, the separation of the principles on that plane is soon completed, permitting the higher triad to go into Devachan. Being the purely astral sphere, it partakes of the nature of the astral matter which is essentially earthly and devilish, and in it all the forces work undirected by soul or conscience. It is the slag-pit, as it were, of the great furnace of life, where nature provides for the sloughing off of elements which have no place in Devachan, and for that reason it must have many degrees, every one of which was noted by the ancients. These degrees are known
in Sanskrit as *lokas* or places in a metaphysical sense. Human life is very varied as to character and other potentialities, and for each of these the appropriate place after death is provided, thus making *Kama loka* an infinitely varied sphere. In life some of the differences among men are modified and some inhibited by a similarity of body and heredity, but in *Kama loka* all the hidden desires and passions are let loose in consequence of the absence of body, and for that reason the state is vastly more diversified than the life plane. Not only is it necessary to provide for the natural varieties and differences, but also for those caused by the manner of death, about which something shall be said. And all these various divisions are but the natural result of the life thoughts and last thoughts of the persons who die on earth. It is beyond the scope of this work to go into a description of all these degrees, inasmuch as volumes would be needed to describe them, and then but few would understand.

To deal with *Kama loka* compels us to deal also with the fourth principle in the classification of man’s constitution, and arouses a conflict with modern ideas and education on the subject of the desires and passions. It is generally supposed that the desires and passions are inherent tendencies in the individual, and they have an altogether unreal and misty appearance for the ordinary student. But in this system of philosophy they are not merely inherent in the individual nor are they due to the body per se. While the man is living in the world the desires and passions – the principle *Kama* – have no separate life apart from the astral and inner man, being, so to say, diffused throughout his being. But as they coalesce with the astral body after death and thus form an entity with its own term of life, though without soul, very important questions arise. During mortal life the desires and passions are guided by the mind and soul; after death they work without guidance from the former master; while we live we are responsible for them and their effects, and when we have left this life we are still responsible, although they go on working and making effects on others while they last as the sort of entity I have described, and without our direct guidance. In this is seen the continuance of responsibility. They are a portion of the *skandhas* – well known in eastern philosophy – which are the aggregates that make up
the man. The body includes one set of the *skandhas*, the astral man another, the *Kama* principle is another set, and still others pertain to other parts. In *Kama* are the really active and important ones which control rebirths and lead to all the varieties of life and circumstance upon each rebirth. They are being made from day to day under the law that every thought combines instantly with one of the elemental forces of nature, becoming to that extent an entity which will endure in accordance with the strength of the thought as it leaves the brain, and all of these are inseparably connected with the being who evolved them. There is no way of escaping; all we can do is to have thoughts of good quality, for the highest of the Masters themselves are not exempt from this law, but they "people their current in space" with entities powerful for good alone.

Now in *Kama loka* this mass of desire and thought exists very definitely until the conclusion of its disintegration, and then the remainder consists of the essence of these *skandhas*, connected, of course, with the being that evolved and had them. They can no more be done away with than we can blot out the universe. Hence they are said to remain until the being comes out of *Devachan*, and then at once by the law of attraction they are drawn to the being, who from them as germ or basis builds up a new set of *skandhas* for the new life. *Kama loka* therefore is distinguished from the earth plane by reason of the existence therein, uncontrolled and unguided, of the mass of passions and desires; but at the same time earth-life is also a *Kama loka*, since it is largely governed by the principle *Kama*, and will be so until at a far distant time in the course of evolution the races of men shall have developed the fifth and sixth principle, thus throwing *Kama* into its own sphere and freeing earth-life from its influence.

The astral man in *Kama loka* is a mere shell devoid of soul and mind, without conscience and also unable to act unless vivified by forces outside of itself. It has that which seems like an animal or automatic consciousness due wholly to the very recent association with the human Ego. For under the principle laid down in another chapter, every atom
going to make up the man has a memory of its own which is capable of lasting a length of time in proportion to the force given it. In the case of a very material and gross or selfish person the force lasts longer than in any other, and hence in that case the automatic consciousness will be more definite and bewildering to one who without knowledge dabbles with necromancy. Its purely astral portion contains and carries the record of all that ever passed before the person when living, for one of the qualities of the astral substance is to absorb all scenes and pictures and the impressions of all thoughts, to keep them, and to throw them forth by reflection when the conditions permit. This astral shell, cast off by every man at death, would be a menace to all men were it not in every case, except one which shall be mentioned, devoid of all the higher principles which are the directors. But those guiding constituents being disjoined from the shell, it wavers and floats about from place to place without any will of its own, but governed wholly by attractions in the astral and magnetic fields.

It is possible for the real man – called the spirit by some – to communicate with us immediately after death for a few brief moments, but, those passed, the soul has no more to do with earth until reincarnated. What can and do influence the sensitive and the medium from out of this sphere are the shells I have described. Soulless and conscienceless, these in no sense are the spirits of our deceased ones. They are the clothing thrown off by the inner man, the brutal earthly portion discarded in the flight to Devachan, and so have always been considered by the ancients as devils – our personal devils – because essentially astral, earthly, and passionat. It would be strange indeed if this shell, after being for so long the vehicle of the real man on earth, did not retain an automatic memory and consciousness. We see the decapitated body of the frog or the cock moving and acting for a time with a seeming intelligence, and why is it not possible for the finer and more subtle astral form to act and move with a far greater amount of seeming mental direction?

Existing in the sphere of Kama loka, as, indeed, also in all parts of the
globe and the solar system, are the elementals or nature forces. They are innumerable, and their divisions are almost infinite, as they are, in a sense, the nerves of nature. Each class has its own work just as has every natural element or thing. As fire burns and as water runs down and not up under their general law, so the elementals act under law, but being higher in the scale than gross fire or water their action seems guided by mind. Some of them have a special relation to mental operations and to the action of the astral organs, whether these be joined to a body or not. When a medium forms the channel, and also from other natural coordination, these elementals make an artificial connection with the shell of a deceased person, aided by the nervous fluid of the medium and others near, and then the shell is galvanized into an artificial life. Through the medium connection is made with the physical and psychical forces of all present. The old impressions on the astral body give up their images to the mind of the medium, the old passions are set on fire. Various messages and reports are then obtained from it, but not one of them is original, not one is from the spirit. By their strangeness, and in consequence of the ignorance of those who dabble in it, this is mistaken for the work of spirit, but it is all from the living when it is not the mere picking out from the astral light of the images of what has been in the past. In certain cases to be noted there is an intelligence at work that is wholly and intensely bad, to which every medium is subject, and which will explain why so many of them have succumbed to evil, as they have confessed.

A rough classification of these shells that visit mediums would be as follows:

(1) Those of the recently deceased whose place of burial is not far away. This class will be quite coherent in accordance with the life and thought of the former owner. An unmaterial, good, and spiritualized person leaves a shell that will soon disintegrate. A gross, mean, selfish, material person's shell will be heavy, consistent, and long lived: and so on with all varieties.

(2) Those of persons who had died far away from the place where the
medium is. Lapse of time permits such to escape from the vicinity of their old bodies, and at the same time brings on a greater degree of disintegration which corresponds on the astral plane to putrefaction on the physical. These are vague, shadowy, incoherent; respond but briefly to the psychic stimulus, and are whirled off by any magnetic current. They are galvanized for a moment by the astral currents of the medium and of those persons present who were related to the deceased.

(3) Purely shadowy remains which can hardly be given a place. There is no English to describe them, though they are facts in this sphere. They might be said to be the mere mold or impress left in the astral substance by the once coherent shell long since disintegrated. They are therefore so near being fictitious as to almost deserve the designation. As such shadowy photographs they are enlarged, decorated, and given an imaginary life by the thoughts, desires, hopes, and imaginings of medium and sitters at the seance.

(4) Definite, coherent entities, human souls bereft of the spiritual tie, now tending down to the worst state of all, avichi, where annihilation of the personality is the end. They are known as black magicians. Having centered the consciousness in the principle of Kama, preserved intellect, divorced themselves from spirit, they are the only damned beings we know. In life they had human bodies and reached their awful state by persistent lives of evil for its own sake; some of such already doomed to become what I have described, are among us on earth today. These are not ordinary shells, for they have centered all their force in Kama, thrown out every spark of good thought or aspiration, and have a complete mastery of the astral sphere. I put them in the classification of shells because they are such in the sense that they are doomed to disintegration consciously as the others are to the same end mechanically only. They may and do last for many centuries, gratifying their lusts through any sensitive they can lay hold of where bad thought gives them an opening. They preside at nearly all seances, assuming high names and taking the direction so as to keep the control and continue the delusion of the medium, thus enabling themselves to have a convenient channel for their
of evil purposes. Indeed, with the shells of suicides, of those poor wretches who die at the hand of the law, of drunkards and gluttons, these black magicians living in the astral world hold the field of physical mediumship and are liable to invade the sphere of any medium no matter how good. The door once open, it is open to all. This class of shell has lost higher manas, but in the struggle not only after death but as well in life the lower portion of manas which should have been raised up to godlike excellence was torn away from its lord and now gives this entity intelligence which is devoid of spirit but power to suffer as it will when its final day shall come.

In the state of Kama loka suicides and those who are suddenly shot out of life by accident or murder, legal or illegal, pass a term almost equal to the length life would have been but for the sudden termination. These are not really dead. To bring on a normal death, a factor not recognized by medical science must be present. That is, the principles of the being as described in other chapters have their own term of cohesion, at the natural end of which they separate from each other under their own laws. This involves the great subject of the cohesive forces of the human subject, requiring a book in itself. I must be content therefore with the assertion that this law of cohesion obtains among the human principles. Before that natural end the principles are unable to separate. Obviously the normal destruction of the cohesive force cannot be brought about by mechanical processes except in respect to the physical body. Hence a suicide, or person killed by accident or murdered by man or by order of human law, has not come to the natural termination of the cohesion among the other constituents, and is hurled into the Kama loka state only partly dead. There the remaining principles have to wait until the actual natural life term is reached, whether it be one month or sixty years.

But the degrees of Kama loka provide for the many varieties of the last-mentioned shells. Some pass the period in great suffering, others in a dreamy sort of sleep, each according to the moral responsibility. But executed criminals are in general thrown out of life full of hate and revenge, smarting under a penalty they do not admit the justice of. They
are ever rehearsing in *Kama loka* their crime, their trial, their execution, and their revenge. And whenever they can gain touch with a sensitive living person, medium or not, they attempt to inject thoughts of murder and other crime into the brain of such unfortunate. And that they succeed in such attempts the deeper students of Theosophy full well know.

We have now approached *Devachan*. After a certain time in *Kama loka* the being falls into a state of unconsciousness which precedes the change into the next state. It is like the birth into life, preluded by a term of darkness and heavy sleep. It then wakes to the joys of *Devachan*. 
CHAPTER XIII
DEVACHAN

Having shown that just beyond the threshold of human life there is a place of separation wherein the better part of man is divided from his lower and brute elements, we come to consider what is the state after death of the real being, the immortal who travels from life to life. Struggling out of the body the entire man goes into Kama loka, to purgatory, where he again struggles and loosens himself from the lower skandhas; this period of birth over, the higher principles, Atma-Buddhi-Manas, begin to think in a manner different from that which the body and brain permitted in life. This is the state of Devachan, a Sanskrit word meaning literally "the place of the gods," where the soul enjoys felicity; but as the gods have no such bodies as ours, the Self in Devachan is devoid of a mortal body. In the ancient books it is said that this state lasts "for years of infinite number," or "for a period proportionate to the merit of the being"; and when the mental forces peculiar to the state are exhausted, "the being is drawn down again to be reborn in the world of mortals." Devachan is therefore an interlude between births in the world. The law of karma which forces us all to enter the world, being ceaseless in its operation and also universal in scope, acts also on the being in Devachan, for only by the force or operation of Karma are we taken out of Devachan. It is something like the pressure of atmosphere which, being continuous and uniform, will push out or crush that which is subjected to it unless there be a compensating quantity of atmosphere to counteract the pressure. In the present case the karma of the being is the atmosphere always pressing the being on or out from state to state; the counteracting quantity of atmosphere is the force of the being's own life-thoughts and aspirations which prevent his coming out of Devachan until that force is exhausted, but which being spent has no more power to hold back the decree of our self-made mortal destiny.

The necessity for this state after death is one of the necessities of
evolution growing out of the nature of mind and soul. The very nature of 
manas requires a Devachanic state as soon as the body is lost, and it is 
simply the effect of loosening the bonds placed upon the mind by its 
physical and astral encasement. In life we can but to a fractional extent 
act out the thoughts we have each moment; and still less can we exhaust 
the psychic energies engendered by each day’s aspirations and dreams. 
The energy thus engendered is not lost or annihilated, but is stored in 
Manas, but the body, brain, and astral body permit no full development 
of the force. Hence, held latent until death, it bursts then from the 
weakened bonds and plunges Manas, the thinker, into the expansion, use, 
and development of the thought-force set up in life. The impossibility of 
escaping this necessary state lies in man’s ignorance of his own powers 
and faculties. From this ignorance delusion arises, and Manas not being 
wholly free is carried by its own force into the thinking of Devachan. But 
while ignorance is the cause for going into this state the whole process is 
remedial, restful, and beneficial. For if the average man returned at once 
to another body in the same civilization he had just quitted, his soul 
would be completely tired out and deprived of the needed opportunity 
for the development of the higher part of his nature.

Now the Ego being minus mortal body and Kama, clothes itself in 
Devachan with a vesture which cannot be called body but may be styled 
means or vehicle, and in that it functions in the Devachanic state entirely 
on the plane of mind and soul. Everything is as real then to the being as 
this world seems to be to us. It simply now has gotten the opportunity to 
make its own world for itself unhampered by the clogs of physical life. 
Its state may be compared to that of the poet or artist who, rapt in ecstacy 
of composition or arrangement of color, cares not for and knows not of 
either time or objects of the world.

We are making causes every moment, and but two fields exist for the 
manifestation in effect of those causes. These are, the objective as this 
world is called, and the subjective which is both here and after we have 
left this life. The objective field relates to earth life and the grosser part of 
man, to his bodily acts and his brain thoughts, as also sometimes to his
astral body. The subjective has to do with his higher and spiritual parts. In the objective field the psychic impulses cannot work out, nor can the high leanings and aspirations of his soul; hence these must be the basis, cause, substratum, and support for the state of Devachan. What then is the time, measured by mortal years, that one will stay in Devachan?

This question while dealing with what earth-men call time does not, of course, touch the real meaning of time itself, that is, of what may be in fact for this solar system the ultimate order, precedence, succession, and length of moments. It is a question which may be answered in respect to our time, but not certainly in respect to the time on the planet Mercury, for instance, where time is not the same as ours, nor, indeed, in respect to time as conceived by the soul. As to the latter any man can see that after many years have slipped away he has no direct perception of the time just passed, but is able only to pick out some of the incidents which marked its passage, and as to some poignant or happy instants or hours he seems to feel them as but of yesterday. And thus it is for the being in Devachan. No time is there. The soul has all the benefit of what goes on within itself in that state, but it indulges in no speculations as to the lapse of moments; all is made up of events, while all the time the solar orb is marking off the years for us on the earth plane. This cannot be regarded as an impossibility if we will remember how, as is well known in life, events, pictures, thoughts, argument, introspective feeling will all sweep over us in perfect detail in an instant, or, as is known of those who have been drowning, the events of a whole life time pass in a flash before the eye of the mind. But the Ego remains as said in Devachan for a time exactly proportioned to the psychic impulses generated during life. Now this being a matter which deals with the mathematics of the soul, no one but a Master can tell what the time would be for the average man of this century in every land. Hence we have to depend on the Masters of wisdom for that average, as it must be based upon a calculation. They have said, as is well put by Mr. A. P. Sinnett in his Esoteric Buddhism, that the period is fifteen hundred years in general. From a reading of his book, which was made up from letters from the Masters, it is to be inferred he desires it to be understood that the Devachanic period is in
each and every case fifteen centuries; but to do away with that misapprehension his informants wrote at a later date that that is the average period and not a fixed one. Such must be the truth, for as we see that men differ in respect to the periods of time they remain in any state of mind in life due to the varying intensities of their thoughts, so it must be in Devachan where thought has a greater force though always due to the being who had the thoughts.

What the Master did say on this is as follows: The "dream of Devachan" lasts until karma is satisfied in that direction. In Devachan there is a "gradual exhaustion of force." "The stay in Devachan is proportioned to the unfinished psychic impulses originating in earth-life: those whose attractions were preponderatingly material will be sooner drawn back into rebirth by the force of Tanha." Tanha is the thirst for life. He therefore who has not in life originated many psychic impulses will have but little basis or force in his essential nature to keep his higher principles in Devachan. About all he will have are those originated in childhood before he began to fix his thoughts on materialistic thinking. The thirst for life expressed by the word Tanha is the pulling or magnetic force lodged in the skandhas inherent in all beings. In such a case as this the average rule does not apply, since the whole effect either way is due to a balancing of forces and is the outcome of action and reaction. And this sort of materialistic thinker may emerge out of Devachan into another body here in a month, allowing for the unexpended psychic forces originated in early life. But as every one of such persons varies as to class, intensity and quantity of thought and psychic impulse, each may vary in respect to the time of stay in Devachan. Desperately materialistic thinkers will remain in the Devachanic condition stupefied or asleep, as it were, as they have no forces in them appropriate to that state save in a very vague fashion, and for them it can be very truly said that there is no state after death so far as mind is concerned; they are torpid for a while, and then they live again on earth. This general average of the stay in Devachan gives us the length of a very important human cycle, the Cycle of Reincarnation. For under that law national development will be found to repeat itself, and the times that are past will be found to come again.
The last series of powerful and deeply imprinted thoughts are those which give color and trend to the whole life in Devachan. The last moment will color each subsequent moment. On those the soul and mind fix themselves and weave of them a whole set of events and experiences, expanding them to their highest limit, carrying out all that was not possible in life. Thus expanding and weaving these thoughts the entity has its youth and growth and growing old, that is, the uprush of the force, its expansion, and its dying down to final exhaustion. If the person has led a colorless life the Devachan will be colorless; if a rich life, then it will be rich in variety and effect. Existence there is not a dream save in a conventional sense, for it is a stage of the life of man, and when we are there this present life is a dream. It is not in any sense monotonous. We are too prone to measure all possible states of life and places for experience by our present earthly one and to imagine it to be reality. But the life of the soul is endless and not to be stopped for one instant. Leaving our physical body is but a transition to another place or plane for living in. But as the ethereal garments of Devachan are more lasting than those we wear here, the spiritual, moral, and psychic causes use more time in expanding and exhausting in that state than they do on earth. If the molecules that form the physical body were not subject to the general chemical laws that govern physical earth, then we should live as long in these bodies as we do in the Devachanic state. But such a life of endless strain and suffering would be enough to blast the soul compelled to undergo it. Pleasure would then be pain, and surfeit would end but in an immortal insanity. Nature, always kind, leads us soon again into heaven for a rest, for the flowering of the best and highest in our natures.

Devachan is then neither meaningless nor useless. "In it we are rested; that part of us which could not bloom under the chilling skies of earth-life bursts forth into flower and goes back with us to another life stronger and more a part of our nature than before; . . . Why shall we repine that nature kindly aids us in the interminable struggle; why thus keep the mind revolving about this petty personality and its good and evil
fortunes?"¹

But it is sometimes asked, what of those we have left behind: do we see them there? We do not see them there in fact, but we make to ourselves their images as full, complete, and objective as in life, and devoid of all that we then thought was a blemish. We live with them and see them grow great and good instead of mean or bad. The mother who has left a drunken son behind finds him before her in *Devachan* a sober, good man, and likewise through all possible cases, parent, child, husband, and wife have their loved ones there perfect and full of knowledge. This is for the benefit of the soul. You may call it a delusion if you will, but the illusion is necessary to happiness just as it often is in life. And as it is the mind that makes the illusion, it is no cheat. Certainly the idea of a heaven built over the verge of hell where you must know, if any brains or memory are left to you under the modern orthodox scheme, that your erring friends and relatives are suffering eternal torture, will bear no comparison with the doctrine of *Devachan*. But entities in *Devachan* are not wholly devoid of power to help those left on earth. Love, the master of life, if real, pure, and deep, will sometimes cause the happy Ego in *Devachan* to affect those left on earth for their good, not only in the moral field but also in that of material circumstance. This is possible under a law of the occult universe which cannot be explained now with profit, but the fact may be stated. It has been given out before this by H. P. Blavatsky, without, however, much attention being drawn to it.

The last question to consider is whether we here can reach those in *Devachan* or do they come here. We cannot reach them nor affect them unless we are Adepts. The claim of mediums to hold communion with the spirits of the dead is baseless, and still less valid is the claim of ability to help those who have gone to *Devachan*. The Mahatma, a being who has developed all his powers and is free from illusion, can go into the *Devachanic* state and then communicate with the Egos there. Such is one of their functions, and that is the only school of the Apostles after death. They deal with certain entities in *Devachan* for the purpose of getting

¹ Letter from Mahatma K. H. See *Path*, p. 192, Vol. 5.
them out of the state so as to return to earth for the benefit of the race. The Egos they thus deal with are those whose nature is great and deep but who are not wise enough to be able to overcome the natural illusions of Devachan. Sometimes also the hypersensitive and pure medium goes into this state and then holds communication with the Egos there, but it is rare, and certainly will not take place with the general run of mediums who trade for money. But the soul never descends here to the medium. And the gulf between the consciousness of Devachan and that of earth is so deep and wide that it is but seldom the medium can remember upon returning to recollection here what or whom it met or saw or heard in Devachan. This gulf is similar to that which separates Devachan from rebirth; it is one in which all memory of what preceded it is blotted out.

The whole period allotted by the soul’s forces being ended in Devachan, the magnetic threads which bind it to earth begin to assert their power. The Self wakes from the dream, it is borne swiftly off to a new body, and then, just before birth, it sees for a moment all the causes that led it to Devachan and back to the life it is about to begin, and knowing it to be all just, to be the result of its own past life, it repines not but takes up the cross again – and another soul has come back to earth.
CHAPTER XIV

CYCLES

The doctrine of Cycles is one of the most important in the whole theosophical system, though the least known and of all the one most infrequently referred to. Western investigators have for some centuries suspected that events move in cycles, and a few of the writers in the field of European literature have dealt with the subject, but all in a very incomplete fashion. This incompleteness and want of accurate knowledge have been due to the lack of belief in spiritual things and the desire to square everything with materialistic science. Nor do I pretend to give the cyclic law in full, for it is one that is not given out in detail by the Masters of Wisdom. But enough has been divulged, and enough was for a long time known to the Ancients to add considerably to our knowledge.

A cycle is a ring or turning, as the derivation of the word indicates. The corresponding words in the Sanskrit are Yuga, Kalpa, Manvantara, but of these yuga comes nearest to cycle, as it is lesser in duration than the others. The beginning of a cycle must be a moment, that added to other moments makes a day, and those added together constitute months, years, decades, and centuries. Beyond this the West hardly goes. It recognizes the moon cycle and the great sidereal one, but looks at both and upon the others merely as periods of time. If we are to consider them as but lengths of time there is no profit except to the dry student or to the astronomer. And in this way today they are regarded by European and American thinkers, who say cycles exist but have no very great bearing on human life and certainly no bearing on the actual recurrence of events or the reappearance on the stage of life of persons who once lived in the world. The theosophical theory is distinctly otherwise, as it must be if it carries out the doctrine of reincarnation to which in preceding pages a good deal of attention has been given. Not only are the cycles named actual physical facts in respect to time, but they and other periods have a very great effect on human life and the evolution of the globe with all the forms of life thereon. Starting with the moment and proceeding through
a day, this theory erects the cycle into a comprehensive ring which includes all in its limits. The moment being the basis, the question to be settled in respect to the great cycles is, When did the first moment come? This cannot be answered, but it can be said that the truth is held by the ancient theosophists to be that at the first moments of the solidification of this globe the mass of matter involved attained a certain and definite rate of vibration which will hold through all variations in any part of it until its hour for dissolution comes. These rates of vibration are what determine the different cycles, and, contrary to the ideas of western science, the doctrine is that the solar system and the globe we are now on will come to an end when the force behind the whole mass of seen and unseen matter has reached its limit of duration under cyclic law. Here our doctrine is again different from both the religious and scientific one. We do not admit that the ending of the force is the withdrawal by a God of his protection, nor the sudden propulsion by him of another force against the globe, but that the force at work and determining the great cycle is that of man himself considered as a spiritual being; when he is done using the globe he leaves it, and then with him goes out the force holding all together; the consequence is dissolution by fire or water or what not, these phenomena being simply effects and not causes. The ordinary scientific speculations on this head are that the earth may fall into the sun, or that a comet of density may destroy the globe, or that we may collide with a greater planet known or unknown. These dreams are idle for the present.

Reincarnation being the great law of life and progress, it is interwoven with that of the cycles and karma. These three work together, and in practice it is almost impossible to disentangle reincarnation from cyclic law. Individuals and nations in definite streams return in regularly recurring periods to the earth, and thus bring back to the globe the arts, the civilization, the very persons who once were on it at work. And as the units in nation and race are connected together by invisible strong threads, large bodies of such units moving slowly but surely all together reunite at different times and emerge again and again together into new race and new civilization as the cycles roll their appointed rounds. Therefore the souls who made the most ancient civilizations will come back and bring the old civilization with them in idea and essence, which being added to what others have done for the development of the human
race in its character and knowledge will produce a new and higher state of civilization. This newer and better development will not be due to books, to records, to arts or mechanics, because all those are periodically destroyed so far as physical evidence goes, but the soul ever retaining in Manas the knowledge it once gained and always pushing to completer development the higher principles and powers, the essence of progress remains and will as surely come out as the sun shines. And along this road are the points when the small and large cycles of Avatars bring out for man's benefit the great characters who mold the race from time to time.

The Cycle of Avatars includes several smaller ones. The greater are those marked by the appearance of Rama and Krishna among the Hindus, of Menes among the Egyptians, of Zoroaster among the Persians, and of Buddha to the Hindus and other nations of the East. Buddha is the last of the great Avatars and is in a larger cycle than is Jesus of the Jews, for the teachings of the latter are the same as those of Buddha and tinctured with what Buddha had taught to those who instructed Jesus. Another great Avatar is yet to come, corresponding to Buddha and Krishna combined. Krishna and Rama were of the military, civil, religious, and occult order; Buddha of the ethical, religious, and mystical, in which he was followed by Jesus; Mohammed was a minor intermediate one for a certain part of the race, and was civil, military, and religious. In these cycles we can include mixed characters who have had great influence on nations, such as King Arthur, Pharaoh, Moses, Charlemagne reincarnated as Napoleon Bonaparte, Clovis of France reborn as Emperor Frederic III of Germany, and Washington the first President of the United States of America where the root for the new race is being formed.

At the intersection of the great cycles dynamic effects follow and alter the surface of the planet by reason of the shifting of the poles of the globe or other convulsion. This is not a theory generally acceptable, but we hold it to be true. Man is a great dynamo, making, storing, and throwing out energy, and when masses of men composing a race thus make and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic. That there have been vast and awful disturbances in the strata of the world is admitted on every hand and now needs no proof; these have
been due to earthquakes and ice formation so far as concerns geology; but in respect to animal forms the cyclic law is that certain animal forms now extinct and also certain human ones not known but sometimes suspected will return again in their own cycle; and certain human languages now known as dead will be in use once more at their appointed cyclic hour.

"The Metonic cycle is that of the Moon. It is a period of about nineteen years, which being completed the new and the full moons return on the same days of the month."

"The cycle of the Sun is a period of twenty eight years, which having elapsed the Dominical or Sunday letters return to their former place and proceed in the former order according to the Julian calendar."

The great Sidereal year is the period taken by the equinoctial points to make in their precession a complete revolution of the heavens. It is composed of 25,868 solar years almost. It is said that the last sidereal year ended about 9,868 years ago, at which time there must have been on this earth a violent convulsion or series of such, as well as distributions of nations. The completion of this grand period brings the earth into newer spaces of the cosmos, not in respect to its own orbit, but by reason of the actual progress of the sun in an orbit of its own that cannot be measured by any observer of the present day, but which is guessed at by some and located in one of the constellations.

Affecting man especially are the spiritual, psychic, and moral cycles, and out of these grow the national, racial, and individual cycles. Race and national cycles are both historical. The individual cycles are of reincarnation, of sensation, and of impression. The length of the individual reincarnation cycle for the general mass of men is fifteen hundred years, and this in its turn gives us a large historical cycle related closely to the progress of civilization. For as the masses of persons return from Devachan, it must follow that the Roman, the Greek, the old Aryan, and other Ages will be seen again and can to a very great extent be plainly traced. But man is also affected by astronomical cycles because he is an integral part of the whole, and these cycles mark the periods when mankind as a whole will undergo a change. In the sacred books of all nations these are often mentioned, and are in the Bible of the Christians, as, for instance, in the story of Jonah in the belly of the whale. This is an
absurdity when read as history, but not so as an astronomical cycle. "Jonah" is in the constellations, and when that astronomical point which represents man reaches a point in the Zodiac which is directly opposite the belly of Cetus or the whale on the other side of the circle, by what is known as the process of opposition, then Jonah is said to be in the center of the fish and is "thrown out" at the expiration of the period when that man-point has passed so far along in the Zodiac as to be out of opposition to the whale. Similarly as the same point moves thus through the Zodiac it is brought by opposition into the different constellations that are exactly opposite from century to century while it moves along. During these progresses changes take place among men and on earth exactly signified by the constellations when those are read according to the right rules of symbology. It is not claimed that the conjunction causes the effect, but that ages ago the Masters of Wisdom worked out all the problems in respect to man and found in the heavens the means for knowing the exact dates when events are sure to recur, and then by imprinting in the minds of older nations the symbology of the Zodiac were able to preserve the record and the prophecy. Thus in the same way that a watchmaker can tell the hour by the arrival of the hands or the works of the watch at certain fixed points, the Sages can tell the hour for events by the Zodiacal clock. This is not of course believed today, but it will be well understood in future centuries, and as the nations of the earth have all similar symbols in general for the Zodiac, and as also the records of races long dead have the same, it is not likely that the vandal-spirit of the western nineteenth century will be able to efface this valuable heritage of our evolution. In Egypt the Denderah Zodiac tells the same tale as that one left to us by the old civilization of the American continent, and all of these are from the same source, they are the work of the Sages who come at the beginning of the great human cycle and give to man when he begins his toilsome ascent up the road of development those great symbols and ideas of an astronomical character which will last through all the cycles.

In regard to great cataclysms occurring at the beginning and ending of the great cycles, the main laws governing the effects are those of Karma and Reimbodiment, or Reincarnation, proceeding under cyclic rule. Not only is man ruled by these laws, but every atom of matter as well, and the mass of matter is constantly undergoing a change at the same time
with man. It must therefore exhibit alterations corresponding to those through which the thinker is going. On the physical plane effects are brought out through the electrical and other fluids acting with the gases on the solids of the globe. At the change of a great cycle they reach what may be termed the exploding point and cause violent convulsions of the following classes: (a) Earthquakes, (b) Floods, (c) Fire, (d) Ice.

Earthquakes may be brought on according to this philosophy by two general causes; first, subsidence or elevation under the earth-crust due to heat and steam, second, electrical and magnetic changes which affect water and earth at the same time. These last have the power to instantaneously make the earth fluidic without melting it, thus causing immense and violent displacements in large or small waves. And this effect is sometimes seen now in earthquake districts when similar electrical causes are at work in a smaller measure.

Floods of general extent are caused by displacement of water from the subsidence or elevation of land, and by those combined with electrical change which induces a copious discharge of moisture. The latter is not a mere emptying of a cloud, but a sudden turning of vast bodies of fluids and solids into water.

Universal fires come on from electrical and magnetic changes in the atmosphere by which the moisture is withdrawn from the air and the latter turned into a fiery mass; and, secondly, by the sudden expansion of the solar magnetic center into seven such centers, thus burning the globe.

Ice cataclysms come on not only from the sudden alteration of the poles but also from lowered temperature due to the alteration of the warm fluid currents in the sea and the hot magnetic currents in the earth, the first being known to science, the latter not. The lower stratum of moisture is suddenly frozen, and vast tracts of land covered in a night with many feet of ice. This can easily happen to the British Isles if the warm currents of the ocean are diverted from its shores.

Both Egyptians and Greeks had their cycles, but in our opinion derived them from the Indian Sages. The Chinese always were a nation of astronomers, and have recorded observations reaching far back of the Christian era, but as they belong to an old race which is doomed to extinction – strange as the assertion may appear – their conclusions will
not be correct for the Aryan races. On the coming of the Christian era a heavy pall of darkness fell on the minds of men in the West, and India was for many centuries isolated so as to preserve these great ideas during the mental night of Europe. This isolation was brought about deliberately as a necessary precaution taken by that great Lodge to which I adverted in Chapter I, because its Adepts, knowing the cyclic laws perfectly, wished to preserve philosophy for future generations. As it would be mere pedantry and speculation to discuss the unknown Saros and Naros and other cycles of the Egyptians, I will give the Brahmanical ones, since they tally almost exactly with the correct periods.

A period or exhibition of universal manifestation is called a *Brahmanda* [that is, a complete life of Brahma, and Brahma's life is made of his days and years, which, being cosmical are each of immense duration. His day is as man's 24 odd hours long, his year 360 odd days, the number of his years is 100.

Taking now this globe – since we are concerned with no other – its government and evolution proceed under *Manu* or *man* and from this is the term *Manvantara* or "between two *Manus." The course of evolution is divided into four *Yugas* for every race in its own time and way. These *Yugas* do not affect all mankind at one and the same time, as some races are in one of the *Yugas* while others are in a different cycle. The Red Indian, for instance, is in the end of his stone age, while the Aryans are in quite a different state. These four *Yugas* are: *Krita*, or *Satya*, the golden; *Treta; Dvapara*; and *Kali* or the black. The present age for the West and India is *Kali Yuga*, especially in respect to moral and spiritual development. The first of these is slow in comparison with the rest, and the present – *Kali* – is very rapid, its motion being accelerated precisely like certain astronomical periods known today in regard to the Moon, but not fully worked out.
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<td>71 Maha Yugas form the reign of one Manu, or</td>
</tr>
<tr>
<td>14 Manus are</td>
</tr>
<tr>
<td>Add the dawns or twilights between each Manu</td>
</tr>
<tr>
<td>These reigns and dawns make 1000 Maha Yugas, a Kalpa, or Day of Brahma</td>
</tr>
<tr>
<td>Brahma’s Night equals his Day and Night together make</td>
</tr>
<tr>
<td>360 of these Days make Brahma’s Year</td>
</tr>
<tr>
<td>100 of these Years make Brahma’s Life</td>
</tr>
</tbody>
</table>

The first 5000 years of Kali Yuga will end between the years 1897 and 1898. This Yuga began about 3102 years before the Christian era, at the time of Krishna’s death. As 1897-98 are not far off, the scientific men of today will have an opportunity of seeing whether the close of the five thousand year cycle will be preceded or followed by any convulsions or great changes political, scientific, or physical, or all of these combined. Cyclic changes are now proceeding as year after year the souls from prior civilizations are being incarnated in this period when liberty of thought and action are not so restricted in the West as they have been in the past by dogmatic religious prejudice and bigotry. And at the present time we are in a cycle of transition, when, as a transition period should indicate, everything in philosophy, religion, and society is changing. In a transition period the full and complete figures and rules respecting cycles are not given out to a generation which elevates money above all thoughts and scoffs at the spiritual view of man and nature.
CHAPTER XV: DIFFERENTIATION OF SPECIES – MISSING LINKS

Between Science and Theosophy there is a wide gulf, for the present unbridged, on the question of the origin of man and the differentiation of species. The teachers of religion in the West offer on this subject a theory, dogmatically buttressed by an assumed revelation, as impossible as the one put forward by scientific men. And yet the religious expounders are nearer than science to the truth. Under the religious superstition about Adam and Eve is hidden the truth, and in the tales of Cain, Seth, and Noah is vaguely shadowed the real story of the other races of men, Adam being but the representative of one single race. The people who received Cain and gave him a wife were some of those human races which had appeared simultaneously with the one headed by Adam.

The ultimate origin or beginning of man is not to be discovered, although we may know when and from where the men of this globe came. Man never was not. If not on this globe, then on some others, he ever was, and will ever be in existence somewhere in the Cosmos. Ever perfecting and reaching up to the image of the Heavenly Man, he is always becoming. But as the human mind cannot go back to any beginning, we shall start with this globe. Upon this earth and upon the whole chain of globes of which it is a part seven races of men appeared simultaneously, coming over to it from other globes of an older chain. And in respect to this earth – the fourth of this chain – these seven races came simultaneously from another globe of this chain. This appearance of seven races together happens in the first and in part of the second round of the globes. In the second round the seven masses of beings are amalgamated, and their destiny after that is to slowly differentiate during the succeeding rounds until at the seventh round the seven first great races will be once more distinct, as perfect types of the human race as this period of evolution will allow. At the present time the seven races
are mixed together, and representatives of all are in the many so-called races of men as classified by our present science. The object of this amalgamation and subsequent differentiation is to give to every race the benefit of the progress and power of the whole derived from prior progress in other planets and systems. For Nature never does her work in a hasty or undue fashion, but, by the sure method of mixture, precipitation, and separation, brings about the greatest perfection. And this method was one known to the Alchemists, though not fully understood in all its bearings even by them.

Hence man did not spring from a single pair. Neither did he come from any tribe or family of monkey. It is hopeless to look to either religion or science for a solution of the question, for science is confused on her own admission, and religion is tangled with a revelation that in its books controverts the theory put forward by the priest. Adam is called the first man, but the record in which the story is found shows that other races of men must have existed on the earth before Cain could have founded a city. The Bible, then, does not support the single pair theory. If we take up one of the hypotheses of Science and admit for the moment that man and monkey differentiated from one ancestor, we have then to decide where the first ancestor came from. The first postulate of the Lodge on this subject is that seven races of men appeared simultaneously on the earth, and the first negative assumption is that man did not spring from a single pair or from the animal kingdom.

The varieties of character and capacity which subsequently appear in man's history are the forthcoming of the variations which were induced in the Egos in other and long anterior periods of evolution upon other chains of globes. These variations were so deeply impacted as to be equivalent to inherent characteristics. For the races of this globe the prior period of evolution was passed on the chain of globes of which our moon is the visible representative.

The burning question of the anthropoid apes as related to man is settled by the Masters of Wisdom, who say that instead of those being our progenitors they were produced by man himself. In one of the early
periods of the globe the men of that time begot from large females of the animal kingdom the anthropoids, and in anthropoid bodies were caught a certain number of Egos destined one day to be men. The remainder of the descendants of the true anthropoid are the descendants of those illegitimate children of men, and will die away gradually, their Egos entering human bodies. Those half-ape and half-man bodies could not be ensouled by strictly animal Egos, and for that reason they are known to the Secret Doctrine as the "Delayed Race," the only one not included in the fiat of Nature that no more Egos from the lower kingdoms will come into the human kingdom until the next Manvantara. But to all kingdoms below man except the anthropoids, the door is now closed for entry into the human stage, and the Egos in the subordinate forms must all wait their turn in the succeeding great Cycle. And as the delayed Egos of the Anthropoid family will emerge into the man stage later on, they will thus be rewarded for the long wait in that degraded race. All the other monkeys are products in the ordinary manner of the evolutionary processes.

On this subject I cannot do better than quote the words of one of those Masters of Wisdom, giving the esoteric anthropology from the secret volumes, thus:

The anatomical resemblance between Man and the higher Ape, so frequently cited by Darwinists as pointing to some former ancestor common to both, presents an interesting problem, the proper solution of which is to be sought for in the esoteric explanation of the genesis of the pithecid stocks. We have given it so far as was useful, by stating that the bestiality of the primeval mindless races resulted in the production of huge man-like monsters – the offspring of human and animal parents. As time rolled on, and the still semi-astral forms consolidated into the physical, the descendants of these creatures were modified by external conditions, until the breed, dwindling in size, culminated in the lower apes of the Miocene period. With these the later Atlanteans renewed the sin of the "Mindless" – this time with full responsibility. The resultants of their crime were the species of apes now known as the Anthropoid. . . .

Let us remember in this connection the esoteric teaching which tells us
of Man having had in the Third Round a Gigantic ape-like form on the astral plane. And similarly at the close of the Third Race in this Round. Thus it accounts for the human features of the Apes, especially of the later Anthropoids, – apart from the fact that these latter preserved by Heredity a resemblance to their Atlanto-Lemurian sires.

The same teachers furthermore assert that the mammalian types were produced in the fourth round, subsequent to the appearance of the human types. For this reason there was no barrier against fertility, because the root-types of those mammals were not far enough removed to raise the natural barrier. The unnatural union in the third race, when man had not yet had the light of Manas given to him, was not a crime against Nature, since, no mind being present save in the merest germ, no responsibility could attach. But in the fourth round, the light of Manas being present, the renewal of the act by the new race was a crime, because it was done with a full knowledge of the consequences and against the warning of conscience. The karmic effect of this, including as it does all races, has yet to be fully felt and understood at a much later day than now.

As man came to this globe from another planet, though of course then a being of very great power before being completely enmeshed in matter, so the lower kingdoms came likewise in germ and type from other planets, and carry on their evolution step by step upward by the aid of man, who is, in all periods of manifestation, at the front of the wave of life. The Egos in these lower kingdoms could not finish their evolution in the preceding globe-chain before its dissolution, and coming to this they go forward age after age, gradually approaching nearer the man stage. One day they too will become men and act as the advance guard and guide for other lower kingdoms of this or other globes. And in the coming from the former planet there are always brought with the first and highest class of beings some forms of animal life, some fruits and other products, as models or types for use here. It will not be profitable to go into this here with particularity, for being too far ahead of the time it would evoke only ridicule from some and stupidity from others. But
the general forms of the various kingdoms being so brought over, we have next to consider how the differentiation of animal and other lower species began and was carried on.

This is the point where intelligent aid and interference from a mind or mass of minds is absolutely necessary. Such aid and interference was and is the fact, for Nature unaided cannot do the work right. But I do not mean that God or angel interferes and aids. It is Man who does this. Not the man of the day, weak and ignorant as he is, but great souls, high and holy men of immense power, knowledge, and wisdom. Just such as every man would now know he could become, if it were not that religion on one hand and science on the other have painted such a picture of our weakness, inherent evil and purely material origin that nearly all men think they are puppets of God or cruel fate without hope, or remain with a degrading and selfish aim in view both here and after. Various names have been given to these beings now removed from our plane. They are the Dhyanis, the Creators, the Guides, the Great Spirits, and so on by many titles. In theosophical literature they are called the Dhyanis.

By methods known to themselves and to the Great Lodge they work on the forms so brought over, and by adding here, taking away there, and often altering, they gradually transform by such alteration and addition the kingdoms of nature as well as the gradually forming gross body of man. This process is carried on chiefly in the purely astral period preceding the gross physical stage, as the impulses thus given will surely carry themselves forward through the succeeding times. When the midway point of evolution is reached the species emerge on to the present stage and not showing the connection to the eye of man nor to our instruments. The investigations of the day have traced certain species down to a point where, as is confessed, it is not known to what root they go back. Taking oxen on one side and horses on the other, we see that both are hoofed, but one has a split hoof and the other but one toe. These bring us back, when we reach the oldest ancestor of each, to the midway point, and there science has to stop. At this spot the wisdom of the Masters comes in to show that back of this is the astral region of ancient
evolution, where were the root-types in which the Dhyanis began the evolution by alteration and addition which resulted in the differentiation afterwards on this gross plane into the various families, species, and genera.

A vast period of time, about 300,000,000 years, was passed by earth and man and all the kingdoms of nature in an astral stage. Then there was no gross matter such as we now know. This was in the early rounds when Nature was proceeding slowly with the work of perfecting the types on the astral plane, which is matter, though very fine in its texture. At the end of that stretch of years the process of hardening began, the form of man being the first to become solid, and then some of the astral prototypes of the preceding rounds were involved in the solidification, though really belonging to a former period when everything was astral. When those fossils are discovered it is argued that they must be those of creatures which co-existed with the gross physical body of man.

While that argument is proper enough under the other theories of Science, it becomes only an assumption if the existence of the astral period be admitted. It would be beyond the scope of this work to go further into particulars. But it may incidentally be said that neither the bee nor the wheat could have had their original differentiation in this chain of globes, but must have been produced and finished in some other from which they were brought over into this. Why this should be so I am willing to leave for the present to conjecture.

To the whole theory it may be objected that Science has not been able to find the missing links between the root-types of the astral period and the present fossils or living species. In the year 1893 at Moscow Professor Virchow said in a lecture that the missing link was as far off as ever, as much of a dream as ever, and that no real evidence was at hand to show man as coming from the animals. This is quite true, and neither class of missing link will be discovered by Science under her present methods. For all of them exist in the astral plane and therefore are invisible to the physical eye. They can only be seen by the inner astral senses, which must first be trained to do their work properly, and until Science admits
the existence of the astral and inner senses she will never try to develop them. Always, then, Science will be without the instruments for discovering the astral links left on the astral plane in the long course of differentiation. The fossils spoken of above, which were, so to say, solidified out of date, form an exception to the impossibility of finding any missing links, but they are blind alleys to Science because she admits none of the necessary facts.

The object of all this differentiation, amalgamation, and separation is well stated by another of the Masters, thus:

Nature consciously prefers that matter should be indestructible under organic rather than inorganic forms; and that she works slowly but incessantly towards the realization of this object – the evolution of conscious life out of inert material.
CHAPTER XVI

PSYCHIC LAWS, FORCES, AND PHENOMENA

The field of psychic forces, phenomena, and dynamics is a vast one. Such phenomena are seen and the forces exhibited every day in all lands, but until a few years ago very little attention was given to them by scientific persons, while a great deal of ridicule was heaped upon those who related the occurrences or averred belief in the psychic nature. A cult sprang up in the United States some forty years ago calling itself quite wrongly "spiritualism," but having a great opportunity it neglected it and fell into mere wonder-seeking without the slightest shadow of a philosophy. It has accomplished but little in the way of progress except a record of many undigested facts which for four decades failed to attract the serious attention of people in general. While it has had its uses, and includes in its ranks many good minds, the great dangers and damages coming to the human instruments involved and to those who sought them more than offset the good done in the opinion of those disciples of the Lodge who would have man progress evenly and without ruin along his path of evolution. But other Western investigators of the accepted schools have not done much better, and the result is that there is no Western Psychology worthy of the name.

This lack of an adequate system of Psychology is a natural consequence of the materialistic bias of science and the paralyzing influence of dogmatic religion; the one ridiculing effort and blocking the way, the other forbidding investigation. The Roman Catholic branch of the Christian Church is in some respects an exception, however. It has always admitted the existence of the psychic world – for it the realm of devils and angels, but as angels manifest when they choose and devils are to be shunned, no one is permitted by that Church to meddle in such
matters except an authorized priest. So far as that Church's prohibiting the pernicious practice of necromancy indulged in by "spiritualists" it was right, but not in its other prohibitions and restrictions. Real psychology is an Oriental product today. Very true the system was known in the West when a very ancient civilization flourished in America, and in certain parts of Europe anterior to the Christian era, but for the present day psychology in its true phase belongs to the Orient.

Are there psychic forces, laws, and powers? If there are, then there must be the phenomena. And if all that has been outlined in preceding chapters is true, then in man are the same powers and forces which are to be found anywhere in Nature. He is held by the Masters of Wisdom to be the highest product of the whole system of evolution, and mirrors in himself every power, however wonderful or terrible, of Nature; by the very fact of being such a mirror he is man.

This has long been recognized in the East, where the writer has seen exhibitions of such powers which would upset the theories of many a Western man of science. And in the West the same phenomena have been repeated for the writer, so that he knows of his own knowledge that every man of every race has the same powers potentially. The genuine psychic – or, as they are often called, magical – phenomena done by the Eastern faqir or yogee are all performed by the use of natural forces and processes not even dreamed of as yet by the West. Levitation of the body in apparent defiance of gravitation is a thing to be done with ease when the process is completely mastered. It contravenes no law. Gravitation is only half of a law. The Oriental sage admits gravity, if one wishes to adopt the term; but the real term is attraction, the other half of the law being expressed by the word repulsion, and both being governed by the great laws of electrical force. Weight and stability depend on polarity, and when the polarity of an object is altered in respect to the earth immediately underneath it, then the object may rise. But as mere objects are devoid of the consciousness found in man, they cannot rise without certain other aids. The human body, however, will rise in the air unsupported, like a bird, when its polarity is thus changed. This change
is brought about consciously by a certain system of breathing known to the Oriental; it may be induced also by aid from certain natural forces spoken of later, in the cases of those who without knowing the law perform the phenomena, as with the saints of the Roman Catholic Church.

A third great law which enters into many of the phenomena of the East and West is that of Cohesion. The power of Cohesion is a distinct power of itself, and not a result as is supposed. This law and its action must be known if certain phenomena are to be brought about, as, for instance, what the writer has seen, the passing of one solid iron ring through another, or a stone through a solid wall. Hence another force is used which can only be called dispersion. Cohesion is the dominating force, for, the moment the dispersing force is withdrawn, the cohesive force restores the particles to their original position.

Following this out the Adept in such great dynamics is able to disperse the atoms of an object — excluding always the human body — to such a distance from each other as to render the object invisible, and then can send them along a current formed in the ether to any distance on the earth. At the desired point the dispersing force is withdrawn, when immediately cohesion reasserts itself and the object reappears intact. This may sound like fiction, but being known to the Lodge and its disciples as an actual fact, it is equally certain that Science will sooner or later admit the proposition.

But the lay mind infested by the materialism of the day wonders how all these manipulations are possible, seeing that no instruments are spoken of. The instruments are in the body and brain of man. In the view of the Lodge "the human brain is an exhaustless generator of force," and a complete knowledge of the inner chemical and dynamic laws of Nature, together with a trained mind, give the possessor the power to operate the laws to which I have referred. This will be man's possession in the future, and would be his today were it not for blind dogmatism, selfishness, and materialistic unbelief. Not even the Christian lives up to his Master's very true statement that if one had faith he could remove a
mountain. A knowledge of the law when added to faith gives power over matter, mind, space, and time.

Using the same powers, the trained Adept can produce before the eye, objective to the touch, material which was not visible before, and in any desired shape. This would be called creation by the vulgar, but it is simply evolution in your very presence. Matter is held suspended in the air about us. Every particle of matter, visible or still unprecipitated, has been through all possible forms, and what the Adept does is to select any desired form, existing, as they all do, in the Astral Light and then by effort of the Will and Imagination to clothe the form with the matter by precipitation. The object so made will fade away unless certain other processes are resorted to which need not be here described, but if these processes are used the object will remain permanently. And if it is desired to make visible a message on paper or other surface, the same laws and powers are used. The distinct – photographically and sharply definite – image of every line of every letter or picture is formed in the mind, and then out of the air is drawn the pigment to fall within the limits laid down by the brain, "the exhaustless generator of force and form." All these things the writer has seen done in the way described, and not by any hired or irresponsible medium, and he knows whereof he speaks.

This, then, naturally leads to the proposition that the human Will is all powerful and the Imagination is a most useful faculty with a dynamic force. The Imagination is the picture-making power of the human mind. In the ordinary average human person it has not enough training or force to be more than a sort of dream, but it may be trained. When trained it is the Constructor in the Human Workshop. Arrived at that stage it makes a matrix in the Astral substance through which effects objectively will flow. It is the greatest power, after Will, in the human assemblage of complicated instruments. The modern Western definition of Imagination is incomplete and wide of the mark. It is chiefly used to designate fancy or misconception and at all times stands for unreality. It is impossible to get another term as good because one of the powers of the trained
Imagination is that of making an image. The word is derived from those signifying the formation or reflection of an image. This faculty used, or rather suffered to act, in an unregulated mode has given the West no other idea than that covered by "fancy." So far as that goes it is right but it may be pushed to a greater limit, which, when reached causes the Imagination to evolve in the Astral substance an actual image or form which may be then used in the same way as an iron molder uses a mold of sand for the molten iron. It is therefore the King faculty, inasmuch as the Will cannot do its work if the Imagination be at all weak or untrained. For instance, if the person desiring to precipitate from the air waviers in the least with the image made in the Astral substance, the pigment will fall upon the paper in a correspondingly wavering and diffused manner.

To communicate with another mind at any distance the Adept attunes all the molecules of the brain and all the thoughts of the mind so as to vibrate in unison with the mind to be affected, and that other mind and brain have also to be either voluntarily thrown into the same unison or fall into it voluntarily. So though the Adept be at Bombay and his friend in New York, the distance is no obstacle, as the inner senses are not dependent on an ear, but may feel and see the thoughts and images in the mind of the other person.

And when it is desired to look into the mind and catch the thoughts of another and the pictures all around him of all he has thought and looked at, the Adept's inner sight and hearing are directed to the mind to be seen, when at once all is visible. But, as said before, only a rogue would do this, and the Adepts do not do it except in strictly authorized cases. The modern man sees no misdemeanor in looking into the secrets of another by means of this power, but the Adepts say it is an invasion of the rights of the other person. No man has the right, even when he has the power in his hand, to enter into the mind of another and pick out its secrets. This is the law of the Lodge to all who seek, and if one sees that he is about to discover the secrets of another he must at once withdraw and proceed no further. If he proceeds his power is taken from him in the
case of a disciple; in the case of any other person he must take the consequence of this sort of burglary. For Nature has her laws and her policemen, and if we commit felonies in the Astral world the great Law and the guardians of it, for which no bribery is possible, will execute the penalty, no matter how long we wait, even if it be for ten thousand years. Here is another safeguard for ethics and morals. But until men admit the system of philosophy put forward in this book, they will not deem it wrong to commit felonies in fields where their weak human law has no effect, but at the same time by thus refusing the philosophy they will put off the day when all may have these great powers for the use of all.

Among phenomena useful to notice are those consisting of the moving of objects without physical contact. This may be done, and in more than one way. The first is to extrude from the physical body the Astral hand and arm, and with those grasp the object to be moved. This may be accomplished at a distance of as much as ten feet from the person. I do not go into argument on this, only referring to the properties of the Astral substance and members. This will serve to some extent to explain several of the phenomena of mediums. In nearly all cases of such apportation the feat is accomplished by thus using the unseen but material Astral hand. The second method is to use the elementals of which I have spoken. They have the power when directed by the inner man to carry objects by changing the polarity, and then we see, as with the fakirs of India and some mediums in America, small objects moving apparently unsupported. These elemental entities are used when things are brought from longer distances than the length to which the Astral members may be stretched. It is no argument against this that mediums do not know they do so. They rarely if ever know anything about how they accomplish any feat, and their ignorance of the law is no proof of its non-existence. Those students who have seen the forces work from the inside will need no argument on this.

Clairvoyance, clairaudience, and second-sight are all related very closely. Every exercise of any one of them draws in at the same time both of the others. They are but variations of one power. Sound is one of the
distinguishing characteristics of the Astral sphere, and as light goes with sound, sight obtains simultaneously with hearing. To see an image with the Astral senses means that at the same time there is a sound, and to hear the latter infers the presence of a related image in Astral substance. It is perfectly well known to the true student of occultism that every sound produces instantaneously an image, and this, so long known in the Orient, has lately been demonstrated in the West in the production to the eye of sound pictures on a stretched tympanum. This part of the subject can be gone into very much further with the aid of occultism, but as it is a dangerous one in the present state of society I refrain at this point. In the Astral Light are pictures of all things whatsoever that happened to any person, and as well also pictures of those events to come the causes for which are sufficiently well marked and made. If the causes are yet indefinite, so will be the images of the future. But for the mass of events for several years to come all the producing and efficient causes are always laid down with enough definiteness to permit the seer to see them in advance as if present. By means of these pictures, seen with the inner senses, all clairvoyants exercise their strange faculty. Yet it is a faculty common to all men, though in the majority but slightly developed; but occultism asserts that were it not for the germ of this power slightly active in every one no man could convey to another any idea whatsoever.

In clairvoyance the pictures in the Astral Light pass before the inner vision and are reflected into the physical eye from within. They then appear objectively to the seer. If they are of past events or those to come, the picture only is seen; if of events actually then occurring, the scene is perceived through the Astral Light by the inner sense. The distinguishing difference between ordinary and clairvoyant vision is, then, that in clairvoyance with waking sight the vibration is communicated to the brain first, from which it is transmitted to the physical eye, where it sets up an image upon the retina, just as the revolving cylinder of the phonograph causes the mouthpiece to vibrate exactly as the voice had vibrated when thrown into the receiver. In ordinary eye vision the vibrations are given to the eye first and then transmitted to the brain.
Images and sounds are both caused by vibrations, and hence any sound once made is preserved in the Astral Light from whence the inner sense can take it and from within transmit it to the brain, from which it reaches the physical ear. So in clairaudience at a distance the hearer does not hear with the ear, but with the center of hearing in the Astral body. Second-sight is a combination of clairaudience and clairvoyance or not, just as the particular case is, and the frequency with which future events are seen by the second-sight seer adds an element of prophecy.

The highest order of clairvoyance – that of spiritual vision – is very rare. The usual clairvoyant deals only with the ordinary aspects and strata of the Astral matter. Spiritual sight comes only to those who are pure, devoted, and firm. It may be attained by special development of the particular organ in the body through which alone such sight is possible, and only after discipline, long training, and the highest altruism. All other clairvoyance is transitory, inadequate, and fragmentary, dealing, as it does, only with matter and illusion. Its fragmentary and inadequate character results from the fact that hardly any clairvoyant has the power to see into more than one of the lower grades of Astral substance at any one time. The pure-minded and the brave can deal with the future and the present far better than any clairvoyant. But as the existence of these two powers proves the presence in us of the inner senses and of the necessary medium – the Astral Light, they have, as such human faculties, an important bearing upon the claims made by the so-called "spirits" of the seance room.

Dreams are sometimes the result of brain action automatically proceeding, and are also produced by the transmission into the brain by the real inner person of those scenes or ideas high or low which that real person has seen while the body slept. They are then strained into the brain as if floating on the soul as it sinks into the body. These dreams may be of use, but generally the resumption of bodily activity destroys the meaning, perverts the image, and reduces all to confusion. But the great fact of all dreaming is that some one perceives and feels therein, and this is one of the arguments for the inner person’s existence. In sleep
the inner man communes with higher intelligences, and sometimes succeeds in impressing the brain with what is gained, either a high idea or a prophetic vision, or else fails in consequence of the resistance of brain fiber. The karma of the person also determines the meaning of a dream, for a king may dream that which relates to his kingdom, while the same thing dreamed by a citizen relates to nothing of temporal consequence. But, as said by Job: In dreams and visions of the night man is instructed.

Apparitions and doubles are of two general classes. The one, astral shells or images from the astral world, either actually visible to the eye or the result of vibration within thrown out to the eye and thus making the person think he sees an objective form without. The other, the astral body of living persons and carrying full consciousness or only partially so endowed. Laborious attempts by Psychical Research Societies to prove apparitions without knowing these laws really prove nothing, for out of twenty admitted cases nineteen may be the objectivization of the image impressed on the brain. But that apparitions have been seen there is no doubt. Apparitions of those just dead may be either pictures made objective as described, or the Astral Body – called Kama rupa at this stage – of the deceased. And as the dying thoughts and forces released from the body are very strong, we have more accounts of such apparitions than of any other class.

The Adept may send out his apparition, which, however, is called by another name, as it consists of his conscious and trained astral body endowed with all his intelligence and not wholly detached from his physical frame.

Theosophy does not deny nor ignore the physical laws discovered by science. It admits all such as are proven, but it asserts the existence of others which modify the action of those we ordinarily know. Behind all the visible phenomena is the occult cosmos with its ideal machinery; that occult cosmos can only be fully understood by means of the inner senses which pertain to it; those senses will not be easily developed if their existence is denied. Brain and mind acting together have the power to
evolve forms, first as astral ones in astral substance, and later as visible ones by accretions of the matter on this plane. Objectivity depends largely on perception, and perception may be affected by inner stimuli. Hence a witness may either see an object which actually exists as such without, or may be made to see one by internal stimulus. This gives us three modes of sight: (a) with the eye by means of light from an object, (b) with the inner senses by means of the Astral Light, and (c) by stimulus from within which causes the eye to report to the brain, thus throwing the inner image without. The phenomena of the other senses may be tabulated in the same manner.

The Astral substance being the register of all thoughts, sounds, pictures, and other vibrations, and the inner man being a complete person able to act with or without co-ordination with the physical, all the phenomena of hypnotism, clairvoyance, clairaudience, mediumship, and the rest of those which are not consciously performed may be explained. In the Astral substance are all sounds and pictures, and in the Astral man remain impressions of every event, however remote or insignificant; these acting together produce the phenomena which seem so strange to those who deny or are unaware of the postulates of occultism.

But to explain the phenomena performed by Adepts, Fakirs, Yogees, and all trained occultists, one has to understand the occult laws of chemistry, of mind, of force, and of matter. These it is obviously not the province of such a work as this to treat in detail.
CHAPTER XVII

PSYCHIC PHENOMENA AND SPIRITUALISM

In the history of psychical phenomena the records of so-called "spiritualism" in Europe, America, and elsewhere hold an important place. Advisedly I say that no term was ever more misapplied than that of "spiritualism" to the cult in Europe and America just mentioned, inasmuch as there is nothing of the spirit about it. The doctrines given in preceding chapters are those of true spiritualism; the misnamed practises of modern mediums and so-called spiritists constitute the Worship of the Dead, old-fashioned necromancy, in fact, which was always prohibited by spiritual teachers. They are a gross materializing of the spiritual idea, and deal with matter more than with its opposite. This cult is supposed by some to have originated about forty years ago in America at Rochester, N. Y., under the mediumship of the Fox sisters, but it was known in Salem during the witchcraft excitement, and in Europe one hundred years ago the same practises were pursued, similar phenomena seen, mediums developed, and seances held. For centuries it has been well known in India where it is properly designated "Bhuta worship," meaning the attempt to communicate with the devil or Astral remnants of deceased persons. This should be its name here also, for by it the gross and devilish, or earthly, parts of man are excited, appealed to, and communicated with. But the facts of the long record of forty years in America demand a brief examination. These facts all studious Theosophists must admit. The theosophical explanation and deductions, however, are totally different from those of the average spiritualist. A philosophy has not been evolved in the ranks or literature of spiritualism; nothing but Theosophy will give the true explanation, point out defects, reveal dangers, and suggest remedies.
As it is plain that clairvoyance, clairaudience, thought-transference, prophecy, dream and vision, levitation, apparitional appearance, are all powers that have been known for ages, the questions most pressing in respect to spiritualism are those relating to communication with the souls of those who have left this earth and are now disembodied, and with unclassified spirits who have not been embodied here but belong to other spheres. Perhaps also the question of materialization of forms at seances deserves some attention. Communication includes trance-speaking, slate and other writing, independent voices in the air, speaking through the physical vocal organs of the medium, and precipitation of written messages out of the air. Do the mediums communicate with the spirits of the dead? Do our departed friends perceive the state of life they have left, and do they sometimes return to speak to and with us?

The answers are intimated in foregoing chapters. Our departed do not see us here. They are relieved from the terrible pang such a sight would inflict. Once in a while a pure-minded, unpaid medium may ascend in trance to the state in which a deceased soul is, and may remember some bits of what was there heard; but this is rare. Now and then in the course of decades some high human spirit may for a moment return and by unmistakable means communicate with mortals. At the moment of death the soul may speak to some friend on earth before the door is finally shut. But the mass of communications alleged as made day after day through mediums are from the astral unintelligent remains of men, or in many cases entirely the production of, invention, compilation, discovery, and collocation by the loosely attached Astral body of the living medium.

Certain objections arise to the theory that the spirits of the dead communicate. Some are:

I. At no time have these spirits given the laws governing any of the phenomena, except in a few instances, not accepted by the cult, where the theosophical theory was advanced. As it would destroy such structures as those erected by A. J. Davis, these particular spirits fell into discredit.

II. The spirits disagree among themselves, one stating the after-life to
be very different from the description by another. These disagreements vary with the medium and the supposed theories of the deceased during life. One spirit admits reincarnation and others deny it.

III. The spirits have discovered nothing in respect to history, anthropology, or other important matters, seeming to have less ability in that line than living men; and although they often claim to be men who lived in older civilizations, they show ignorance thereupon or merely repeat recently published discoveries.

IV. In these forty years no rationale of phenomena nor of development of mediumship has been obtained from the spirits. Great philosophers are reported as speaking through mediums, but utter only drivel and merest commonplaces.

V. The mediums come to physical and moral grief, are accused of fraud, are shown guilty of trickery, but the spirit guides and controls do not interfere to either prevent or save.

VI. It is admitted that the guides and controls deceive and incite to fraud.

VII. It is plainly to be seen through all that is reported of the spirits that their assertions and philosophy, if any, vary with the medium and the most advanced thought of living spiritualists.

From all this and much more that could be adduced, the man of materialistic science is fortified in his ridicule, but the theosophist has to conclude that the entities, if there be any communicating, are not human spirits, and that the explanations are to be found in some other theories.

Materialization of a form out of the air, independent of the medium’s physical body, is a fact. But it is not a spirit. As was very well said by one of the "spirits" not favored by spiritualism, one way to produce this phenomenon is by the accretion of electrical and magnetic particles into one mass upon which matter is aggregated and an image reflected out of the Astral sphere. This is the whole of it; as much a fraud as a collection of muslin and masks. How this is accomplished is another matter. The
spirits are not able to tell, but an attempt has been made to indicate the methods and instruments in former chapters. The second method is by the use of the Astral body of the living medium. In this case the Astral form exudes from the side of the medium, gradually collects upon itself particles extracted from the air and the bodies of the sitters present, until at last it becomes visible. Sometimes it will resemble the medium; at others it bears a different appearance. In almost every instance dimness of light is requisite because a high light would disturb the Astral substance in a violent manner and render the projection difficult. Some so-called materializations are hollow mockeries, as they are but flat plates of electrical and magnetic substance on which pictures from the Astral Light are reflected. These seem to be the faces of the dead, but they are simply pictured illusions.

If one is to understand the psychic phenomena found in the history of "spiritualism" it is necessary to know and admit the following:

I. The complete heredity of man astrally, spiritually, and psychically, as a being who knows, reasons, feels, and acts through the body, the Astral body, and the soul.

II. The nature of the mind, its operation, its powers; the nature and power of imagination; the duration and effect of impressions. Most important in this is the persistence of the slightest impression as well as the deepest; that every impression produces a picture in the individual aura; and that by means of this a connection is established between the auras of friends and relatives old, new, near, distant, and remote in degree: this would give a wide range of possible sight to a clairvoyant.

III. The nature, extent, function, and power of man's inner Astral organs and faculties included in the terms Astral body and Kama. That these are not hindered from action by trance or sleep, but are increased in the medium when entranced; at the same time their action is not free, but governed by the mass chord of thought among the sitters, or by a predominating will, or by the presiding devil behind the scenes; if a sceptical scientific investigator be present, his mental attitude may totally inhibit the action of the medium's powers by what we might call a
freezing process which no English terms will adequately describe.

IV. The fate of the real man after death, his state, power, activity there, and his relation, if any, to those left behind him here.

V. That the intermediary between mind and body – the Astral body – is thrown off at death and left in the Astral light to fade away; and that the real man goes to Devachan.

VI. The existence, nature, power, and function of the Astral light and its place as a register in Nature. That it contains, retains, and reflects pictures of each and every thing that happened to anyone, and also every thought; that it permeates the globe and the atmosphere around it; that the transmission of vibration through it is practically instantaneous, since the rate is much quicker than that of electricity as now known.

VII. The existence in the Astral light of beings not using bodies like ours, but not human in their nature, having powers, faculties, and a sort of consciousness of their own; these include the elemental forces or nature sprites divided into many degrees, and which have to do with every operation of Nature and every motion of the mind of man. That these elementals act at seances automatically in their various departments, one class presenting pictures, another producing sounds, and others depolarizing objects for the purposes of apportation. Acting with them in this Astral sphere are the soulless men who live in it. To these are to be ascribed the phenomenon, among others, of the "independent voice," always sounding like a voice in a barrel just because it is made in a vacuum which is absolutely necessary for an entity so far removed from spirit. The peculiar timbre of this sort of voice has not been noticed by the spiritualists as important, but it is extremely significant in the view of occultism.

VIII. The existence and operation of occult laws and forces in nature which may be used to produce phenomenal results on this plane; that these laws and forces may be put into operation by the subconscious man and by the elementals either consciously or unconsciously, and that many of these occult operations are automatic in the same way as is the
freezing of water under intense cold or the melting of ice under heat.

IX. That the Astral body of the medium, partaking of the nature of the Astral substance, may be extended from the physical body, may act outside of the latter, and may also extrude at times any portion of itself such as hand, arm, or leg and thereby move objects, indite letters, produce touches on the body, and so on ad infinitum. And that the Astral body of any person may be made to feel sensation, which, being transmitted to the brain, causes the person to think he is touched on the outside or has heard a sound.

Mediumship is full of dangers because the Astral part of the man is now only normal in action when joined to the body; in distant years it will normally act without a body as it has in the far past. To become a medium means that you have to become disorganized physiologically and in the nervous system, because through the latter is the connection between the two worlds. The moment the door is opened all the unknown forces rush in, and as the grosser part of nature is nearest to us it is that part which affects us most; the lower nature is also first affected and inflamed because the forces used are from that part of us. We are then at the mercy of the vile thoughts of all men, and subject to the influence of the shells in Kama loka. If to this be added the taking of money for the practice of mediumship, an additional danger is at hand, for the things of the spirit and those relating to the Astral world must not be sold. This is the great disease of American spiritualism which has debased and degraded its whole history; until it is eliminated no good will come from the practice; those who wish to hear truth from the other world must devote themselves to truth and leave all considerations of money out of sight.

To attempt to acquire the use of the psychic powers for mere curiosity or for selfish ends is also dangerous for the same reasons as in the case of mediumship. As the civilization of the present day is selfish to the last degree and built on the personal element, the rules for the development of these powers in the right way have not been given out, but the Masters of Wisdom have said that philosophy and ethics must first be learned
and practiced before any development of the other department is to be indulged in; and their condemnation of the wholesale development of mediums is supported by the history of spiritualism, which is one long story of the ruin of mediums in every direction.

Equally improper is the manner of the scientific schools which without a thought for the true nature of man indulge in experiments in hypnotism in which the subjects are injured for life, put into disgraceful attitudes, and made to do things for the satisfaction of the investigators which would never be done by men and women in their normal state. The Lodge of the Masters does not care for Science unless it aims to better man's state morally as well as physically, and no aid will be given to Science until she looks at man and life from the moral and spiritual side. For this reason those who know all about the psychical world, its denizens and laws, are proceeding with a reform in morals and philosophy before any great attention will be accorded to the strange and seductive phenomena possible for the inner powers of man.

And at the present time the cycle has almost run its course for this century. Now, as a century ago, the forces are slackening; for that reason the phenomena of spiritualism are lessening in number and volume; the Lodge hopes by the time the next tide begins to rise that the West will have gained some right knowledge of the true philosophy of Man and Nature, and be then ready to bear the lifting of the veil a little more. To help on the progress of the race in this direction is the object of this book, and with that it is submitted to its readers in every part of the world.

END OF MR. JUDGE'S THE OCEAN OF THEOSOPHY
DEITY, NATURE AND MAN

Worlds and men were in turn formed and destroyed, under the law of evolution and from pre-existing material, until both the planets and their men, in our case our Earth and its animal and human races, became what they are now in the present cycle: opposite polar forces, an equilibrized compound of Spirit and Matter, of the positive and the negative, of the male and the female.... There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development – from the simple and homogeneous, up to the more complex and heterogeneous; though not quite on the lines traced for us by the modern evolutionists. This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality, to fabricate the being now known as man.

The Secret Doctrine, ii 84, 87

Ancient wisdom, unlike modern thought, successfully bridges the recondite concepts of evolution, history and individual growth. It sees all three as continuous, contiguous components of a single metaphysical process whereby spirit and matter are interwoven in a cyclic movement that transcends time, while providing the basis of all self-conscious human growth. The metaphysics of Gupta Vidya points to the interrelationship of Purusha and Prakriti in the proemial and pregenetic dawn of manifestation as the foundation for all the subsequent and more complex dualities of life. Prior to all worlds and all beings, the one universal Substance-Principle – the Eternal Father-Mother, spread like a veil upon the Absolute – is the radiant ground upon which all processes of composition and balance, polarity and development, must occur.

The pregenetic logic of manifestation, evolution and development is equivalent to the mystical presence of the Logos at every point of the cosmos, producing, preserving and transforming its distributive and collective life. This is equally true of abstraction and concretion, generality and particularity, whether one thinks in terms of the cycles of
evolutionary history or the lives of individual beings. This logic cannot be understood, however, through any idea of *creation ex nihilo* or through linear progression upward from some sort of primeval slime. To accommodate the idea of pure consciousness and pure substance prior to all possible manifestations in the realm of form and transformation, it is necessary to meditate upon that which was in the beginning, that which is, and that which will be forevermore. In the language of the first fundamental principle of *Gupta Vidya*, it is characterized as Absolute Space, Absolute Duration and Absolute Motion, from which arise Precosmic Ideation and Precosmic Substance. The starting-point of thought must be removed to a point which is prior to all worlds, all beings and all existence as we know it, a realm of primordial Being.

From this starting-point, one may realize that there is an ontology prior to the logic of all development. To understand that prior ontology is essential if one is even to begin to conceptualize the logic of growth, development and evolution, and also to apprehend that all subsequent processes in manifested space and time must perpetually reiterate that ontology. There is a constant balance between consciousness and form, spirit and matter, on diverse levels of manifestation, leading up to the present human kingdom and onward towards human perfection. Before this balance can culminate in the present human kingdom on the physical plane, it must be struck on the astral plane. This concerns the arrangement of atoms and organic forces on a causal level which eventuates in the positive polarity associated with the male form and the negative polarity associated with the female. The astral process is itself a reflection of more abstract processes, reflected in turn in the completed and concrete forms of the physical plane.

The primary principle of dynamic balance, which precedes both beings and worlds, is central to the doctrine of double evolution. The direction in which unfoldment takes place in the realm of consciousness is different from the direction in which development takes place in the realm of substance. Thus, when duality supervenes in the realm of manifestation, there is a tension between pairs of opposites and between
contrary polarities. There is, therefore, a profound need for balance in consciousness, balance in astral substance and the astral correlations of atoms, and also balance on the physical plane.

One line of evolution, which is connected with the unfoldment of consciousness, may be seen in terms of a line extended from above below. Everything that is in existence is a reflection of that which exists in a state of pure being on a more primary plane of prototypical substance and primeval ideation. This is the ancient Hermetic teaching. To understand the descent in consciousness from prototypical germs to ramifying forms, it is essential to recognize that this descent involves the spiritual, the psychic, the intellectual and also that which is called physical evolution. In this sequence the psychic mediates between the spiritual and the intellectual. When the light-essence of spiritual energy comes down to a certain level of differentiation, it casts a glow or aura with a capacity for diffusion. This is the psychic extension of what is spiritually present in seed form in the realm of noumena. It is the psychic emanation of the spiritual, and it is prior to all phenomena. It is also prior to the intellectual, because once intelligence has become differentiated, it must become associated with structures and pathways of development at all levels and in all kingdoms.

The specialization of intelligence must come after the more nebulous condition of the psychic, which itself is an outgrowth of the general spiritual condition. This intellectual specialization makes possible evolution up to the animal kingdom, from the elemental kingdoms through the mineral and the vegetable to all the complex forms that have emerged over an immense period of time in the animal world. The animal kingdom itself includes a vast range of mammals, fishes, insects, birds and other phyla that make up the whole spectrum of animate existence. All of these are the result of the progressive condensation and specialization of consciousness.

On the other side of double evolution, viewed not from the standpoint of consciousness but from that of substance, is a movement from the simple and homogeneous to the elaborate and complex. This
progress towards heterogeneity is what is sensed and studied by modern evolutionary science. Its great pioneers in the nineteenth century speculated about protoplasm or monera and other primal essences in an effort to find out how the logic of development could be understood. How, they asked, can one trace the protean diversity of form to something which is extremely primary and comparatively simple? It is not possible, however, to understand the development of complexity out of simplicity without understanding the progressive specialization of consciousness. Hence the doctrine of double evolution in contrary directions, with its various stages and ages of development bringing about the multi-layered and multi-faceted being now known as Man. Having once grasped the interrelationship between the immense development from the simple to the complex in the realm of substance and the descent of consciousness through specialization from above below, one must attempt to understand human development and growth in the same terms.

Philosophically, there is no sharp separation between Deity, Nature and Man; the problem is to understand human development without anthropomorphizing Deity and Nature, yet also without imposing upon Man any mechanistic model or rigid teleology. Instead, appropriate meaning must be given to human existence in the dual terms of the descent of spirit into matter and the ascent of form towards the unmanifest.

Furthermore, the one absolute, ever acting and never erring law, which proceeds on the same lines from one eternity (or Manvantara) to the other – ever furnishing an ascending scale for the manifested, or that which we call the great Illusion (Maha-Maya), but plunging Spirit deeper and deeper into materiality on the one hand, and then redeeming it through flesh and liberating it – this law, we say, uses for these purposes the Beings from other and higher planes, men, or Minds (Manus), in accordance with their Karmic exigencies.

*Ibid., ii 87-88*
This dual process of unfoldment and evolution, from the standpoint of consciousness and substance, does not occur either mechanically or automatically. It is characteristic of modern so-called scientific theories that they establish lawlike regularities at the expense of creating automatism. This tendency arises because contemporary science is, in part, trapped by the explanatory force of the concept of causality. Whilst this was especially true of nineteenth century science, it is a predicament which is, fortunately, being eased somewhat by the development of quantum mechanics and particle physics, wherein it is impossible to cling to seventeenth century conceptions of cause. Nonetheless, once emphasis is placed upon explanation in terms of causal antecedents, one creates a constricted alternative to earlier religious explanations of Man which were largely teleological. There are ghostly echoes in modern evolutionary theory and in post-Aristotelian biology of earlier teleological systems. They often arbitrarily assume that in every organism there is not only intelligence, but also some predetermined tendency towards some pre-established goal. To view life in this manner is, of course, to look at phenomena from a different point of view than that which is suggested by the concepts of lawlike recurrence and antecedent causes.

_Gupta Vidya_ avoids the false dichotomy between mechanistic causal processes of becoming and an imposed teleology seeking to define all things in terms of purposes and outcomes. Instead, it assigns a primary and active role to creative imagination. This implies that the evolutionary process cannot be explained or characterized, whether in terms of the descent of spirit into matter or in terms of the increasing complexities of matter, without the direct involvement of great minds. Beings, once human and perfected in former periods of evolution, become crucial in furthering this evolutionary process and in giving it a redemptive force. This essential point in ancient philosophy is directly at odds with all modern scientific explanations. Furthermore, it confronts modern thought with the complex conception of the pre-Christian world regarding the nature of Deity and pantheons of gods. Central to that world view is the role of myriads of minds, beings which are
superhuman and are fully perfected from earlier periods of evolution. Viewed in this context, human beings now evolving on earth are potentially gods, and were, during the Third Root Race, conscious of their divine ancestry. All of this is a tremendous challenge to received religion and recent dogmas of science. In diverse ways, it is necessary to accommodate the intervention of mind-beings in evolution, who, out of their capacity for creative imagination, play a crucial part in giving direction and focus to ideation and making it act upon the realm of form.

In the light of this fundamental Teaching, it is essential to see every single human being as a fallen god. If human beings in the Third Root Race were like gods, then in the process of evolution human beings have become so much caught, through concretizing intelligence, in matter that their spiritual senses have significantly receded. They have become alienated from their true natures. Complex and difficult enough to understand in their metaphysical and meta-psychological origins, men have become compounded riddles to themselves through their own self-obscurcation. Nonetheless, those very perfected beings who were present at the dawn of humanity on this globe still preside over seemingly orphaned humanity. Hence, throughout ancient thought the keys to the mystery of Man have always been present and within the reach of anyone who is sincere and in earnest in the arduous search for self-knowledge.

How precise and true is Plato’s expression, how profound and philosophical his remark on the (human) soul or EGO, when he defined it as "a compound of the same and the other".... It is the "same and the other", as the great Initiate-Philosopher said; for the EGO (the "Higher Self", when merged with and in the Divine Monad) is Man, and yet the same as the "OTHER", the Angel in him incarnated, as the same with the universal MAHAT.

*Ibid.*, 88

Their consciousness confined through identification with grosser forms, human beings have become alienated from their highest
possibilities. They may have achieved a sense of continuity and identity on a lower plane, but at the expense of a close connection with their deeper and larger selfhood. This risk is inherent in the very process of developing and specializing a concentrated egoity or sense of "I" in relation to a name and a body, particular conditions and memories, desires and expectations. All of this involves exercising the principle of "I-ness", ahankara, in ways that generate a sense of reality, but also bind down egoity in the realm of differentiated manifestation.

As a result, there is an acute frustration for that pure essence which is the angel in man. This is the Atma-Buddhi overbrooding Manas. Through identification with kama, the sensorium and the linga sharira or astral form, Manas has become beclouded. Therefore, Atma-Buddhi, though it is inseparable from pure thought and ideation, pure Manas and egoity, overbroods incarnated manas but only at a distance. There is a persistent alienation from active Manasic self-consciousness owing to its involvement through matter and desire with the world of differentiation. There is an agonizing separation of manas from its true estate where it is one with Atma-Buddhi. To be one with Atma-Buddhi also means to be one with Mahat, the cosmic mind and universal consciousness. Put in another way, the alienation of the individual from the universal is repeated within the individual in a body. This becomes a protracted alienation between the Atma-Buddhic Monad in its pure state and the embodied consciousness, whereby manas has been deflected and captured by kama. The meta-psychological process is reflected in the embodied consciousness as the illusion of separate objects and subjects.

All of this makes poignant the idea of spirit plunging deeper and deeper into material existence and then redeeming it. This does not happen automatically. Once human beings are plunged, through their claustrophobic egoity, into the world of sensation and matter, they are painfully alienated from their true selves. Unless they recognize that fact and do something to mitigate and counter their overactive tendency towards kamamanasic thought, they cannot free themselves. Unless they deliberately take steps to withdraw from identification with name and
form (namarupa) through meditation, through abstraction and silence, through calmness and negating the illusions of the world and the false self, they will be unable to cooperate with the redemptive function of spirit. What is true of cosmic evolution on universal terms is also true of humanity at the individual and collective level. Mankind is involved in a metaphysical Fall and a potential redemption at the individual level.

Every human being must discover his true identity by asking, "Who am I?" He must initially recognize the falsity and absurdity of identifying with any mask or persona. Yet this is precisely the tendency of exteriorized language and lower manasic cerebration. All of this must be thought through and negated. He must seek to realize in daily experience the meditative state which Patanjali calls the condition of the Spectator without a spectacle. To realize this state is to experience pure "I-am-I" consciousness without any reference to being a subject separate from other subjects or any identification with an object in a field of differentiated objects.

Owing to the long history of each human being in incarnation, the attainment of this high degree of abstraction requires a great deal of systematic work upon the vestures. To develop the capacity to give a sense of reality to pure being, apart from all desire and memory, without expectation or attachment to the temporal processes of past, present and future, requires a purification and transmutation of the life-atoms constituting the astral and physical vestures. This alchemical process of self-purification and transmutation must itself be a deliberate and self-conscious embodiment of the principles of double evolution. It is, therefore, essential to understand that

every atom and molecule in the Universe is both life-giving and death-giving to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the forms and expels those souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates,
that mystery of mysteries – the living body of man, animal, or plant, every second in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations.

*Ibid.*, i 261

Rather than being rigidly Manichaean, one must recognize that at the core of the life-process there is that which is both life-giving and death-dealing. There is that which has both the Vishnu function (of providing continuity) and the Shiva function (of destroying and regenerating). Which of these functions is relevant at any precise moment in relation to any particular circumstance depends upon the meaning of events to the immortal Manasic Ego in its relation to *Atma-Buddhi*. The meaning of outward events in life is determined by their mental correlations, and these meanings may be seized only through a heightened state of mental ripeness. The Occult Catechism expresses this in terms of the relationship between the Atma-Buddhic Monad – the "Double Dragon" – and the world of manifested form through the mediation of *Manas*.

*For the "Double Dragon" has no hold upon the mere form. It is like the breeze where there is no tree or branch to receive and harbour it. It cannot affect the form where there is no agent of transmission (Manas, "Mind") and the form knows it not.*

*Ibid.*, ii 57

The agent of mental and moral transmission which is crucial to all human life might be called the selector. Every human soul as a self-conscious being has the capacity to perfect the power of choice and so become morally fully conscious. Those beings which presided self-consciously over the dawn of humanity on the earth are just such perfected human beings. Morally, they are so sensitive that they do not even like to breathe if there is the remotest possibility that by doing so they may hurt another being. Towards this ideal, all moral consciousness must aspire. Ultimately, no one has any right to breathe unless by doing so he positively blesses all beings. This morality is very distant from the
amorality of the *Kali* Age, the age of annihilation and kama-rupic shells, souls thronging the exits of the great theatre of human existence. Nevertheless, this highest conception of choice and of the capacity to energize the breath with the spiritual will and the beneficent impulse of universal compassion is central to the humanity of the future. It is the inherent mode of perfected beings, who cooperate with Nature in the processes of evolution, history and the growth of individual human beings. The challenge before men and women who would aid the unfoldment of the civilization of the future is to realize within themselves the presence of these creative powers of imagination and the redemptive capacity of the spiritual will when employed in the service of others.

Every human being involved in a physical form is aided by the logic of the life cycle of that form in perceiving opportunities for inward growth. The physical form observes certain laws of growth and disintegration. Every human being until the age of thirty-five experiences a period wherein the fiery lives constituting that form sacrifice themselves to produce and sustain the complex life of the body. Thus, they act as builders impeding the activity of potential destroyers, a process that mirrors the evolutionary development of complex forms out of simple homogeneous substances. At the same time, there is in individual human life a descent of spirit into matter, first as the overbrooding of the Atma-Buddhic Monad and then as the incarnation of the Manasic principle. As the self-conscious intelligence of the human being matures, the complex differentiation and perfection of the human form proceeds to its culmination.

As in the series of globes and races in the earth chain there is a theatre for the universal descent and ascent of spirit in relation to material form, so too the individual is involved in a dual ascent and descent, moving in opposite directions from the physical and spiritual standpoints. Up to the age of thirty-five the specialization and descent of spirit into matter is accomplished by the differentiation and ascent
of matter into complex form. Thereafter the opposite processes begin to take hold. From age thirty-five to age seventy, broadly speaking, there is a physical disintegration of form accompanied by a progressive possibility of spirit freeing itself from the prison-house of matter. The descent or decline of material form on the side of substance is accompanied by the potential ascent of spirit which is capable of self-consciously elevating matter.

The opportunity afforded by the physical life cycle to every human being is truly to experience deliberately the process of spiritual ascent. From this it is possible to understand why human beings should learn early how to cooperate with the productive, conservative and regenerating impulses inherent in physical form. When one is young, one should not behave as an old person who has already learnt what there is to learn from life. Instead, one should attempt to master the discipline of conservation of energy so that he may, after the age of thirty-five, make a disciplined use of energies and seize the opportunities that accompany the loosening of the grip of form over consciousness. Owing to the complex karmic legacy that each human being brings into incarnation, one must learn, as soon as one realizes the magnitude of the problem, to relax and renounce the tenacious hold of the body and physical sensory life upon oneself. One must free the mind from attention-getting and from the demands of the physical senses. The aim of Manasic living is to become more capable, through meditation, of spiritual creation and generation, of Kriyashakti. This is the power of spontaneous generation and spiritual action which is inherent in the cosmos and exemplified by the highest perfected human beings. Just as it has been an essential component in the evolution of humanity up to the present period, it is the sine qua non of future human development, both individual and collective.

It is the prerogative of Man to aid the spiritual evolution of ideas. This means learning to release the benevolent potency of spiritual ideation and the spiritual will. Thus, individuals can help to light up
the latent divine intelligence in life-atoms, in forms and stones, in vegetables, plants and animals. Human beings are continually involved with all of these, especially through the three elemental kingdoms, which are rapid transmitters across the entire globe of all the impressions that human beings give out. Naturally, human beings are also able to draw out the latent divine intelligence in the minds and hearts of other human beings. To work with this process means to perceive, by analogy and correspondence, that what in the physical plane can be sacrificial and compassionate action under the laws of cycles and the tutelage of the lower Pitris is, in reference to the higher planes, that which involves the free choice, the conscious attention and the deliberate selection of human beings. The human capacity to aid in the lower evolution of Nature is a direct reflection of the human capacity to participate in the higher evolution of Manasic self-consciousness. Naturally, those beings who are perfected in Manas enjoy an effortless command over the lower elements of Nature. This moral solidarity of Nature and Man draws attention to the central importance of ethical consciousness.

Ethics sharpens one's conception of how to select what is really necessary to do. This is the central Manasic function of the selector, the refined sense of svadharma, the sense of one's true sphere of spiritual obligation. Manasic maturity can be realized only through a renunciation of the false doctrine of vicarious atonement and the vampirical elements in consciousness which arise out of envy. There is that in lower manas affected by the unbalanced operation of kama which would seek to deny light to others, to steal light from them or to steal its way into the true light without merit or service. Unless one tries to expunge these tendencies from one's nature, one will pay heavily at the moment of death. The innate possession by human beings of the Manasic capacity should inherently lead them to pass on anything they know. Without regard to the possibility of misuse, one must take the risk, like the Manasaputras, and seek to pass on to others
what one has received as a free gift oneself. This will be the natural tendency of mature individuals who have deeply thought about the enormous debt of gratitude they owe towards higher beings who have given and continue to give so much to present humanity.

Through the continuous activity of the *Logos* in manifestation, every human being has received a priceless inheritance of specialized intellectual function and highly differentiated complex vehicles and instruments. To understand this immense privilege and potential of human incarnation is to rethink one’s entire concept of what is vampirical and what is constructive in the use of the energies of man. As a ray of the *Logos*, every human being resides in divine space as a point in *Akasha*, capable of focussing the highest energies. As a ray of the *Logos*, every human monad is capable of releasing, through sound, vibrations with mental and physical correlations that can aid in the forward movement of evolution. The indissoluble unity of the *Logos* in the cosmos and the God in man is magically enshrined in the *mantram* AUM MANI PADME HUM. The archetypal music of the spheres resonates in human consciousness, however limited the instruments of human music. All human thought, speech and action involves the gods, and all are capable of aiding or hindering the onward evolution of Nature and Man. Hence, in viewing the complex compound being of Man, the *Anugita* declares:

"The indestructible and the destructible, such is the double manifestation of the Self. Of these the indestructible is the existent (the true essence or nature of Self, the underlying principles). The manifestation as an individual (or entity) is called the destructible." Thus speaks the ASCETIC in *Anugita*; and also: "Every one who is twice-born (initiated) knows such is the teaching of the ancients.... Space is the first entity.... Now Space (*Akasa*, or the noumenon of Ether) has one quality...and that is sound only...and the qualities of sound are Shadga, Rishabha, Gandhara, Madhyama, Panchama, and beyond these five Nishada and Dhaivata"
(the Hindu gamut). These seven notes of the scale are the principles of sound.

_Ibid.,_ i 534

These principles of sound are the elements and factors of the activity of the _Logos_ in manifestation. They correlate with colours and planets, with principles in Man and Nature, with degrees of differentiation of light and substance. Therefore, they correlate with states of consciousness and degrees of specialization in intelligence. Through an appreciation of the music of the _Logos_ there can be an apprehension of noetic magic in its highest sense. The Logoic differentiations of Akashic ideation on the plane of _Mahat_ are the basis of the specialization of intelligence and its mastery over the development of complex forms in substance. Whether through mathematics or music, through metaphysics or movement, human beings can learn something about the intonations and reflections of the divine process. Ultimately, the great prerogative of Man is to rise higher than all the evolved hierarchies in Nature. There is a deep sense in which man is no less than TAT.

Man is capable, therefore, of a degree of individuation of the universal divine principle both in consciousness and in substance that is equivalent to becoming a _Dhyani_, a son of the gods. Through perfection in _Karuna_, universal compassion, man is capable of _Prajna_, Divine Wisdom. Through mastery of all the combinations of sound in light flowing forth from the Divine Darkness and the Soundless Sound, man is capable of drawing into the neutral layer – the attributeless substratum of all differentiations of sound corresponding to _Mulaprakriti_, the Eternal Father-Mother – root matter and root ideation. Having become _achyuta_ and established in consciousness of Absolute Space, Duration and Motion, the perfected _Bodhisattva_ becomes the unswerving servant of _Amitabha_, the Boundless Age, in the endless cycles of evolution.

Raghavan Iyer
_Hermes_, July 1984
SPIRITUAL PROGENITORS

"The Kumaras," explains an esoteric text, "are the Dhyanis, derived immediately from the supreme Principle, who reappear in the Vaivasvata Manu period, for the progress of mankind."... In the esoteric teaching, they are the progenitors of the true spiritual SELF in the physical man – the higher Prajapati, while the Pitris, or lower Prajapati, are no more than the fathers of the model, or type of his physical form, made "in their image."... Sanat-Sujata, – the chief of the Kumaras – is called Ambhamsi, "Waters," – according to the commentary on Vishnu Purana. Why? Because the "Waters" is another name of the "Great Deep," the primordial Waters of space or Chaos, and also means "Mother," Amba, meaning Aditi and Akasa, the Celestial Virgin-Mother of the visible universe.

Aditi-Vach – the goddess of speech, sound and wisdom – and the Dhyanic Host of the Kumaras, born directly from the night of non-manifestation, are closely connected. Aditi is primordial Chaos, equivalent to Mulaprakriti – pre-cosmic root substance and the mystic mother of all the manifested gods. The Kumaras, variously the eldest mind-born sons of Brahma and the offspring of Shiva, are the Logoiic host of the highest spiritual intelligences radiating from the darkness of Parabrahm. Together they are the highest cognizable foundation of the first arupa world, the Brahma Vach from which emanate all the successive hosts and hierarchies, all the successive circles and cycles, of manifested theogony. Beyond this mystery lies the incomprehensible and infinite ocean of abstract divinity. Beneath or within it float the ordered worlds of time, like particles of dust in a sunbeam, for the radiant ocean of space is suffused with the light of the Central Spiritual Sun. The Akashic waters are alive with Daiviprakriti, the Light of the Logos; all its innumerable centres of differentiated intelligence thrill and pulsate to its eternal motion. In it the three aspects of the ever unknowable,
unspeakable and unevolved Absolute – spiritual wisdom, creative magic and evolutionary impulse – are one.

In every pilgrim-soul there is a ray of the bright essence of that divine ocean, partless and pure, unsullied by thick obscuring folds of matter. Each human being is in principle capable of seeking the inward path in consciousness because each human being is in essence a spark of Kumaric wisdom. The self-conscious realization of this sublime inheritance is the aim and object of every authentic philosophy, science and religion. It is the compassionate keynote of every system of allegory, glyph and symbol offered by Avatars and Adepts for the guidance of orphan humanity. All of these have their archetype and origin in the Stanzas of Dzyan, the arcane Book of Knowledge through Meditation, which traces directly the inauguration of humanity on earth over eighteen million years ago. When H.P. Blavatsky presented a mantramic rendition of a few of the Stanzas and their Commentaries in The Secret Doctrine, she gave the crucial clue that the entire work was meant for meditation. Unfortunately, many readers of the book have analysed, debated and speculated on it without really understanding it.

The Book of Dzyan may be grasped only through meditation, an immersion in the steady stream of universal ideation. Indeed, the wisdom, magic and growth that it reveals and embodies are themselves aspects of meditation in the highest sense. This may be seen through reflection upon one of the oldest symbols for the process of creation, wherein the cosmos is said to be gestated out of the meditative ideation of the Logos. In fact, the deepest possible meditation pursued by the student of Dzyan and the supernal creative activity of the Logos are not merely similar, but identical. Hence, the Stanzas offer innumerable keys to the mystical nature of meditation. But all too often, through a dwarfed and separative sense of self, students exteriorize the grand processes intimated in the Stanzas. Mistaking an intellectual formalism for Buddhic understanding, they unwittingly subvert themselves and fail to develop a line of life’s meditation. But one who is willing to set aside aimless analytic speculation, and to begin in earnest generating a line of
meditation that transects the cycle of one’s life from birth to death, may put to good use the mysterious symbolism of the *Stanzas*.

*The great mother lay with Δ and the | and the □, the second | and the ★ in her bosom, ready to bring them forth, the valiant sons of the □Δ|| (or 4,320,000, the Cycle) whose two elders are the ○ and the ● (point).*

In this mystical representation of the origin of the cosmos, Aditi is shown as containing the prototypical divine principles, the triad, the line and the square, each of which becomes the next and all of which are one with each other. This refers to the mystery of the Tetraktys, the unity of the four forms of Vach, the underlying unity of the triple Logoi, the inseparability of *Mulaprakriti, Purusha* and *Prakriti*, and the divine origin of the sacred formless square equivalent to the Host of the *Kumaras*. The Commentary then speaks of the second line and the five-pointed star, which are distinct from the three, the one and the four, but are still contained in Aditi-Vach. Then in the phrase "bring them forth", it speaks of the four, the three and the two, the archetypal basis of all cyclic existence, depicting them as the sons of two elders, which are the circle and the point. Instead of engaging in tortuous geometric and numerical speculations, one may deeply ponder upon the circle and the point.

In meditation one may expand the circle, while reducing one’s sense of identity to a point. Thus one may begin to meditate truly upon the point in the circle. Once established in this discipline, one may proceed deeper and deeper, always moving towards the ideal of the circle with centre everywhere and circumference nowhere. As one does this, the depths of one’s consciousness will increase, giving a detachment from the detailed events of time and allowing a growing insight into the archetypal forms that are eternally inscribed upon every cycle.

The sequence of figures — the triangle, the line, the square, the second line and the five-pointed star – is self-evidently connected with p, 3.1415, the ratio of the circumference of the circle to its diameter. Given a point and a circle, the numbers and figures of p follow immediately in a
geometrical context; in meta-geometry, p represents the synthesis, or the host unified in the Logos and the point. Here in the relationship between Shabdabrahman and the heavenly hosts of hierarchies active in cyclic manifestation, a vital and valuable key is given to creativity and magic through meditation. Anyone seriously engaged in using this key will hardly speak about it. But everyone is invited to deepen reverence for mystic nature and its magical modes, and to attempt to understand what meditation upon this most primordial and archetypal process would be like. Because it is the most primordial process in nature, it can endlessly repeat and re-enact itself, for it is the very process of creation. There can be no true human creativity outside this process, and it is the living basis of all human magic through meditation. Beginners need not worry about their incapacity or unreadiness, but should instead spend their lives adoring its practitioners and masters. Even such authentic adoration partakes of the process.

The one archetypal process of creation is re-enacted in every cycle of manifested life. From a metaphysical standpoint events in time are all equally distant from eternity. Meta-psychologically, this distance is a function of one's degree of spiritual consciousness, dwindling to zero in the case of the Mahatma. Instead of looking back to distant events in the dawn of manifestation, Mahatmas continuously meditate and ideate in that very dawn, imparting its energies directly and unmodified to the differentiated worlds of cyclic existence.

At the beginning of every cycle of 4,320,000, the Seven (or, as some nations had it, eight) great gods, descended to establish the new order of things and give the impetus to the new cycle. That eighth god was the unifying Circle or LOGOS, separated and made distinct from its host, in exoteric dogma, just as the three divine hypostases of the ancient Greeks are now considered in the Churches as three distinct personae. "The MIGHTY ONES perform their great works, and leave behind them everlasting monuments to commemorate their visit, every time they penetrate within our mayavic veil (atmosphere)," says a Commentary.
Ibid., 434-435

From the highest standpoint, once the keynote of a cycle is struck, once its foundations are correctly laid, the entire work of that cycle is finished. In the present cycle, the Avataric impulse given between 1963 and 1968 contained in itself the entire modulus of the Work. What is done in this highest sense ever recurs, summoning the hierarchies in a specific manner for untold millennia to come. The impregnable foundations for the civilization of the future were laid around the climacteric of this century through Akashic magic. This century itself is significant only because it represents the coda of a dark story started more than two thousand years ago and the beginning of a cycle that will finally and irreversibly overcome the needless dragging out of old Atlantean karma generated over five million years. This is the true meaning of the New Cycle. So powerful is this shift in the Akashic matrix of the world that men and women everywhere who become, in some degree, masters of adoration will, unknown to themselves, become initiated in ways that affect their subtler vestures.

Slowly, over the coming centuries, the consciousness of children will shift, the classes of human souls in incarnation will alter. Gradually, the regressive karma of Atlantean ingratitude will be displaced, and orphan humanity will rediscover its true spiritual ancestors. Right perception of these Kumaric progenitors cannot come through any form of external worship but only through deep meditation and an increased capacity to perceive formless spiritual essences. The primordial seven are, at root, like the Ah-Hi and Oeaoohoo. Their secret names are unpronounceable, although their mystery names go back to the monosyllabic vowel speech of the Third Root Race, which was the language of incantation and invocation among the highest magicians in the great mystery temples. These names are like living abstract essences, like rays of light or pure colours. Many people who have either naturally or unnaturally entered the psychic realm recognize that there is much more to the spectrum than is revealed by physical sight. But the perception of pure colour in meditation far transcends the psychic realm and can only be compared with perceiving, clearly and distinctively, the fourteen colours of the
rainbow or registering fourteen different notes on the piano at once. Yet the physical separation between sound and colour is an illusion.

In order to develop the subtle senses necessary for the perception of formless spiritual essences, one must learn to see all of the seven colours in each of the seven primary colours, and to hear all of the seven notes in each of the primary notes. Sometimes people experience such nuances when they hear the quarter tones in Indian music or the subtle harmonies of Bach’s fugues. But unfortunately, they do not comprehend the experience, because their consciousness is too bound up with the lower mind. Worse still, they begin to talk about their experience and so corrupt it completely. It is only appropriate to speak of something which one has put to work ethically in one’s life. In the humanity of the future this will be one of the common-sense rules of life.

In the present and in the centuries leading up to the major transformation in consciousness that is now taking place, there have been many false starts and inverted expectations. Whilst the ideal of universal and lifelong learning has central relevance to the future, the system of mass education that has developed is its antithesis. It has brought about the breakdown of old feudal structures, particularly their concern with lifelong loyalty, craftsmanship, humble apprenticeship to a master. The Renaissance affirmation of the dignity of man had nothing to do with the noisy pseudo-egalitarianism of the present, in which almost everyone proclaims an opinion on everything. The anticipations and stirrings in the Akasha have quickened the lunar tendencies in human beings, trapping the unwary in a process of lunar homogenization and ferment. Those who, under karma, were unwise enough not to preserve their balance when they felt the new inward promptings have been made by Nature to subserve the purely lunar function of producing a new kind of physical man.

As this preparatory work draws to its conclusion, solar beings will descend. These beings will be quiet as the Grand Canyon. They will speak very little and have nothing to do with external appearances. They will not be disguised from each other, but will remain invisible to those
who persist in being chelas to Madison Avenue and Hollywood or pseudo-initiates in junior high school. In the last century, William Q. Judge spoke of a time when America will develop a coffee-coloured civilization. What is taking place in America already is only a small portion of that which is taking place throughout the globe, and even this is a re-enactment of what has happened again and again throughout evolution. In every such cycle, especially in Kali Yuga, the tail tends to wag the dog at first, the lunar seems to obscure the solar. But the lunar is necessary for the homogenization and aggregation of lives on the lower planes. As with the original lighting-up of Manas over eighteen million years ago, the lunar vestures must be prepared before the solar descent can take place.

Abstract differences of degree and plane apply to the solar hosts and to the Kumari progenitors of the spiritual Self. Because the Kumaras have to do with formless essences, they are ultimately connected with the Ah-Hi, but as the Ah-Hi, they could not give Manas. It was only when the Ah-Hi descended to the third plane that there could be Mahat and Manas. Only then could they become Manasaputras, capable of informing and entering into the ethereal vestures of human beings. These differentiations are intimated, indeed embodied for Initiates, in sacred mantrams, such as the fourfold Pranava, the AUM with its different pronunciations, and the Vyahrritis or Om, Bhur, Bhuva, Swar. The most potent mantrams were always given in secret, never to be revealed, for they conveyed profound mysteries such as the true relation between Saturn and the sun. All great mantrams are means of tapping the subtle energies of the primordial seven, the magical potencies of formless essences. To approach magical wisdom, human beings must go beyond conventional conceptions of good and evil, rooting themselves in pure selflessness as men and women of meditation and effortless compassion. They must become invulnerable to insecurity and remain steadfast in their vows.

When human beings become true individuals and enjoyers of meditation, they become capable in contemplation of entering the
sanctuary of the heart. First stabilizing consciousness at the hidden point between the eyes, they may then greet the lustrous point within the heart, connecting the two as a preparation for the ascent inwards and upwards towards that which is beyond all the centres. To do this in fact and in consciousness is to restore one's relationship to the Kumaras and to the realm of subtle spiritual energies which can only be experienced by becoming a person of silence. Impervious to sympathy games, never speaking to a single person about one's resolves, only talking out of necessity, one must generate the courage to go into the darkness, and to confront the demons within. To do so is to help more human beings than any mode of exoteric action can. If one is sincere in one's resolve, the Kumaras will help.

The Kumaras, who are the mind-born sons of Brahma-Rudra or Shiva, are the higher Prajapati, the progenitors of the true spiritual Self of man. Theirs is the abstract power of intelligent self-conscious creation; the lower powers of creativity, represented by the hosts of the lunar Pitris, are only pale shadowy reflections. One's true heredity as a human being has nothing to do with one's father or mother on the physical plane. The physical form, which we owe to our parents, is only the chariot or garment of the real man. A human being's authentic heredity has to do with the karana sharira, the invisible permanent vesture transcending the cycles of birth and death. All the vestures of a human being come from progenitors, even though they are called human principles. Every form employed in living Nature must have its origin in classes of lives which can be assigned to hierarchies underlying the vestures and connected with different classes of progenitors. The Kumaras are the source of the true invisible spiritual vesture of every human being, a vesture which proceeds from a germ, just as the physical body is gestated in the embryo out of what initially resembles a germ. So too on the higher plane, the karana sharira emanates out of a germ, which is referred to mystically as the ancestral germ.

All human beings may be divided into seven broad sets which go back over eighteen million years to ancestors present at the lighting-up of
Manas. Though the subject of spiritual heredity is very deep and difficult, one who fulfils the qualifications and needs that knowledge will be instructed by the Guru in what he is meant to know about numbers, days or planets. But in this age only a handful develop to the point where they need that kind of knowledge. Although and because a vast amount of Teaching has been delivered, helping to loosen and challenge old structures, the unwary imagine they know a good deal more than they really know. Although many talk about spiritual rays and invisible beings, true knowledge of these mysteries is preserved in silence and secrecy. Any human being who has abused such knowledge has condemned himself or herself to the extremely difficult task of working back to that primordial posture of initiation. Over eighteen million years many human beings are in this position, finding nothing else to do but painstakingly and thoroughly undo their misdeeds of the past. As Jesus taught, not one iota of the law shall pass away.

Whatever one’s sins and mistakes, the rectification of one’s life is akin to a rediscovery of innocence, a re-entry into the child state. Purity can be recovered, first of all, by freedom from tortuous analysis and narcissism. All schemes of self-reform that rely upon self-assertion and confession only aggravate the problem. One’s real task is to see that there is no problem, that one must forget oneself. One must, in short, become like a child, learning to listen to other people, smiling at others, doing one’s own work, and refusing to create problems for oneself. Those who are encouraged to talk about themselves when ill only become more ill. Lunar usurpers begin to drive the solar forces farther and farther from their consciousness. In the spiritual life, where every soul is placed on probation the moment he or she approaches the Teachings, self-concern is even more fatal. The moment one anticipates the end of one’s probation, the period of one’s probation is enormously extended. Such is the law, and one must never forget that behind the Avatar are mathematical magicians called Mahatmas. Acting with infallible precision, they invite the approach of every aspiring soul in direct proportion to his or her degree of self-forgetfulness.
At the head of the host of virgin ascetics called the Kumaras stands Maha Shiva, the Mahayogin, the supreme exemplar of effortless asceticism and the highest creative meditation.

Siva-Rudra is the Destroyer, as Vishnu is the preserver; and both are the regenerators of spiritual as well as of physical nature. To live as a plant, the seed must die. To live as a conscious entity in the Eternity, the passions and senses of man must first DIE before his body does. "To live is to die and to die is to live," has been too little understood in the West. Siva, the destroyer, is the creator and the Saviour of Spiritual man, as he is the good gardener of nature. lie weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man.

Ibid., 459

Shiva is the destroyer of passions and of the physical senses, which are constant impediments to the development of higher spiritual perceptions and to the growth of the inner spiritual man. The more desperately a human being tries to stave off ageing, the more rapidly Shiva will destroy that being. Shiva wants every human being to grow older and to die, so that by suffering he may learn that there is no other true dharma for a human being than to overcome illusion. Nature shows this all the time. If a plant is to grow, the seed must die, and if there is to be fruit for the harvest and for succeeding years, the plant must die. To live as a conscious entity in eternity, one must kill out tanha, the powerful force impelling beings into involuntary reincarnation. If no self-conscious effort is made during life to overcome this force, then even the small element of choice that one might have had at the moment of death is weakened. Nothing is sadder than to see the old encouraged to cling to life and to fear death. This corrupting tendency is derived from the decadent period of fallen Egyptian civilization. Whether disguised as pseudo-science or pseudo-medicine or pseudo-religion, it is nothing more than a piteous selfishness bound up with the delusion of carnal immortality.

To live as a conscious human being is to make more room for others,
and this is what the present cycle is intended to teach. Every human being must come to live in the recognition that other and finer human beings will follow him. This lesson is particularly acute in the so-called modern civilization of the West, with its false and illusive conceptions of history and progress. Every time the lesson of gratitude to ancestors and benefactors has been taught over the last centuries, it has been forgotten. It is not enough to give ritual thanks one day each year. One must learn ceaseless gratitude to ancestors and a continuous sense of obligation to descendants. This does not involve transferring one’s anxieties onto children. They should rather be greeted as souls and shown by example how joyous true discipline can be. Otherwise, by the age of thirteen, children will become mother superiors, witches, pontificators, constantly engaged in passing judgements. This is awful enough amongst those who have never had the advantage of association with Gupta Vidya; those who know something of its pristine philosophy and persist in gossip and image-crippling are on the way to becoming grey magicians and worse. Jesus said it all two thousand years ago, but millions of people since then, twisting and abusing his name, failed to take in the central lesson.

To live is to die, to make more room for others. One must age gracefully, must start letting go by the age of twenty-eight, if one wants to learn how to do so at the moment of death. One must learn to cooperate with Shiva, the destroyer, who is also the creator and saviour of spiritual man, the good gardener of nature. Through this cooperation will come a sifting of the unnecessary, a cleansing of thought, a rhythm of breathing. It will become easier to focus the mind. The more one develops a strong sense of external duty, the more one can cultivate a living awareness of the internal necessities of the soul. Long before one is prepared to engage in direct occult training, with its magical wisdom and spiritual creativity, one must learn to act economically, lightly and precisely, in a manner that refines one’s spiritual nature and diffuses benevolence.

By becoming a devotee of Shiva the soul has a better chance to connect with the mind, to use the mind as a creative instrument, and to
govern the body as a faithful vehicle. One will know that the soul is at work through the heart when one's capacity for loving others grows to such an extent that one has no thought of oneself. There will be a gradual diminution of the passions and an increase in the perceptions of the spiritual man. Contemporary fascination with Tantra is merely a way of fighting celibacy. Those caught up in it will not develop the Third Eye; they will instead be incinerated, for there is no fooling around in the realm of spiritual fire. Go slow, but do not compensate. Shiva teaches the anchorite to be totally honest, he is the friend of that in oneself which is cheerfully modest but morally courageous.

Everyone is invited, through meditation, contemplation and adoration to enjoy the universe, to savour the Akashic waters of space, to gaze upon the depths of the midnight sky. But while appreciating all of these, one must seek to reach beyond them to the Nameless and Ineffable. The more one does so, the more one will gain an inward awareness of the reality of the divine ocean of radiant wisdom. One will become a person whose tastes change, who is free of externals, who has become inwardly wide awake. In this spiritual wakefulness one will grow in reverence for the wisdom, the magic and the potential of growth sacrificially offered by the Kumaras to every living atom in resonant space. This is the restoration of the pristine splendour of the Kumaras, the progressive realization of the Logos in the cosmos and the God in man.

Raghavan Iyer
Hermes, November 1983
GODS, MONADS AND ATOMS

In the realm of the Esoteric sciences the unit divided ad infinitum, instead of losing its unity, approaches with every division the planes of the only eternal REALITY. The eye of the SEER can follow and behold it in all its pregenetic glory.

H. P. Blavatsky

Every student of The Secret Doctrine has sensed the vast depths of meaning and possibility intimated in the sacred teaching concerning gods, monads and atoms. Very few have even begun to connect, however tentatively, the apprehension they may have of themselves, as finite human beings, with the divine dimensions of the immortal monad. What is needed, if one is to discover the immense storehouse of wisdom and beneficent compassion that is the substratum of nature and the inheritance of every human being, is a comprehensible point of convergence between our mortal lives and our divine natures. Here we may be helped by The Voice of the Silence, which refers to three halls in which every human being lives and through which he moves and passes, in the passage of day into night and back into day. Through this regular recapitulation in miniature of the greater revolutions of the soul, we may begin to discern the deeper mystery of the monad that extends far beyond the limits of the temporal world.

Let us start with the waking world. According to The Voice of the Silence, it is the hall of avidya, ignorance in a pristine, philosophical sense. It is the hall in which shadows flit through existence, living in a state of psychic tension. Reacting to external stimuli, they interact not in a creative, self-conscious and cooperative manner but rather as bundles of emotion interacting with other bundles of emotion. The vast, terrible vortex swells until any person caught up in it is held captive to a very limited sense of reality. He either tries to impose his illusions upon someone else (which is impossible to the extent to which the other person
has a modicum of self‐respect) or dramatizes and exaggerates to the utmost limit the minimum core of truth hidden within the ever growing balloon of his own fantasy existence. Hardly any authentic communication takes place, let alone any true communion between human beings in the so‐called waking world.

In the *Bhagavad Gita* Krishna declared that what men call day is seen by the sage as the night of ignorance. As the Buddha taught, human beings are asleep, daydreaming or half‐awake. They are not alive in the sense in which only those who have a continuous and conscious existence in spirit are alive. They are not alive as light‐beings, who in the silent sanctuary of their own inmost consciousness are aware of their own living link with the invisible Spiritual Sun, the source of all light and life. They populate a world in which men are caught up in the realities of other men, but which are no more than shared illusions.

If one looked at the waking world only in this way, there would be something wrong. The waking world is not merely a collective projection from the subjective imaginations of human beings. We know that the waking world is also the arena in which we find seeds becoming plants and trees bearing flowers. It is the realm of rhythmic manifestation in visible nature, in which the falling leaves of autumn have a fragrance, flavour and beauty of their own. Even in the depths of the winter snow there is some affirmation of the unity that is reflected from above below. Every seed, every tree, every plant, indeed every living thing and being bears some sort of witness to a noumenal reality. Clearly, we cannot view this world solely from the standpoint of the mental illusions of half‐awake men.

It is also a world of whirling atoms, atoms which swirl in and around men, with a complexity of seemingly conflicting and chaotic movement. To the mind of the discerning seer, to the awakened senses of the man who is at peace within himself and open to the great mind and heart of nature, this dance of atoms is a song, a majestic and magnificent symphony. There is an ordered relationship between the past, the present and the future through a process of movement that parallels an
archetypal logic hidden behind the sensory screen. The waking world – the hall of ignorance, a tower of Babel for limited human minds – when seen in terms of the great mind of nature is a world of manifested wisdom. It is a world of objective reality which is beautiful because it intimates a deeper reality that is hidden. Nature in this sense, to the eye of the silent seer, is like the goddess Isis, unveiling partly the mystery of creation. The sacrificial compassion that is in the very depths of her bosom will ever remain hidden and cannot be understood except by becoming one with it, like the child that is a foetus within the womb of the mother. Atoms interact in a colligious way when human minds, like automata, become the purveyors and the conveyors of colliding atoms. But in nature as a whole, atoms move in a very different way. In this we may find a pointer to the fact that humanity is growing up, even in the most adolescent parts of the world (those enamoured of the gadgetry and glitter of material goals and technological splendour). Humanity is growing up because men and women are coming to see that there is a poignant contrast between what nature, though misused, still teaches in terms of symmetry, opulence and generosity, and the stingy littleness and limitations of the structures created by ignorant human beings.

The second hall is the hall of learning, in which there are beautiful flowers, although under every flower a serpent is coiled. It is the psychical realm. People enter it when they take drugs. Some enter it without any adventitious aids just because they are psychically sensitive, mentally passive, or given to protracted day-dreaming. It is also a state of consciousness into which all men enter during sleep, when the brain of the physical body is less active and more rested. It is possible, at that time, for the astral realm to become more real to embodied consciousness as it withdraws from the sensorium and the cerebrum. This is a state in which one sees sights and sounds or titillating visions. It is a realm of colours.

All these colours vary according to the subjective feeling-state of the perceiver. What is terrifying to one could be beautiful to another. It is comparable to the domain of aesthetics, where there is something
incommunicable and irreducibly unique about each person's appreciation of particular music or particular colours. To some, the jazz of Jimi Hendrix in the film *Rainbow Bridge* may be incredible. They may think it is full of life. To others it may be the raucous noise of the dead. No two human beings can honestly have the same authentic responses in reference to sounds or colours. This realm is treacherous because unless there are criteria, unless as an individuating, thinking being one is able to sift and select, weigh, accept and give meaning to images and events, one is lost. One is liable to be misled. At its highest level great mystics enter into trance states that are extremely beautiful, and yet, when they come out of those states they can mistranslate. They have been through something real, but when they make claims or when they attempt descriptions, they are liable to an understandable falsification, a natural exaggeration, or at best an inability to convey deeper truths that are impersonal and universifiable, usable by varieties of men in varieties of conditions.

To understand this in terms of monads, one might say that all monads are reflecting mirrors. It is possible for every monad to reflect only partially because every monad is involved in a modification of cognition, like a lens that is linked up with an aperture which is a limitation upon it. This could be misleading, because in metaphysical space in every atom and within the mind of every man there is the capacity to release the true monadic reflection which is a diamond light, many-faceted and symmetrical. But that is only possible in the context of a larger vision, a wider perspective in which one is aware of that which does not enter into any perspective or into any conditioned awareness in the mind. This is very difficult to comprehend in ordinary terms. It is as though there is a constant, if muffled, awareness of that which is behind and beyond manifestation. Because of that awareness there is a capacity to control perception in relation to limited perspectives, cognition in relation to limited conditions. One can handle secondary causes, truncated periods of time, spatially limited planes of differentiated matter or phenomenal causation.
To put this in another way, a person could look back to ten years ago and find out what are the connections he could make between his achievements and faults as a thinking human being, between his insights and his hangups of ten years ago, and then connect them with effects apparent today. Another man may not be able to do this over ten years but only over the last year. A truly wise man will be able to connect not only in relation to that which was incipient at the beginning but also, paradoxically, in relation to what came before it. That implies he will also be able to read so much meaning in one day, in one hour, and make so many connections, that for him each moment could become a mirror of eternity. In one hour he could read the vaster life-stories of men. This is possible because all atoms have an indwelling essence which is unmodified and unconditioned, which partakes of the limitless light of the one source of the whole of manifestation.

The second hall, the psychic realm, is a burden and a drag upon human beings, and especially for those who attempt to force or steal their way into it by drugs – a terrible tragedy. On the other hand, a wise being could go through those states at will, see under every flower a serpent coiled, and not be captive to anything in it. This is because monads vary in their capacity to reflect, in what Leibniz called their aperceptive function.

The third hall is the hall of wisdom, for human monads the most important. If a person is earnestly concerned to do something about his whole life, to become self-consciously engaged in self-transformation, to seek and to use divine wisdom, he is requesting during waking life whatever will help him to bring back from deep sleep that which is buried somewhere within him and which he truly knows. There is a realm of unfading light where there are no shadows. It is like standing directly under the sun and casting no shadow. To stand directly under the noonday sun in all its blazing glory is difficult. Standing directly under it, looking straight ahead, one cannot see it. One has to sense it with the mind"s eye.

This is a supernal realm where one is no longer captive to those
externalities of the waking world which involve interactions of atoms and all those relationships which arise when monads are brought together. It is the kingdom of the gods. It is the sphere of pure, divine, direct perception where there is no separation between the knower, the known and the process of knowing. This might be put in terms of a luminous pyramid. A human being can acquire a balance between what he knows, the process of knowing and, above all, his own sense of awareness of himself as a knower. Yet he is growing and always reaching in each of these three areas towards that which is beyond – beyond the known, beyond himself as a knower, and beyond all conceivable processes of knowing. Long before he can enter into and become one with that mathematical point at the radiant apex of the pyramid, he can learn to look towards it and stand within the triad. When he can do this self-consciously, then for him that blissful state of deep sleep is also an illusion. He has to go beyond it. To enjoy the riches of that state is a response that is very soothing for the limited human being. Immortal individuals, however, who transcend all states of consciousness conditioned by polarities, can at will live always in turiya, the state of total wakefulness of the gods.

In one sense the theosophical view of "gods" refers to those myriads of fine points of radiant matter which represent the ethereal side of nature that has not yet become human. They are often personified in the old myths as sylphs, salamanders and undines, fairies, gods and goddesses. But the principal theosophical use of the term "god" is that a god is a fully self-conscious being, one who has effortlessly intelligent control over all the centres of his being. He is completely awake, secure in self-enlightenment. This implies that he can apprehend the relativities of all reality. He can freely enter into the world of a child. He can understand the illusion of an unhappy man obsessed with wealth or fame or power. He is capable of sharing the illusion of someone who confounds hectic physical activity with love. He is able to empathize with the victims of all kinds of illusions whilst none of these has any hold over him. He sees to the core of that causal point around which false forms and intricate illusions gather. He has mastered the art of living
among, and entering into relations with many monads with limited perspectives and feeling utterly one with those engrossed in their own limited realities. He can assist them through his awareness of that which is beyond, serving as a spiritual parent-teacher who can arouse in them the longings of the heart, the aspirations of the soul, the hopes of the mind for a fuller sense of reality, a larger life.

Such a god-man inhabits the hall of wisdom, the universal field of ideation underlying the great storehouse which could be seen either collectively or distributively. Collectively, it is like a luminous and boundless ether or pure *akasa*. On the one hand, we have the whole of the astral light, sometimes called "Nature"s infinite negative," on which everything is recorded and reflected but in reverse. Corresponding to this there is at the upper pole of manifestation a cosmic, fiery, single substance or primal principle, which underlies all states and substances. There is a pure imprinting upon a cosmic cerebellum or upon the memory bank of a cosmic computer, to use an initial but misleading analogy. One could see this storehouse as everywhere and nowhere. For example, we might say of a great musician that when he composes there is no place in particular from which he is drawing inspiration. Or it is everywhere. Or it could be anywhere. It is anywhere for each great musician in each particular mood. In some way, any point is part of that boundless plane. Every human being has potential access to the universal plane of cosmic ideation upon which are recorded all archetypal realities, and hence the statement of Ecclesiastes, "There is nothing new under the sun." There is nothing new for a man who truly stands under the sun.

Distributively, we know that all men are not equally able to retain continually in consciousness an awareness of what is important. They forget, they falter, and they sink. After a point they are like wounded soldiers with battered minds, bruised hearts, and actual abscesses, so that even their capacity to receive is distorted. They are like broken-down wireless sets – not clean, but rusted – in which the battery is almost dead. This is a pitiful state. There could only be hope for every human being if there is somewhere within his own nature, in the very depths of his
consciousness, that which corresponds to the cosmic storehouse. This can 
be discovered by each one only through making divine wisdom a living 
power in his life, because it concerns that which is unspeakable – 
unspeakably sacred. There is in every man that sovereign touchstone by 
which he can read the eternal tablets. But before he is ready to do this he 
must be willing to go through a process of preliminary separation, a 
purgation of matter, a purification of mind.

We are told in the Chaldean Book of Numbers that the Blessed Ones 
have naught to do with the purgations of gross matter. In their terrestrial 
forms they may participate in all the cycles of growth that have to do 
with the body. They know when the centres of light in the body need 
help from the hierarchies of nature. They are quite willing to take from 
nature and give it as food to the body. They know how to take care of the 
instrument though they have no sense of identity in that instrument. 
They do not self-consciously participate in the purgations of matter. 
When individuals reach that point in consciousness, they become beings 
who are living continually in a state of self-conscious ideation on 
universal and transcending themes, any one of which can be crystallized 
around one seed idea on which each day could be made to revolve. Such 
a person can contact the crystalline purity of akasa through any one of the 
many crystals that are available and knows that there are abundant, 
plentiful seed ideas in great books or even in the stutterings of a child. 
He can see the germ in the embryo of a hidden crystal. He is able, out of 
his own self-conscious development of his god-like plastic potency (that 
of creative imagination), to enter consciously into that pristine relation 
with points of contact everywhere in matter and in other minds, which 
enables him to tap at will any atom.

The great seer constantly discerns scintillating atoms and cascading 
sparks. For him the universe is gloriously alive and ineffably beautiful. 
He can also see with compassion the lengthening shadows that arise out 
of the whiners, the moaners, the complainers and the self-hating 
murderers of the sacred gift of human speech. He can see it all in 
perspective because he has become a self-conscious embodiment of that
which is beyond colour, beyond form, beyond limitations. He has come
to bestride the bird of life. He has become the soundless sound, and
hence can make himself responsive, amidst the cacophony of the earth, to
the music of the spheres. This is the very grand prospect that the
universe holds for us. Any and every man, as a fallen god, could recover
his divine estate. But he could not do it by phoniness or by limiting
through his own constricted awareness those at whose feet he must
silently sit and learn – the Great Masters of Wisdom and Compassion.
Ever present on earth, they constitute a sacred current which cyclically
under law at certain moments, when the need and the pain of mankind is
acute, descends from their own midst and lights up minds that are ready
to be lit up.

To engage in the preliminary purification necessary for entering into
the universal storehouse requires immense discrimination, for what is
true of human consciousness is true of the whole library of nature. Both
the exalted and corrupt are impressed there as living atomic and
elemental vibrations. Hence, in the old days, cultures like the
Brahminical or the Jewish, out of their own vestiges of forgotten wisdom,
set up rules concerning how to bathe, how to eat, what to touch, rules in
relation to minimizing contamination and minimizing pollution in
human contact. Anyone who reveres his physical body as a temple of
which he is the trustee, and which is the temple of a living god, is going
to regard his body as deeply sacred and precious. Every contact, every
emanation outgoing and ingoing that he is involved with will be
examined in every context, in every kind of situation. Real men who
have attained this stage of total responsibility are so compassionate, so
free from any form of selfishness, subtle pride or snobbery, that they can
use the science of sacred knowledge as a healing art, consciously
receiving negative vibrations and sending them back purified with a
powerfully beneficent impulse. This is why they cannot be imitated.
Initiators provide deep wisdom and lesser men make rules, trying
through imitation of the initiators to cut losses. It works up to a point,
but a time comes when it works no longer.
Self-conscious human beings have deliberately to provide for themselves their own means, not merely of protection, but even more of beneficent reaching out to others and warding off, without any ill will towards the source of pollution, all those influences that are unwholesome. This requires a high degree of self-knowledge. Maybe the simplest way in which any person could begin is to start with the idea of self-magnetization. He should do this not merely out of the limited sense of privacy that he attaches to his own house or his own bedroom, because that simply reinforces the illusion that somehow he is cut off. He may be in his bedroom and be much closer to kama loka and the astral light than if he were sitting in Place Pigalle in Paris. It depends on the quality and the stance of one's accumulated past thoughts. This is why the merely physical could be misleading. But if we sincerely reflected upon and sedulously practised self-magnetization, we would find that there is not a human being – and here we can learn from children – who could not truly regard his vestures as precious.

Children manage to make the most of those things which they invest with love and affection. A teddy bear could become a protecting Buddha for a loving child who knows how to treat that teddy bear. Grownups lose their knowledge which is a kind of magical knowledge from the past. A very interesting couple, Peter Opie and his wife, wrote a fascinating book on the games that school children play. They found that all over the world little children play certain games that they do not learn from the dominant thought-forms of their particular culture, but which games are archetypal, like throwbacks to earlier times – reminders and re-enactments of forgotten rituals from the past. The universe of fairy tales, folklore and myth is a universe of recapitulation, especially at that level of innocence which we associate with children.

All over nature there are many iridescent points of contact with the all-potent compassion of the Dhyanis – cosmic forces, light-beings, energy-giving arupa radiations directed by spiritual will. We have, for example, the suggestive story of that great Initiate, Rama, who, when he passed through a forest, happened to see a squirrel. He merely placed
three fingers upon the squirrel and the squirrels in that part of the world forever after had three markings. The whole of nature represents the immense magnificence of the ideation and compassion of beings who are so much more powerful than all those sad and drunken souls that may have impressed matter with negative thought. There is deep meaning to the teaching that a little bit of theurgy is a dangerous thing because it makes you afraid, but that more of it makes you fearless. When you have enough of it, you come to see that the universe is good; that in this universe the energies of life are stronger than the engines of death, that the potencies of light are greater than the terrors of the shade. You come to see, above all, that truth prevails ever and always and that at every point in each atom there is an imprint of truth. Therefore every person can recapitulate in his inmost being, through his contact with any point of matter, that truth which is a pure mirror of the universal truth in the universal mind, and which is in the universal substance from which all the many differentiations of thought, substance and form are emanated.

This union of the human monad with divine ideation in the womb of universal substance is ultimately connected with the mystery of the tetraktis, which no man could ever solve until he becomes one with the object of his search, until he rebecomes a god. The highest spiritual knowledge is always the most elusive. At the same time a person must begin at some point, as does every triangle. There is a deep sense in which every point in space-time has some affinity with one central point and must emanate from that laya point in any one mahamanvantara or great period of manifestation. Therefore, the Pythagorean Monas signified the One – the One that went into the darkness after inaugurating a world. It retreated and withdrew in silence and secrecy, disappearing into the darkness. The Leibnizian monads, by contrast, are those minute indivisible, mathematical points in metaphysical space which are in abundance and which could be compared, by philosophical intuition, to mirrors. But what is philosophical intuition to a noble mind is realized self-knowledge to a sage. He actually knows that these are living mirrors. The issue then is one of the living and the dead. Leibniz spoke of the entelechy, the indwelling light principle within every one of
these monads, a core point that is hidden and invisible, which could release tremendous energy. Since The Secret Doctrine was written, we have learned more of this, at great cost to humanity, in the splitting of the atom. Since then, fortunately, while men have been enormously curious to know more and go beyond the hydrogen atom, they find that the door is shut. So it will be, and just as well, because men may dangerously misuse this sacred knowledge.

There is a profound sense in which we have to assert at each point, "Let me start with the simplest use that I can make of this teaching for the sake of becoming a better human being. This means being a better son or daughter, a better father or mother, a better husband or wife, a better householder, a better neighbour, a better servant of my fellow men." This sounds difficult – it is perhaps asking too much of this materialistic culture at this point of time, but it is only asking for the ABC"s. If a man does not begin right where he is and in his primary arenas of obligation and relationship, he will never really be able to embody the starting point of the triangle that he must form. Every time he makes a beginning, every time he establishes a point, very soon two other points arise. In human consciousness they are like a pair of opposites: the manic and the depressive, pleasure and pain, fame and ignominy, loss and gain. The mind oscillates towards polarities in every kind of context, condition and situation. What is misleading about this divisive polarity of the duad, seen from the standpoint of separation and integration, is that when one is caught in it one thinks that there is no way out. In fact, there always is. There is always one because there is a tomorrow. There is always one because even the greatest gloom cannot last forever. Men discover, like Ivan Denisovich in prison, that out of extreme pain they can release insights simply through noticing that there are other human beings in prison, that one can treat a prison like a university, that one can learn from all the potential teachers who are lying in chains around the prison.

Initially one learns for the sake of establishing one"s own sense of dignity against other men, but that kind of learning stops very soon. Otherwise, we fall into the state of many men whose learning is short-
circuited and confines them forever in those kinds of judgments which in
the end say more about them than the world. They fear the infallible
judgment of the law which at the moment of death they will recognize.
But when men continue to learn, they come to enjoy learning. They learn
what is good. They are on the side of every other man, and when they
are, they reap an incredible harvest. They find that all limiting systems of
learning are nothing in relation to the much greater storehouse of nature,
the endless labyrinth of instruction wherein each instruction radiates
with crystalline clarity in an unending series that is part of the School of
Life. To be able to do this we have to get out of the confinement of the
duad, which has to do with the line and its movement. But in fact, unless
there is only going to be one triangle, the line, though finite, is not final.
It is not merely the base of a specific triangle. That line, while it is
superior to drawing two parallel lines at the two points, must itself in
turn be the beginning of further growth and new movement.

Brahmavidya or Theosophia, as the source and synthesis of science,
religion and philosophy, is able to bring together the gods of religion, the
monads of philosophy and the atoms of science. It connects them
through that archetypal philosophical logic and geometrical theogony
which contains the clue to growth throughout the whole of life and
which a person could use for growth within himself, using his own
growing intuition and insight into the Sutratan – the golden thread – of
the Wisdom-Religion that we call Theosophia – to find out the golden
thread in himself. The most important teaching in relation to all of this is
continuity. Leibniz knew this at one philosophical level. He wanted to
stretch the continuity of nature. In religion, a discontinuity emerged
between gods and men, and therefore religions became the opposite of
what they were originally intended to be. They were meant to affirm the
unity and continuity of all life, and the continuity of sages, seers,
prophets and divine teachers with every single living human being, not
at one point of time in a particularized revelation but in an endless
revelation, a ceaseless contact, a continual fellowship with all that lives
and breathes. Continuity in the realm of atoms would be more enigmatic
to discover because a person, by maintaining continuity of
consciousness, has to become a self-conscious transmuter of atoms who regroups and rearranges them in superior patterns. When he does, then he can truly renovate his own vestures. He can at will enter into relationship with anything and everything in nature. He can do that because he stands outside, detached from and uninvolved in the great stream of ever becoming. He has become a man of meditation. He has become one who is untouched by troubles, one who is free from lesser allegiances and detached in the very depths of his being and consciousness. He has become the One – the One that is not merely behind but beyond the Many, and is forever hidden.

Raghavan Iyer
*Hermes*, October 1976
THEOSOPHICAL GLOSSARY

A

Absoluteness. When predicated of the UNIVERSAL PRINCIPLE, it denotes an abstract noun, which is more correct and logical than to apply the adjective "absolute" to that which has neither attributes nor limitations, nor can it have any.

Adam (Heb.). In the Kabalah Adam is the "only-begotten", and means also "red earth". (See "Adam-Adami" in the S.D. II p. 452.) It is almost identical with Athamas or Thomas, and is rendered into Greek by Didumos, the "twin"–Adam, "the first", in chap. 1 of Genesis, being shown, "male-female."

Adam Kadmon (Heb). Archetypal Man; Humanity. The "Heavenly Man" not fallen into sin; Kabalists refer it to the Ten Sephiroth on the plane of human perception. [w.w.w.]

In the Kabalah Adam Kadmon is the manifested Logos corresponding to our Third Logos; the Unmanifested being the first paradigmic ideal Man, and symbolizing the Universe in abscondito, or in its "privation" in the Aristotelean sense. The First Logos is the "Light of the World", the Second and the Third – its gradually deepening shadows.

Adept (Lat.). Adeptus, "He who has obtained." In Occultism one who has reached the stage of Initiation, and become a Master in the science of Esoteric philosophy.

Âditi (Sk.). The Vedic name for the Mûlaprakriti of the Vedantists; the abstract aspect of Parabrahman, though both unmanifested and unknowable. In the Vedas Âditi is the "Mother-Goddess", her terrestrial symbol being infinite and shoreless space.

Adwaita (Sk.). A Vedânta sect. The non-dualistic (A-dwaita) school of Vedântic philosophy founded by Sankarâchârya, the greatest of the historical Brahmin sages. The two other schools are the Dwaita (dualistic) and the Visishtadwaita; all the three call themselves Vedântic.

Adwaitin (Sk.). A follower of the said school.

Æther (Gr.). With the ancients the divine luminiferous substance which
pervades the whole universe, the "garment" of the Supreme Deity, Zeus, or Jupiter. With the moderns, Ether, for the meaning of which in physics and chemistry see Webster's Dictionary or any other. In esotericism Æther is the third principle of the Kosmic Septenary; the Earth being the lowest, then the Astral light, Ether and Âkâsa (phonetically Âkâsha) the highest.

**Agathodæmon** (Gr.). The beneficent, good Spirit as contrasted with the bad one, Kakodæmon. The "Brazen Serpent" of the Bible is the former; the flying serpents of fire are an aspect of Kakodæmon. The Ophites called Agathodæmon the Logos and Divine Wisdom, which in the Bacchanalian Mysteries was represented by a serpent erect on a pole.

**Agathon** (Gr.). Plato's Supreme Deity. Lit., "The Good", our ALAYA, or "Universal Soul".

**Agni** (Sk.). The God of Fire in the Veda; the oldest and the most revered of Gods in India. He is one of the three great deities: Agni, Vâyu and Sûrya, and also all the three, as he is the triple aspect of fire; in heaven as the Sun; in the atmosphere or air (Vâyu), as Lightning; on. earth, as ordinary Fire. Agni belonged to the earlier Vedic Trimûrti before Vishnu was given a place of honour and before Brahmâ and Siva were invented.

**Agnishwattas** (Sk.). A class of Pitris, the creators of the first ethereal race of men. Our solar ancestors as contrasted with the Barhishads, the "lunar" Pitris or ancestors, though otherwise explained in the Purânas.

**Aham** (Sk.). "I" - the basis of Ahankâra, Self-hood.

**Ahankâra** (Sk.). The conception of "I", Self-consciousness or Self- identity; the "I", the egotistical and mâyâvic principle in man, due to our ignorance which separates our "I" from the Universal ONE-SELF Personality, Egoism.

**Ain Soph** (Heb.). The "Boundless" or Limitless; Deity emanating and extending. [w.w.w.]

Ain Soph is also written En Soph and Ain Suph, no one, not even Rabbis, being sure of their vowels. In the religious metaphysics of the old Hebrew philosophers, the ONE Principle was an abstraction, like Parabrahmam, though modern Kabbalists have succeeded now, by dint of mere sophistry and paradoxes, in making a "Supreme God" of it and nothing higher. But with the early Chaldean Kabbalists Ain Soph is "without form or being", having "no likeness with anything else" (Franck, Die Kabbala, p. 126). That Ain Soph has never been considered as the "Creator" is proved by even such an orthodox Jew as Philo calling the "Creator" the Logos, who stands next the
"Limitless One", and the "Second God". "The Second God is its (Ain Soph’s) wisdom", says Philo (Quaest. et Solut.). Deity is NO-THING; it is nameless, and therefore called Ain Soph; the word Ain meaning NOTHING. (See Franck’s Kabbala, p. 153 ff.)

**Aitareya (Sk.).** The name of an Aranyaka (Brâhmana) and a Upanishad of the Rig Veda. Some of its portions are purely Vedântic.

**Âkâsa (Sk.).** The subtle, supersensuous spiritual essence which pervades all space; the primordial substance erroneously identified with Ether. But it is to Ether what Spirit is to Matter, or Ātmâ to Kâma-rûpa. 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, and from which radiates the First Logos, or expressed thought. This is why it is stated in the Purânas that Âkâsa has but one attribute, namely sound, for sound is but the translated symbol of Logos – "Speech" in its mystic sense. In the same sacrifice (the Jyotishtoma Agnishtoma) it is called the "God Âkâsa". In these sacrificial mysteries Âkâsa is the all-directing ‘and omnipotent Deva who plays the part of Sadasya, the superintendent over the magical effects of the religious performance, and it had its own appointed Hotri (priest) in days of old, who took its name. The Âkâsa is the indispensable agent of every Krityâ (magical performance) religious or profane. The expression "to stir up the Brah mâ", means to stir up the power which lies latent at the bottom of every magical operation, Vedic sacrifices being in fact nothing if not ceremonial magic. This power is the Âkâsa – in another aspect, Kundalini – occult electricity, the alkahest of the alchemists in one sense, or the universal solvent, the same anima mundi on the higher plane as the astral light is on the lower. "At the moment of the sacrifice the priest becomes imbued with the spirit of Brah mâ, is, for the time being, Brah mâ himself". (Isis Unveiled).

**Alaya (Sk.).** The Universal Soul (See Secret Doctrine Vol. I. pp. 47 et seq.). The name belongs to the Tibetan system of the contemplative Mahâyâna School. Identical with Âkâsa in its mystic sense, and with Mulâprâkriti, in its essence, as it is the basis or root of all things.

**Amânasa (Sk.).** The "Mindless", the early races of this planet; also certain Hindu gods.

**Ambhâmsi (Sk.).** A name of the chief of the Kumâras Sanat-Sujâta, signifying the "waters". This epithet will become more comprehensible when we remember that the later type of Sanat-Sujâta was Michael, the Archangel, who is called in the Talmud "the Prince of Waters", and in the Roman
Catholic Church is regarded as the patron of gulfs and promontories. Sanat-Sujâta is the immaculate son of the immaculate mother (Ambâ or Aditi, chaos and space) or the "waters" of limitless space. (See Secret Doctrine, Vol. I, p. 460.)

**Androgyne Ray** *(Esot.)*. The first differentiated ray; the Second Logos; Adam Kadmon in the Kabalah; the "male and female created he them", of the first chapter of Genesis.

**Anima Mundi** *(Lat.)*. The"Soul of the World", the same as the Alaya of the Northern Buddhists; the divine essence which permeates, animates and informs all, 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 sentience, consciousness and differentiation, moral and physical. In its highest aspect it is Nirvâna, in its lowest 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, ethereal nature in the objective world of form (and then ether), 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 means, esoterically, that our higher Egos are of an essence identical with It, which is a radiation of the ever unknown Universal ABSOLUTE.

**Annamaya Kosha** *(Sk.)*. A Vedantic term. The same as Sthûla Sharîra or the physical body. It is the first "sheath" of the five sheaths accepted by the Vedantins, a sheath being the same as that which is called "principle" in Theosophy.

**Anoia** *(Gr.)*. "Want of understanding", "folly". Anoia is the name given by Plato and others to the lower Manas when too closely allied with Kâma, which is irrational (agnoia). The Greek word agnoia is evidently a derivation from and cognate to the Sanskrit word ajnâna (phonetically, agnyana) or ignorance, irrationality, absence of knowledge. (See "Agnoia" and "Agnostic").

**Antahkarana** *(Sk.)*, or Antaskarana. The term has various meanings, which differ with every school of philosophy and sect. Thus Sankârachârya renders the word as "understanding"; others, as "the internal instrument, the Soul, formed by the thinking principle and egoism"; whereas the Occultists explain it as 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 only that which is noble, spiritual and divine in man can testify in Eternity to his having lived.

**Anthropomorphism** (Gr.). From "anthropos" meaning man. The act of endowing god or gods with a human form and human attributes or qualities.

**Anugitâ** (Sk.). One of the Upanishads. A very occult treatise. *(See The sacred Books of the East.)*

**Anupâdaka** (Sk.). Anupapādaka, also Aupapâduka; means parentless", "self-existing", born without any parents or progenitors. A term applied to certain self-created gods, and the Dhyâni Buddhhas.

**Arjuna** (Sk.) Lit., the "white". The third of the five Brothers Pandu or the reputed Sons of Indra (esoterically the same as Orpheus). A disciple of Krishna, who visited him and married Su-bhadrā, his sister, besides many other wives, according to the allegory. During the fratricidal war between the Kauravas and the Pândavas, Krishna instructed him in the highest philosophy, while serving as his charioteer. *(See Bhagavad Gîtâ.)*

**Arûpa** (Sk.). "Bodiless", formless, as opposed to rûpa, "body", or form.

**Arvâksrotas** (Sk.). The seventh creation, that of man, in the Vishnu Purâna.

**Âryasangha** (Sk.) The Founder of the first Yogâchârya School. This Arhat, a direct disciple of Gautama, the Buddha, is most unaccountably mixed up and confounded with a personage of the same name, who is said to have lived in Ayôdhya (Oude) about the fifth or sixth century of our era, and taught Tântrika worship in addition to the Yogâchârya system. Those who sought to make it popular, claimed that he was the same Âryasangha, that had been a follower of Sâkyamuni, and that he was 1,000 years old. Internal evidence alone is sufficient to show that the works written by him and translated about the year 600 of our era, works full of Tantra worship, ritualism, and tenets followed now considerably by the "red-cap" sects in Sikhim, Bhutan, and Little Tibet, cannot be the same as the lofty system of the early Yogâchârya school of pure Buddhism, which is neither northern nor southern, but absolutely esoteric. Though none of the genuine Yogâchârya books (the Narjol chodpa) have ever been made public or marketable, yet one finds in the Yogâchârya Bhûmi Shâstra of the pseudo-Âryasangha a great deal
from the older system, into the tenets of which he may have been initiated. It is, however, so mixed up with Sivaism and Tantrika magic and superstitions, that the work defeats its own end, notwithstanding its remarkable dialectical subtilty. (See the Theosophical Glossary)

Asakrit Samâdhi (Sk.). A certain degree of ecstatic contemplation. A stage in Samâdhi.

Âsana (Sk.). The third stage of Hatha Yoga, one of the prescribed postures of meditation.

Ashta Siddhis (Sk.). The eight consummations in the practice of Hatha Yoga.

Astral Body, or Astral "Double". The ethereal counterpart or shadow of man or animal. The Linga Sharira, the "Doppelgäinger". The reader must not confuse it with the ASTRAL SOUL, another name for the lower Manas, or Kama-Manas so-called, the reflection of the HIGHER EGO.

Astral Light (Occult) The invisible region that surrounds our globe, as it does every other, and corresponding as the second Principle of Kosmos (the third being Life, of which it is the vehicle) to the Linga Sharira or the Astral Double in man. A subtle Essence visible only to a clairvoyant eye, and the lowest but one (viz., the earth), of the Seven Akâsik or Kosmic Principles. Eliphas Levi calls it the great Serpent and the Dragon from which radiates on Humanity every evil influence. This is so; but why not add that the Astral Light gives out nothing but what it has received; that it is the great terrestrial crucible, in which the vile emanations of the earth (moral and physical) upon which the Astral Light is fed, are all converted into their subtlest essence, and radiated back intensified, thus becoming epidemics – moral, psychic and physical. Finally, the Astral Light is the same as the Sidereal Light of Paracelsus and other Hermetic philosophers. "Physically, it is the ether of modern science. Metaphysically, and in its spiritual, or occult sense, ether is a great deal more than is often imagined. In occult physics, and alchemy, it is well demonstrated to enclose within its shoreless waves not only Mr. Tyndall's 'promise and potency of every quality of life', but also the realization of the potency of every quality of spirit. Alchemists and Hermetists believe that their astral, or sidereal ether, besides the above properties of sulphur, and white and red magnesia, or magnes, is the anima mundi, the workshop of Nature and of all the Kosmos, spiritually, as well as physically. The 'grand magisterium' asserts itself in the phenomenon of mesmerism, in the 'levitation' of human and inert objects; and may be called the ether from its spiritual aspect. The designation astral is ancient, and was used by some of
the Neo-platonists, although it is claimed by some that the word was coined by the Martinists. Porphyry describes the celestial body which is always joined with the soul as 'immortal, luminous, and star-like'. The root of this word may be found, perhaps, in the Scythic Aist-ær – which means star, or the Assyrian Istar, which, according to Burnouf has the same sense." (Isis Unveiled.)

**Asuras (Sk.)** Exoterically, elementals and evil, gods – considered maleficent; demons, and no gods. But esoterically – the reverse. For in the most ancient portions of the Rig Veda, the term is used for the Supreme Spirit, and therefore the Asuras are spiritual and divine It is only in the last book of the Rig Veda, its latest part, and in the Atharva Veda, and the BrâhManas, that the epithet, which had been given to Agni, the greatest Vedic Deity, to Indra and Varuna, has come to signify the reverse of gods. Asu means breath, and it is with his breath that Prajâpâti (Brahmâ) creates the Asuras. When ritualism and dogma got the better of the Wisdom religion, the initial letter a was adopted as a negative prefix, and the term ended by signifying "not a god", and Sura only a deity. But in the Vedas the Suras have ever been connected with Sûrya, the sun, and regarded as inferior deities, devas.

**Aswattha (Sk.)** The **Bo-tree**, the tree of knowledge, *ficus religiosa*.

**Atmâ** (or **Atman**) (Sk.). The Universal Spirit, the divine Monad, the 7th Principle, so-called, in the septenary constitution of man. The Supreme Soul.

**Atma-bhu** (Sk.). Soul-existence, or existing as soul. (See "Alâya".)

**Atmabodha** (Sk.). Lit., "Self-knowledge"; the title of a Vedantic treatise by Sankârachârya.

**Atma-jnâni** (Sk.) The Knower of the World-Soul, or Soul in general.

**Atma Vidyâ** (Sk.). The highest form of spiritual knowledge; lit., "Soul-knowledge".

**Atri**, Sons of (Sk.). A class of Pitris, the "ancestors of man", or the so-called Prâjapâti, "progenitors"; one of the seven Rishis who form the constellation of the Great Bear.

**Attavada** (Pali). The sin of personality.

**Aum** (Sk.). The sacred syllable; the triple-lettered unit; hence the trinity in One.

**Avalokiteswara** (Sk.) "The on-looking Lord" In the exoteric interpretation, he is Padmapâni (the lotus bearer and the lotus-born) in Tibet, the first divine
ancestor of the Tibetans, the complete incarnation or Avatar of Avalokiteswara; but in esoteric philosophy Avaloki, the "on-looker", is the Higher Self, while Padmapâni is the Higher Ego or Manas. The mystic formula "Om mani padme hum" is specially used to invoke their joint help. While popular fancy claims for Avalokiteswara many incarnations on earth, and sees in him, not very wrongly, the spiritual guide of every believer, the esoteric interpretation sees in him the Logos, both celestial and human. Therefore, when the Yogâchârya School has declared Avalokiteswara as Padmâpani "to be the Dhyânî Bodhisattva of Amitâbha Buddha", it is indeed, because the former is the spiritual reflex in the world of forms of the latter, both being one – one in heaven, the other on earth.

Avatâra (Sk.) Divine incarnation. The descent of a god or some exalted Being, who has progressed beyond the necessity of Rebirths, into the body of a simple mortal. Krishna was an avatar of Vishnu. The Dalai Lama is regarded as an avatar of Avalokiteswara, and the Teschu Lama as one of Tson-kha-pa, or Amitâbha. There are two kinds of avatars: those born from woman, and the parentless, the anupapâdaka.

Avidyâ (Sk.). Opposed to Vidyâ, Knowledge. Ignorance which proceeds from, and is produced by the illusion of the Senses or Viparyaya.

B.

Barhishad (Sk.). A class of the "lunar" Pitris or "Ancestors", Fathers, who are believed in popular superstition to have kept up in their past incarnations the household sacred flame and made fire-offerings. Esoterically the Pitris who evolved their shadows or chhayas to make there-with the first man. (See Secret Doctrine, Vol. II.)

Bhagavad-Gita (Sk.). Lit., "the Lord’s Song". A portion of the Mahabharata, the great epic poem of India. It contains a dialogue wherein Krishna—the "Charioteer"—and Arjuna, his Chela, have a discussion upon the highest spiritual philosophy. The work is pre-eminently occult or esoteric.

Bhagavat (Sk.). A title of the Buddha and of Krishna. "The Lord" literally.

Bhâshya (Sk) A commentary.

Bodhisattva (Sk). Lit., "he, whose essence (sattva) has become intelligence (bodhi)"; those who need but one more incarnation to become perfect Buddhas, i.e., to be entitled to Nirvâna. This, as applied to Manushi (terrestrial) Buddhas. In the metaphysical sense, Bodhisattva is a title given to the sons of the celestial Dhyanî Buddhas.
Brahma (Sk.). The student must distinguish between Brahma the neuter, and Brahmâ, the male creator of the Indian Pantheon. The former, Brahma or Brahmâ, is 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. Brahmâ on the other hand, the male and the alleged Creator, exists periodically in his manifestation only, and then again goes into pralaya, i.e., disappears and is annihilated.

Brahmâ’s Day. A period of 2,160,000,000 years during which Brahmâ having emerged out of his golden egg (Hiranyagarbha), creates and fashions the material world (being simply the fertilizing and creative force in Nature). After this period, the worlds being destroyed in turn, by fire and water, he vanishes with objective nature, and then comes Brahmâ’s Night.

Brahmâ’s Night. A period of equal duration, during which Brahmâ is said to be asleep. Upon awakening he recommences the process, and this goes on for an AGE of Brahmâ composed of alternate "Days", and "Nights", and lasting 100 years (of 2,160,000,000 years each). It requires fifteen figures to express the duration of such an age; after the expiration of which the Mahapralaya or the Great Dissolution sets in, and lasts in its turn for the same space of fifteen figures.

Brahmâ Vâch (Sk.) Male and female Brahmâ. Vâch is also some-times called the female logos; for Vâch means Speech, literally. (See Manu Book I., and Vishnu Purâna.)

Brahma Vidyâ (Sk.) The knowledge, the esoteric science, about the two Brahmans and their true nature.

Brahmâ Virâj (Sk.) The same: Brahmâ separating his body into two halves, male and female, creates in them Vâch and Virâj. In plainer terms and esoterically Brahmâ the Universe, differentiating, produced thereby material nature, Virâj, and spiritual intelligent Nature, Vâch – which is the Logos of Deity or the manifested expression of the eternal divine Ideation.

Brâhman (Sk.) The highest of the four castes in India, one supposed or rather fancying himself, as high among men, as Brahmâ, the ABSOLUTE of the Vedantins, is high among, or above the gods.

Brahmâputrâs (Sk.) The Sons of Brahmâ.
Buddha (Sk.). Lit., "The Enlightened". The highest degree of knowledge. To become a Buddha one has to break through the bondage of sense and personality; to acquire a complete perception of the REAL SELF and learn not to separate it from all otherselves; to learn by experience the utter unreality of all phenomena of the visible Kosmos foremost of all; to reach a complete detachment from all that is evanescent and finite, and live while yet on Earth in the immortal and the everlasting alone, in a supreme state of holiness.

Buddhi (Sk.). Universal Soul or Mind. Mahâbuddhi is a name of Mahat (see "Alaya"); also the spiritual Soul in man (the sixth principle), the vehicle of Atmâ exoterically the seventh.

Buddhism. Buddhism is now split into two distinct Churches: the Southern and the Northern Church. The former is said to be the purer form, as having preserved more religiously the original teachings of the Lord Buddha. It is the religion of Ceylon, Siam, Burmah and other places, while Northern Buddhism is confined to Tibet, China and Nepaul. Such a distinction, however, is incorrect. If the Southern Church is nearer, in that it has not departed, except perhaps in some trifling dogmas due to the many councils held after the death of the Master, from the public or exoteric teachings of Sâkyamuni – the Northern Church is the outcome of Siddhârta Buddha’s esoteric teachings which he confined to his elect Bhikshus and Arhats. In fact, Buddhism in the present age, cannot be justly judged either by one or the other of its exoteric popular forms. Real Buddhism can be appreciated only by blending the philosophy of the Southern Church and the metaphysics of the Northern Schools. If one seems too iconoclastic and stero;., and the other too metaphysical and transcendental, even to being overgrown with the weeds of Indian exotericism – many of the gods of its Pantheon having been transplanted under new names to Tibetan soil – it is entirely due to the popular expression of Buddhism in both Churches. Correspondentially they stand in their relation to each other as Protestantism to Roman Catholicism. Both err by an excess of zeal and erroneous interpretations, though neither the Southern nor the Northern Buddhist clergy have ever departed from truth consciously, still less have they acted under the dictates of priestocracy, ambition, or with an eye to personal gain and power, as the two Christian Churches have.

C

Causal Body. This "body", which is no body either objective or subjective, but Buddhi, the Spiritual Soul, is so called because it is the direct cause of the
Sushupti condition, leading to the *Turya* state, the highest state of *Samadhi*. It is called *Karanopadhi*, "the basis of the Cause", by the Târaka Raja Yogis; and in the Vedânta system it corresponds to both the *Vignânamaya* 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 so in conjunction with *Manas*, the incarnating Entity or EGO.

**Chakra** *(Sk.)* A wheel, a disk, or the circle of Vishnu generally. Used also of a cycle of time, and with other meanings.

**Chaldeans**, or *Kasdim*. At first a tribe, then a caste of learned Kabbalists. They were the *savants*, the magians of Babylonia, astrologers and diviners. The famous Hillel, the precursor of Jesus in philosophy and in ethics, was a Chaldean. Franck in his *Kabbala* points to the close resemblance of the "secret doctrine" found in the *Avesta* and the religious metaphysics of the Chaldees.

**Chelâ** *(Sk.)* A disciple, the pupil of a Guru or Sage, the follower of some adept of a school of philosophy *(lit., child).*

**Chhâyâ** *(Sk.)* "Shade" or "Shadow". The name of a creature produced by Sanjnâ, the wife of Surya, from herself (astral body). Unable to endure the ardour of her husband, Sanjnâ left Chhâyâ in her place as a wife, going herself away to perform austerities. Chhâyâ is the astral image of a person in esoteric philosophy.

**Chhaya loka** *(Sk.)* The world of Shades; like Hades, the world of the *Eidola* and *Umbræ*. We call it *Kâmaloka*.

**Chidâkâsam** *(Sk.)*; The field, or basis of consciousness.

**Chohàn** *(Tib.)* "Lord" or "Master" ; a chief; thus *Dhyan-Chohàn* would answer to "Chief of the Dhyanis", or celestial Lights – which in English would be translated Archangels.

**Chréstos** *(Gr.)* The early Gnostic form of Christ. It was used in the fifth century B.C. by Æschylus, Herodotus, and others. The *Manteumata pythochresta*, or the "oracles delivered by a Pythian god" "through a pythoness, are mentioned by the former (Choeph.901). *Chréstian* is not only "the seat of an oracle", but an offering to, or for, the oracle.

*Chréstés* is one who explains oracles, "a prophet and soothsayer", and Chrésterios one who serves an oracle or a god. The earliest Christian writer, Justin Martyr, in his first *Apology* calls his co-religionists Chrésterians. It is only
through ignorance that men call themselves Christians instead of Christians,” says Lactantius (lib. iv., cap. vii.). The terms Christ and Christians, spelt originally Chrést and Chrétians, were borrowed from the Temple vocabulary of the Pagans. Chréstos meant in that vocabulary a disciple on probation, a candidate for hierophantship. When he had attained to this through initiation, long trials, and suffering, and had been “anointed” (i.e., ’rubbed with oil’, as were Initiates and even idols of the gods, as the last touch of ritualistic observance), his name was changed into Christos, the “purified”, in esoteric or mystery language. In mystic symbology, indeed, Christés, or Christos, meant that the "Way", the Path, was already trodden and the goal reached; when the fruits of the arduous labour, uniting the personality of evanescent clay with the indestructible INDIVIDUALITY, transformed it thereby into the immortal EGO. ”At the end of the Way stands the Chréstes”, the Purifier, and the union once accomplished, the Chrestos, the "man of sorrow", became Christos himself. Paul, the Initiate, knew this, and meant this precisely, when he is made to say, in bad translation: “I travail in birth again until Christ be formed in you” (Gal. iv.19), the true rendering of which is . . . “until ye form the Christos within yourselves” But the profane who knew only that Chréstés was in some way connected with priest and prophet, and knew nothing about the hidden meaning of Christos, insisted, as did Lactantius and Justin Martyr, on being called Chrétians instead of Christians. Every good individual, therefore, may find Christ in his "inner man" as Paul expresses it (Ephes. iii. 16,17), whether he be Jew, Mussulman, Hindu, or Christian. Kenneth Mackenzie seemed to think that the word Chréstos was a synonym of Soter, "an appellation assigned to deities, great kings and heroes,” indicating “Saviour,” – and he was right. For, as he adds:”It has been applied redundantly to Jesus Christ, whose name Jesus or Joshua bears the same interpretation. The name Jesus, in fact, is rather a title of honour than a name – the true name of the Soter of Christianity being Emmanuel, or God with us (Matt.i, 23.).Great divinities among all nations, who are represented as expiatory or self-sacrificing, have been designated by the same title.” (R. M. Cyclop.) The Asklepios (or Æsculapius) of the Greeks had the title of Soter.

**Cosmic Gods.** Inferior gods, those connected with the formation of matter.

**Cosmic ideation** *(Occult.)* Eternal thought, impressed on substance or spirit-matter, in the eternity ; thought which becomes active at the beginning of every new life-cycle.

**Cycle.** From the Greek Kuklos. The ancients divided time into end less cycles,
wheels within wheels, all such periods being of various durations, and each marking the beginning or the end of some event either cosmic, mundane, physical or metaphysical. There were cycles of only a few years, and cycles of immense duration, the great Orphic cycle, referring to the ethnological change of races, lasting 120,000 years, and the cycle of Cassandrus of 136,000, which brought about a complete change in planetary influences and their correlations between men and gods – a fact entirely lost sight of by modern astrologers.

D

**Daemon** (Gr.) In the original Hermetic works and ancient classics it has a meaning identical with that of "god", "angel" or "genius". The Dæmon of Socrates is the incorruptible part of the man, or rather the real inner man which we call Nous or the rational divine Ego. At all events the Dæmon (or Daimon of the great Sage was surely not the demon of the Christian Hell or of Christian orthodox theology. The name was given by ancient peoples, and especially the philosophers of the Alexandrian school, to all kinds of spirits, whether good or bad, human or otherwise. The appellation is often synonymous with that of gods or angels. But some philosophers tried, with good reason, to make a just distinction between the many classes.

**Daitya Guru** (Sk.) The instructor of the giants, called Daityas (q.v.) Allegorically, it is the title given to the planet Venus-Lucifer, or rather to its indwelling Ruler, Sukra, a male deity (See Sec. Doct.. ii. p. 30).

**Daityas** (Sk.) Giants, Titans, and exoterically demons, but in truth identical with certain Asuras, the intellectual gods, the opponents of the useless gods of ritualism and the enemies of puja sacrifices.

**Daksha** (Sk.) A form of Brahmâ and his son in the Purânas But the Rig Veda states that "Daksha sprang from Aditi, and Aditi from Daksha", which proves him to be a personified correlating Creative Force acting on all the planes. The Orientalists seem very much perplexed what to make of him; but Roth is nearer the truth than any, when saying that Daksha is the spiritual power, and at the same time the male energy that generates the gods in eternity, which is represented by Aditi. The Purânas as a matter of course, anthropomorphize the idea, and show Daksha instituting "sexual intercourse on this earth", after trying every other means of procreation. The generative Force, spiritual at the commencement, becomes of course at the most material end of its evolution a procreative Force on the physical plane; and so far the Purânic allegory is correct, as the Secret Science teaches that our
present mode of procreation began towards the end of the third Root-Race.

**Dangma** *(Sk.)* In Esotericism a purified Soul. A Seer and an Initiate; one who has attained full wisdom.

**Darsanas** *(Sk.)* The Schools of Indian philosophy, of which there are six; *Shad-darsanas* or six demonstrations.

**Day of Brahmâ.** See "Brahmâ’s Day" etc.

**Demiurgic Mind.** The same as "Universal Mind". *Mahat*, the first "product" of Brahmâ, or himself.

**Demiurgos** *(Gr)* The Demiurge or Artificer; the Supernal Power which built the universe. Freemasons derive from this word their phrase of "Supreme Architect ". With the Occultists it is the third manifested Logos, or Plato’s "second god", the second logos being represented by him as the "Father", the only Deity that he dared mention as an Initiate into the Mysteries.

**Demons.** According to the Kabbalah, the demons dwell in the world of Assiah, the world of matter and of the "shells” of the dead. They are the Klippoth. There are Seven Hells, whose demon dwellers represent the vices personified. Their prince is Samael, his female companion is Isheth Zenunim – the woman of prostitution: united in aspect, they are named "The Beast", Chiva. [w.w.w.]

**Demon est Deus inversus** *(Lat)* A Kabbalistic axiom; lit., "the devil is god reversed"; which means that there is neither evil nor good, but that the forces which create the one create the other, according to the nature of the materials they find to work upon.

**Deva** *(Sk.)*. A god, a "resplendent" deity. Deva-Deus, from the root *div* "to shine". A Deva is a celestial being – whether good, bad, or indifferent. Devas inhabit "the three celestial worlds", which are the *three planes* above us. There are 33 groups or 330 millions of them.

**Deva Sarga** *(Sk.)*. Creation: the origin of the principles, said to be Intelligence born of the qualities or the attributes of nature.

**Devachan** *(Sk.)*. The "dwelling of the gods". A state intermediate between two earth-lives, into which the EGO *(Atmâ-Buddhi-Manas, or the Trinity made One)* enters, after its separation from Kâma Rupa, and the disintegration of the lower principles on earth.

**Devajnânas** *(Sk.)*. or *Daiva-jina*. The higher classes of celestial beings, those who possess divine knowledge.
Devā-lōkas (Sk.). The abodes of the Gods or Devas in superior spheres. The seven celestial worlds above Meru.

Devamātri (Sk.). Lit., "the mother of the gods". A title of Aditi, Mystic Space.

Dhāranā (Sk). That state in Yoga practice when the mind has to be fixed unflinchingly on some object of meditation.

Dhāranī (Sk.). In Buddhism—both Southern and Northern—and also in Hinduism, it means simply a mantra or mantras—sacred verses from the Rig Veda. In days of old these mantras or Dhāranī were all considered mystical and practically efficacious in their use. At present, however, it is the Yogâchârya school alone which proves the claim in practice. When chanted according to given instructions a Dhāranī produces wonderful effects. Its occult power, however, does not reside in the words but in the inflexion or accent given and the resulting sound originated thereby. (See "Mantra" and "Akasa").

Dharma (Sk.). The sacred Law; the Buddhist Canon.

Dharmachakra (Sk.). Lit., The turning of the "wheel of the Law". The emblem of Buddhism as a system of cycles and rebirths or reincarnations.

Dharmakāya (Sk.). Lit., "the glorified spiritual body" called the "Vesture of Bliss". The third, or highest of the Trikāya (Three Bodies), the attribute developed by every "Buddha", i.e., 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). The highest of the Trikāya, it is the fourth of the Buddhakchêtra, or Buddhic planes of consciousness, represented figuratively in Buddhist asceticism as a robe or vesture of luminous Spirituality. In popular Northern Buddhism these vestures or robes are: (1) Nirmanakāya (2) Sambhogakāya (3) and Dharmakāya the last being the highest and most sublimated of all, as it places the ascetic on the threshold of Nirvâna. (See, however, the Voice of the Silence, page 96, Glossary, for the true esoteric meaning.)

Dhyan Chohans (Sk). Lit., "The Lords of Light". The highest gods, answering to the Roman Catholic Archangels. The divine Intelligences charged with the supervision of Kosmos.

Dhyāna (Sk.). In Buddhism one of the six Paramitas of perfection, a state of abstraction which carries the ascetic practising it far above this plane of sensuous perception and out of the world of matter. Lit., "contemplation". The six stages of Dhyān differ only in the degrees of abstraction of the personal Ego from sensuous life.
Dhyani Bodhisattyas (Sk.). In Buddhism, the five sons of the Dhyani-Buddhas. They have a mystic meaning in Esoteric Philosophy.

Dhyani Buddhas (Sk.). They "of the Merciful Heart"; worshipped especially in Nepal. These have again a secret meaning.

Dianoia (Gr.). The same as the Logos. The eternal source of thought, "divine ideation", which is the root of all thought. (See "Ennoia."

Djnâna (Sk), or Jnâna. Lit., Knowledge; esoterically, "supernal or divine knowledge acquired by Yoga". Written also Gnyana.

Drakôn (Gr.) or Dragon. Now considered a "mythical" monster, perpetuated in the West only on seals, &c., as a heraldic griffin, and the Devil slain by St. George, &c. In fact an extinct antediluvian monster In Babylonian antiquities it is referred to as the "scaly one" and connected on many gems with Tiamat the sea. "The Dragon of the Sea" is repeatedly mentioned. In Egypt, it is the star of the Dragon (then the North Pole Star), the origin of the connection of almost all the gods with the Dragon. Bel and the Dragon, Apollo and Python, Osiris and Typhon, Sigur and Fafnir, and finally St. George and the Dragon, are the same. They were all solar gods, and wherever we find the Sun there also is the Dragon, the symbol of Wisdom—Tho-th-Hermes. The Hierophants of Egypt and of Babylon styled themselves "Sons of the Serpent-God" and "Sons of the Dragon". "I am a Serpent, I am a Druid", said the Druid of the Celto-Britannic regions, for the Serpent and the Dragon were both types of Wisdom, Immortality and Rebirth. As the serpent casts its old skin only to reappear in a new one, so does the immortal Ego cast off one personality but to assume another.

Dwapara Yuga (Sk.). The third of the "Four Ages" in Hindu Philosophy; or the second age counted from below.

Dynasties. In India there are two, the Lunar and the Solar, or the Somavansa and the Suryavansa. In Chaldea and Egypt there were also two distinct kinds of dynasties, the divine and the human. In both countries people were ruled in the beginning of time by Dynasties of Gods. In Chaldea they reigned one hundred and twenty Sari, or in all 432,000 years; which amounts to the same figures as a Hindu Mahayuga 4,320,000 years. The chronology prefacing the Book of Genesis (English translation) is given "Before Christ, 4004". But the figures are a rendering by solar years. In the original Hebrew, which preserved a lunar calculation, the figures are 4,320 years. This "coincidence" is well explained in Occultism.
Dzyan or Dzyn (Tib.). Written also Dzen. A corruption of the Sanskrit Dhyan and jnāna (or guṇāṇa phonetically) – Wisdom, divine knowledge. In Tibetan, learning is called dzin.

E

Ego (Lat.). "Self" ; the consciousness in man "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 and the Impersonal, calling the former "personality" and the latter "Individuality Egoity. From the word "Ego". Egoity means "individuality", never "personality", and is the opposite of egoism or "selfishness", the characteristic par excellence of the latter.

Elementals. Spirits of the Elements. The creatures evolved in the four Kingdoms or Elements – earth, air, fire, and water. They are called by the Kabbalists, Gnomes (of the earth), Sylphs (of the air), Salamanders (of the fire), and Undines (of the water). Except a few of the higher kinds, and their rulers, they are rather forces of nature than ethereal men and women. These forces, as the servile agents of the Occultists, may produce various effects; but if employed by" Elementaries" (q.v.)_in which case they enslave the mediums – they will deceive the credulous. All the lower invisible beings generated on the 5th 6th, and 7th planes of our terrestrial atmosphere, are called Elementals Peris, Devs, Djins, Sylvans, Satyrs, Fauns, Elves, Dwarfs, Trolls, Kobolds, Brownies, Nixies, Goblins, Pinkies, Banshees, Moss People, White Ladies, Spooks, Fairies, etc., etc., etc.

Elementaries. Properly, the disembodied souls of the depraved; these souls having at some time prior to death separated from themselves their divine spirits, and so lost their chance for immortality; but at the present stage of learning it has been thought best to apply the term to the spooks or phantoms of disembodied persons, in general, to those whose temporary habitation is the Kāma Loka. Eliphas Lévi and some other Kabbalists make little distinction between elementary spirits who have been men, and those beings which people the elements, and are the blind forces of nature. Once divorced from their higher triads and their bodies, these souls remain in their Kāma-rupic envelopes, and are irresistibly drawn to the earth amid elements congenial to their gross natures. Their stay in the Kāma Loka varies as to its duration; but ends invariably in disintegration, dissolving like a column of mist, atom by atom, in the surrounding elements.

Elohim (Heb.). Also Alhim, the word being variously spelled. Godfrey Higgins, who has written much upon its meaning, always spells it Aleim. The
Hebrew letters are aleph, lamed, hé,yod, mem, and are numerically 1, 30, 5, 10, 40 = 86. It seems to be the plural of the feminine noun Eloah, ALH, formed by adding the common plural form IM, a masculine ending; and hence the whole seems to imply the emitted active and passive essences. As a title it is referred to "Binah" the Supernal Mother, as is also the fuller title IHVH ALHIM, Jehovah Elohim. As Binah leads on to seven succeedent Emanations, so " Elohim" has been said to represent a sevenfold power of godhead. [ w.w. w.]

**Emanation the Doctrine of.** In its metaphysical meaning, it is opposed to Evolution, yet one with it. Science teaches that evolution is physiologically a mode of generation in which the germ that develops the foetus pre-exists already in the parent, the development and final form and characteristics of that germ being accomplished in nature; and that in cosmology the process takes place blindly through the correlation of the elements, and their various compounds. Occultism answers that this is only the *apparent* mode, the real process being Emanation, guided by intelligent Forces under an immutable LAW. Therefore, while the Occultists and Theosophists believe thoroughly in the doctrine of Evolution as given out by Kapila and Manu, they are *Emanationists* rather than *Evolutionists*. The doctrine of Emanation was at one time universal. It was taught by the Alexandrian as well as by the Indian philosophers, by the Egyptian, the Chaldean and Hellenic Hierophants, and also by the Hebrews (in their Kabbala, and even in Genesis). For it is only owing to deliberate mistranslation that the Hebrew word asdt has been translated "angels" from the Septuagint, when it means *Emanations, Æons*, precisely as with the Gnostics. Indeed, in Deuteronomy (xxxiii., 2) the word asdt or ashdt is translated as" fiery law", whilst the correct rendering of the passage should be "from his right hand went [ not a fiery law, but a fire according to law "; viz., that the fire of one flame is imparted to, and caught up by another like as in a trail of inflammable substance. This is precisely emanation. As shown in Isis Unveiled: "In Evolution, as it is now beginning to he understood, there is supposed to be in all matter an impulse to take on a higher form – a supposition clearly expressed by Manu and other Hindu philosophers of the highest antiquity. The philosopher’s tree illustrates it in the case of the zinc solution. The controversy between the followers of this school and the Emanationists may he briefly stated thus The Evolutionist stops all inquiry at the borders of ‘ the Unknowable ‘; the Emanationist believes that nothing can be evolved – or, as the word means, unwombed or born – except it has first been involved, thus indicating that life is from a spiritual potency above the whole."
En (or Ain) Soph (Heb.). The endless, limitless and boundless. The absolute deific Principle, impersonal and unknowable. It means literally "no-thing" i.e., nothing that could be classed with anything else. The word and ideas are equivalent to the Vedantic conceptions of Parabrahmn. [w.w.w.]

Some Western Kabbalists, however, contrive to make of IT, a personal "He", a male deity instead of an impersonal deity.

Epimetheus (Gr.). Lit., "He who takes counsel after" the event. A brother of Prometheus in Greek Mythology.

Epinoia (Gr.). Thought, invention, design. A name adopted by the Gnostics for the first passive Æon.

Eros (Gr.). Hesiod makes of the god Eros the third personage of the Hellenic primordial Trinity composed of Ouranos, Gaea and Eros. It is the personified procreative Force in nature in its abstract sense, the propeller to "creation" and procreation. Exoterically, mythology makes of Eros the god of lustful, animal desire, whence the term erotic esoterically, it is different. (See "Kâma").

Esoteric (Gr.). Hidden, secret. From the Greek esotericos, "inner" concealed.

Esoteric Bodhism. Secret wisdom or intelligence from the Greek esotericos "inner", and the Sanskrit Bodhi, "knowledge", intelligence – in contradistinction to Buddhi, "the faculty of knowledge or intelligence" and Buddhism, the philosophy or Law of Buddha (the Enlightened). Also written "Budhism", from Budha (Intelligence and Wisdom) the Son of Soma.

Ether. Students are but too apt to confuse this with Akâsa and with Astral Light. It is neither, in the sense in which ether is described by physical Science. Ether is a material agent, though hitherto undetected by any physical apparatus; whereas Akâsa is a distinctly spiritual agent, identical, in one sense, with the Anima Mundi, while the Astral Light is only the seventh and highest principle of the terrestrial atmosphere, as undetectable as Akâsa and real Ether, because it is something quite on another plane. The seventh principle of the earth’s atmosphere, as said, the Astral Light, is only the second on the Cosmic scale. The scale of Cosmic Forces, Principles and Planes, of Emanations – on the metaphysical – and Evolutions – on the physical plane – is the Cosmic Serpent biting its own tail, the Serpent reflecting the Higher, and reflected in its turn by the lower Serpent. The Caduceus explains the mystery, and the four-fold Dodecahedron on the model of which the universe is said by Plato to have been built by the
manifested Logos – synthesized by the unmanifested First-Born – yields geometrically the key to Cosmogony and its microcosmic reflection – our Earth.

**Evolution.** The development of higher orders of animals from lower. As said in *Isis Unveiled:* "Modern Science holds but to a one-sided physical evolution, prudently avoiding and ignoring the higher or spiritual evolution, which would force our contemporaries to confess the superiority of the ancient philosophers and psychologists over themselves. The ancient sages, ascending to the UNKNOWABLE, made their starting-point from the first manifestation of the unseen, the unavoidable, and, from a strictly logical reasoning, the absolutely necessary creative Being, the Demiurgos of the universe. Evolution began with them from pure spirit, which descending lower and lower down, assumed at last a visible and comprehensible form, and became matter. Arrived at this point, they speculated in the Darwinian method, but on a far more large and comprehensive basis." (See "Emanation").

**Exoteric.** Outward, public; the opposite of esoteric or hidden.

**F**

**First Point.** Metaphysically the first point of manifestation, the germ of primeval differentiation, or the point in the infinite Circle "whose centre is everywhere, and circumference nowhere". The Point is the Logos.

**Fire (Living).** A figure of speech to denote deity, the "One" life. A theurgic term, used later by the Rosicrucians. The symbol of the *living fire* is the sun, *certain of whose rays develop the fire of life in a diseased body, impart the knowledge of the future* to the sluggish mind, and stimulate to active function a certain psychic and generally dormant faculty in man. The meaning is very occult.

**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**

**Gautama (Sk.)** The Prince of Kapilavastu, son of Sudhôdana, the Sâkya king
of a small realm on the borders of Nepal, born in the seventh century B.C., now called the "Saviour of the World". Gautama or Gôtama was the sacerdotal name of the Sâkya family, and Sidhârtha was Buddha's name before he became a Buddha. Sâkya Muni, means the Saint of the Sâkya family. Born a simple mortal he rose to Buddhaship through his own personal and unaided merit. A man—verily greater than any god!

Gayâtri (Sk.) also Sâvitrî. A most sacred verse, addressed to the Sun, in the Rig -Veda, which the Brahmans have to repeat mentally every morn and eve during their devotions.

Genii (Lat.) A name for Æons, or angels, with the Gnostics. The names of their hierarchies and classes are simply legion.

Gnâna (Sk.) Knowledge as applied to the esoteric sciences.

Gnân Devas (Sk.) Lit., "the gods of knowledge". The higher classes of gods or devas; the "mind-born" sons of Brahmâ, and others including the Manasa-putras (the Sons of Intellect). Esoterically, our reincarnating Egos.

Gnânasakti (Sk.) The power of true knowledge, one of the seven great forces in Nature (six, exoterically).

Gnôsis (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.

Gnostics (Gr.) The philosophers who formulated and taught the Gnôsis or Knowledge (q.v.). They flourished in the first three centuries of the Christian era: the following were eminent, Valentinus, Basilides, Marcion, Simon Magus, etc. [ w.w. w.]

Golden Age. The ancients divided the life cycle into the Golden, Silver, Bronze and Iron Ages. The Golden was an age of primeval purity, simplicity and general happiness.

Great Age. There were several "great ages" mentioned by the ancients. In India it embraced the whole Maha-manvantara, the "age of Brahmâ", each "Day" of which represents the life cycle of a chain – i.e. it embraces a period of seven Rounds. (See Esoteric Buddhism, by A. P. Sinnett.) Thus while a "Day" and a "Night" represent, as Manvantara and Pralaya, 8,640,000,000 years, an "age" lasts through a period of 311,040,000,000,000 years; after
which the Pralaya, or dissolution of the universe, becomes universal. With the Egyptians and Greeks the "great age" referred only to the tropical or sidereal year, the duration of which is 25,868 solar years. Of the complete age – that of the gods – they say nothing, as it was a matter to he discussed and divulged only in the Mysteries, during the initiating ceremonies. The "great age" of the Chaldees was the same in figures as that of the Hindus.

Grihastha (Sk.) Lit., "a householder", "one who lives in a house with his family". A Brahman " family priest" in popular rendering, and the sarcerdotal hierarchy of the Hindus.

Guardian Wall. A suggestive name given to the host of translated adepts (Narjols) or the Saints collectively, who are supposed to watch over, help and protect Humanity. This is the so-called "Nirmanâkâya" doctrine in Northern mystic Buddhism. (See Voice of the Silence, Part III.)

Guhya Vidyâ (Sk.) The secret knowledge of mystic Mantras.

Gunas (Sk) Qualities, attributes (See" Triguna") ; a thread, also a cord.

Gupta Vidyâ (Sk.) The same as Guhya Vidyâ ; Esoteric or Secret Science; knowledge.

Guru (Sk.) Spiritual Teacher; a master in metaphysical and ethical doctrines; used also for a teacher of any science.

Guru Deva (Sk.) Lit., "divine Master".

H

Hatha Yoga (Sk.) The lower form of Yoga practice; one which uses physical means for purposes of spiritual self-development The opposite of Râja Yoga.

Hermaphrodite (Gr.). Dual-sexed; a male and female Being, whether man or animal.

Hermes Trismegistus (Gr.). The "thrice great Hermes", the Egyptian. The mythical personage after whom the Hermetic philosophy was named. In Egypt the God Thoth or Thot. A generic name of many ancient Greek writers on philosophy and Alchemy. Hermes Trismegistus is the name of Hermes or Thoth in his human aspect, as a god he is far more than this. As Hermes-Thoth-Aah, he is Thoth, the moon, i.e., his symbol is the bright side of the moon, supposed to contain the essence of creative Wisdom, "the elixir of Hermes ". As such he is associated with the Cynocephalus, the dog-headed monkey, for the same reason as was Anubis, one of the aspects of Thoth. (See " Hermanubis".) The same idea underlies the form of the Hindu God of
Wisdom, the elephant-headed Ganesa, or Ganpat, the son of Parvati and Siva. (See "Ganesa".) When he has the head of an ibis, he is the sacred scribe of the gods; but even then he wears the crown atef and the lunar disk. He is the most mysterious of gods. As a serpent, Hermes Thoth is the divine creative 'Wisdom. The Church Fathers speak at length of Thoth-Hermes. (See "Hermetic".)

**Hermetic.** Any doctrine or writing connected with the esoteric teachings of Hermes, who, whether as the Egyptian Thoth or the Greek Hermes, was the God of Wisdom with the Ancients, and, according to Plato, "discovered numbers, geometry, astronomy and letters". Though mostly considered as spurious, nevertheless the Hermetic writings were highly prized by St. Augustine, Lactantius, Cyril and others. In the words of Mr. J. Bonwick, "They are more or less touched up by the Platonic philosophers among the early Christians (such as Origen and Clemens Alexandrinus) who sought to substantiate their Christian arguments by appeals to these heathen and revered writings, though they could not resist the temptation of making them say a little too much. Though represented by some clever and interested writers as teaching pure monotheism, the Hermetic or Trismegistic books are, nevertheless, purely pantheistic. The Deity referred to in them is defined by Paul as that in which "we live, and move and have our being" – notwithstanding the "in Him" of the translators.

**Hierophant.** From the Greek "Hierophantes"; literally, "One who explains sacred things". The discloser of sacred learning and the Chief of the Initiates. A title belonging to the highest Adepts in the temples of antiquity, who were the teachers and expounders of the Mysteries and the Initiators into the final great Mysteries. The Hierophant represented the Demiurge, and explained to the postulants for Initiation the various phenomena of Creation that were produced for their tuition. "He was the sole expounder of the esoteric secrets and doctrines. It was forbidden even to pronounce his name before an uninitiated person. He sat in the East, and wore as a symbol of authority a golden globe suspended from the neck. He was also called Mystagogus" (Kenneth R. H. Mackenzie, ix., F.T.S., in *The Royal Masonic cyclopædia*). In Hebrew and Chaldaic the term was Peter, the opener, discloser; hence the Pope as the successor of the hierophant of the ancient Mysteries, sits in the Pagan chair of St. Peter.

**Higher Self.** The Supreme Divine Spirit overshadowing man. The crown of the upper spiritual Triad in man – Atman.

**Hochmah** (Heb.). See "Chochmah".
Hotri (Sk.). A priest who recites the hymns from the Rig Veda, and makes oblations to the fire.

Hotris (Sk). A symbolical name for the seven senses called, in the Anugita "the Seven Priests". "The senses supply the fire of mind (i.e., desire) with the oblations of external pleasures." An occult term used metaphysically.

Humanity. Occultly and Kabbalistically, the whole of mankind is symbolised, by Manu in India; by Vajrasattva or Dorjesempa, the head of the Seven Dhyani, in Northern Buddhism; and by Adam Kadmon in the Kabbala. All these represent the totality of mankind whose beginning is in this androgynic protoplast, and whose end is in the Absolute, beyond all these symbols and myths of human origin. Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals.

I

Ichchha (Sk.). Will, or will-power.

Ichchha Sakti (Sk.). Will-power; force of desire; one of the occult Forces of nature. That power of the will which, exercised in occult practices, generates the nerve-currents necessary to set certain muscles in motion and to paralyze certain others.

Illusion. In Occultism everything finite (like the universe and all in it) is called illusion or maya.

Illuminati (Lat.). The "Enlightened", the initiated adepts.

Image. Occultism permits no other image than that of the living image of divine man (the symbol of Humanity) on earth. The Kabbala teaches that this divine Image, the copy of the sublime and holy upper Image (the Elohim) has now changed into another similitude, owing to the development of men’s sinful nature. It is only the upper divine Image (the Ego) which is the same; the lower (personality) has changed, and man, now fearing the wild beasts, has grown to bear on his face the similitude of many of them. (Zohar I. fol. 71a.) In the early period of Egypt there were no images; but later, as Lenormand says, "In the sanctuaries of Egypt they divided the properties of nature and consequently of Divinity (the Elohim, or the Egos), into seven abstract qualities, characterised each by an emblem, which are matter, cohesion, fluxion, coagulation, accumulation, station and division ". These were all attributes symbolized in various images.
Incarnations *(Divine)* or *Avatars*. The Immaculate Conception is as pre-eminently Egyptian as it is Indian. As the author of *Egyptian Belief* has it: "It is not the vulgar, coarse and sensual story as in Greek mythology, but refined, moral and spiritual "; and again the incarnation idea was found revealed on the wall of a Theban temple by Samuel Sharpe, who thus analyzes it: "First the god Thoth . . . as the messenger of the gods, like the Mercury of the Greeks (or the Gabriel of the first Gospel), tells the maiden queen Mautmes, that she is to give birth to a son, who is to be king Amunotaph III. Secondly, the god Kneph, the Spirit . . . . and the goddess Hathor (Nature) both take hold of the queen by the hands and put into her mouth the character for life, a cross, which is to be the life of the coming child", etc., etc. Truly divine incarnation, or the *avatar* doctrine, constituted the grandest mystery of every old religious system!

**Individuality.** One of the names given in Theosophy and Occultism to the Human Higher EGO. We make a distinction between the immortal and divine Ego, and the mortal human Ego which perishes. The latter, or "personality" (personal Ego) survives the dead body only for a time in the Kama loka; the Individuality prevails forever.

**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, 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.

**Initiation.** From the same root as the Latin *initia*, which means the basic or first principles of any Science. The practice of initiation or admission into the sacred Mysteries, taught by the Hierophants and learned priests of the Temples, is one of the most ancient customs. This was practised in every old national religion. In Europe it was abolished with the fall of the last pagan temple. There exists at present but one kind of initiation known to the public, namely that into the Masonic rites. Masonry, however, has no more secrets to give out or conceal. In the palmy days of old, the Mysteries, according to the greatest Greek and Roman philosophers, were the most sacred of all solemnities as well as the most beneficent, and greatly promoted virtue. The Mysteries represented the passage from mortal life into finite death, and the experiences of the disembodied Spirit and Soul in the world of subjectivity. In our own day, as the secret is lost, the candidate passes through sundry
meaningless ceremonies and is initiated into the solar allegory of Hiram Abiff, the "Widow’s Son".

**Inner Man.** An occult term, used to designate the true and immortal Entity in us, not the outward and mortal form of clay that we call our body. The term applies, strictly speaking, only to the Higher Ego, the "astral man" being the appellation of the Double and of Kâma Rupa (q.v.) or the surviving *eidolon*.

**Intercosmic gods.** The Planetary Spirits, Dhyan-Chohans, Devas of various degrees of spirituality, and "Archangels" in general.

**Isis.** In Egyptian Issa, the goddess Virgin-Mother; personified nature. In Egyptian or Koptic Uasari, the female reflection of Uasar or Osiris. She is the "woman clothed with the sun" of the land of Chemi. Isis Latona is the Roman Isis.

**Iswara (Sk.).** The "Lord" or the personal god – *divine Spirit in man*. Lit., sovereign (independent) existence. A title given to Siva and other gods in India. Siva is also called Iswaradeva, or sovereign deva.

**J**

**Jhâna (Sk.)** or **Jnana.** Knowledge; Occult Wisdom.

**Jiva (Sk.).** Life, as the Absolute; the Monad also or "Atma-Buddhi".

**Jivanmukta (Sk.).** An adept or yogi who has reached the ultimate state of holiness, and separated himself from matter; a Mahatma, or Nirvânee, a "dweller in bliss" and emancipation. Virtually one who has reached Nirvâna during life.

**Jivatma (Sk.).** The ONE universal life, generally; but also the divine Spirit in Man.

**Jnânam (Sk.).** The same as "Gnâna", etc., the same as "Jhâna" (q.v.).

**Jnânendriyas (Sk.).** The five channels of knowledge.

**Jñâna Sakti (Sk.).** The power of intellect.

**K**

**Kadmon (Heb.).** Archetypal man. See."Adam Kadmon".

**Kaliyuga (Sk.).** The fourth, the black or iron age, our present period, the duration of which us 432,000 years. The last of the ages into which the evolutionary period of man is divided by a series of such ages. It began 3,102
years B.C. at the moment of Krishna’s death, and the first cycle of 5,000 years will end between the years 1897 and 1898.

**Kalpa (Sk.).** The period of a mundane revolution, generally a cycle of time, but usually, it represents a "day" and "night" of Brahmâ, a period of 4,320,000,000 years.

**Kama (Sk.)** Evil desire, lust, volition; the cleaving to existence. *Kama* is generally identified with *Mara* the tempter.

**Kamadeva (Sk.).** In the popular notions the god of love, a Visva-deva, in the Hindu Pantheon. As the *Eros* of Hesiod, degraded into Cupid by exoteric law, and still more degraded by a later popular sense attributed to the term, so is *Kama* a most mysterious and metaphysical subject. The earlier Vedic description of *Kama* alone gives the key-note to what he emblematizes. *Kama* is 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 creative ONE Force, as soon as it came into life and being as a ray from the ABSOLUTE. Says the *Rig Veda,* "Desire first arose in IT, which was the primal germ of mind, and which Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity", or *Manas* with pure *Atma-Buddhi.* There is no idea of sexual love in the conception. *Kama* is pre-eminently the divine desire of creating happiness and love; and it is only ages later, as mankind began to materialize by anthropomorphization its grandest ideals into cut and dried dogmas, that *Kama* became the power that gratifies desire on the animal plane. This is shown by what every *Veda* and some *BrahManas* say. In the *Atharva Veda,* *Kama* is represented as the Supreme Deity and Creator. In the Taitâriya Brahmana, he is the child of Dharma, the god of Law and Justice, of Sraddha and faith. In another account he springs from the heart of Brahmâ. Others show him born from water, i.e., from primordial chaos, or the "Deep". Hence one of his many names, *Irâ-ja,* "the water-born"; and *Aja,* "unborn" ; and *Atmabhu* or "Self-existent". Because of the sign of *Makara* (Capricornus) on his banner, he is also called " Makara Ketu". The allegory about Siva, the "Great Yogin ", reducing *Kama* to ashes by the fire from his central (or third) Eye, for inspiring the Mahadeva with thoughts of his wife, while he was at his devotions – is very suggestive, as it is said that he thereby reduced *Kama* to his primeval spiritual form.

**Kamaloka (Sk.).** The semi-material plane, to us subjective and invisible, where the disembodied "personalities", the astral forms, called *Kamarupa*
remain, until they fade out from it by the complete exhaustion of the effects of the mental impulses that created these eidolons of human and animal passions and desires; (See "Kamarupa"). It is the Hades of the ancient Greeks and the Amenti of the Egyptians, the land of Silent Shadows; a division of the first group of the Trailôkya. (See "Kamadhâtu").

**Kamarupa (Sk.).** 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 their bodies. After that death three of the seven "principles" – or let us say planes of 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 the 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 and 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 medium-ship – the "spook" may prevail for a period greatly exceeding the span of the natural life of its body. Once the *Kamarupa* 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 *Pisâchas,* and are much dreaded, as already explained elsewhere.

**Kapila Rishi (Sk.).** A great sage, a great adept of antiquity; the author of the Sankhya philosophy.

**Karabtanos (Gr.).** The spirit of blind or animal desire; the symbol of *Kamarupa.* The Spirit "without sense or judgment" in the Codex of the Nazarenes. He is the symbol of matter and stands for the father of the seven spirits of concupiscence begotten by him on his mother, the "Spiritus" or the Astral Light.

**Kârana (Sk.).** Cause (metaphysically).

**Kârana Sarîra (Sk.).** The "Causal body". It is dual in its meaning. Exoterically,
it is Avidya, ignorance, or that which is the cause of the evolution of a human ego and its reincarnation; hence the lower Manas esoterically – the causal body or Kâranopadhi stands in the Taraka Raja yoga as corresponding to Buddhi and the Higher "Manas," or Spiritual Soul.

Kâranopadhi (Sk.). The basis or upadhi of Karana, the "causal soul". In Taraka Rajayoga, it corresponds with both Manas and Buddhi. See Table in the Secret Doctrine, Vol. I, p. 157.

Karma (Sk.). Physically, action: metaphysically, the LAW OF RETRIBUTION, the Law of cause and effect or Ethical Causation. Nemesis, only in one sense, that 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 meta physical Samskâra, 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 wiped out by them, so to speak, 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 reincarnation until a harmony between effects and causes is fully reestablished. No "personality" – a mere bundle of material atoms and of 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, "which alone survives death."

Kartikeya (Sk), or Kartika. The Indian God of War, son of Siva, born of his seed fallen into the Ganges. He is also the personification of the power of the Logos. The planet Mars. Kartika is a very occult personage, a nursling of the Pleiades, and a Kumâra. (See Secret Doctrine.)
Kasyapa (Sk.). A Vedic Sage; in the words of Atharva Veda, "The self-born who sprang from Time". Besides being the father of the Adityas headed by Indra, Kasyapa is also the progenitor of serpents, reptiles, birds and other walking, flying and creeping beings.

Kosmos (Gr.). The Universe, as distinguished from the world, which may mean our globe or earth.

Krishna (Sk.). The most celebrated avatar of Vishnu, the "Saviour" of the Hindus and their most popular god. He is the eighth Avatar, the son of Devaki, and the nephew of Kansa, the Indian King Herod, who while seeking for him among the shepherds and cow-herds who concealed him, slew thousands of their newly-born babes. The story of Krishna’s conception, birth, and childhood are the exact prototype of the New Testament story. The missionaries, of course, try to show that the Hindus stole the story of the Nativity from the early Christians who came to India.

Krita-Yuga (Sk.). The first of the four Yugas or Ages of the Brahmans; also called Satya-Yuga, a period lasting 1,728,000 years.

Kriyasakti (Gk.). The power of thought; one of the seven forces of Nature. Creative potency of the Siddhis (powers) of the full Yogis.

Kronos (Gr.). Saturn. The God of Boundless Time and of the Cycles.

Kshanti (Sk.). Patience, one of the Paramitas of perfection.

Kshetrajna or Kshetrajneswara (Sk.). Embodied spirit, the Conscious Ego in its highest manifestations; the reincarnating Principle; the "Lord" in us.

Kumâra (Sk.). A virgin boy, or young celibate. The first Kumâras are the seven sons of Brahmâ born out of the limbs of the god, in the so-called ninth creation. It is stated that the name was given to them owing to their formal refusal to "procreate their species", and so they "remained Yogis", as the legend says.

Kundalini Sakti (Sk.). The power of life; one of the Forces of Nature; that power that generates a certain light in those who sit for spiritual and clairvoyant development. It is a power known only to those who practise concentration and Yoga.

L

Lanoo (Sk.). A disciple, the same as "chela".

Laya or Layam (Sk.). From the root Li "to dissolve, to disintegrate" a point of
equilibrium (zero-point) in physics and chemistry. In occultism, that point where substance becomes homogeneous and is unable to act or differentiate.

**Lha (Tib.)**. Spirits of the highest spheres, whence the name of Lhassa, the residence of the Dalāi-Lama. The title of Lha is often given in Tibet to some Narjols (Saints and Yogi adepts) who have attained great occult powers.

**Lhamayin (Tib.).** Elemental sprites of the lower terrestrial plane. Popular fancy makes of them demons and devils.

**Linga or Lingam (Sk.).** A sign or a symbol of abstract creation. Force becomes the organ of procreation only on this earth. In India there are 12 great Lingams of Siva, some of which are on mountains and rocks, and also in temples. Such is the Kedāresa in the Himalaya, a huge and shapeless mass of rock. In its origin the Lingam had never the gross meaning connected with the phallus, an idea which is altogether of a later date. The symbol in India has the same meaning which it had in Egypt, which is simply that the creative or procreative Force is divine. It also denotes who was the dual Creator – male and female, Siva and his Sakti. The gross and immodest idea connected with the phallus is not Indian but Greek and pre-eminent Jewish. The Biblical Bethels were real priapic stones, the "Beth-el" (phallus) wherein God dwells. The same symbol was concealed within the ark of the Covenant, the "Holy of Holies". Therefore the "Lingam" even as a phallus is not "a symbol of Siva" only, but that of every "Creator" or creative god in every nation, including the Israelites and their "God of Abraham and Jacob".

**Linga Purāṇa (Sk.).** A scripture of the Saivas or worshippers of Siva. Therein Maheswara, "the great Lord", concealed in the Agni Linga explains the ethics of life – duty, virtue, self-sacrifice and finally liberation by and through ascetic life at the end of the Agni Kalpa (the Seventh Round). As Professor Wilson justly observed "the Spirit of the worship (phallic) is as little influenced by the character of the type as can well be imagined. There is nothing like the phallic orgies of antiquity; it is all mystical and spiritual."

**Linga Sharīra (Sk.).** The "body", i.e., the aerial symbol of the body. This term designates the döppelganger or the "astral body" of man or animal. It is the eidolon of the Greeks, the vital and prototypal body; the reflection of the men of flesh. It is born before and dies or fades out, with the disappearance of the last atom of the body.

**Lipikas (Sk.).** The celestial recorders, the "Scribes", those who record every word and deed, said or done by man while on this earth. As Occultism teaches, they are the agents of KARMA – the retributive Law.
Logos (Gr.). 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 (Sk.). A region or circumscribed place. In metaphysics, a world or sphere or plane. The Purānas in India speak incessantly of seven and fourteen Lokas, above, and below our earth; of heavens and hells.

Lotus (Gr.). A most occult plant, sacred in Egypt, India and else where; called "the child of the Universe bearing the likeness of its mother in its bosom". There was a time "when the world was a golden lotus" (padma) says the allegory. A great variety of these plants, from the majestic Indian lotus, down to the marsh-lotus (bird’s foot trefoil) and the Grecian "Dioscoridis", is eaten at Crete and other islands. It is a species of nymphala, first introduced from India to Egypt to which it was-not indigenous. See the text of *Archaic Symbolism* in the Appendix Viii. "The Lotus, as a Universal Symbol".

Lucifer (Lat.). The planet Venus, as the bright "Morning Star". Before Milton, Lucifer had never been a name of the Devil. Quite the reverse, since the Christian Saviour is made to say of himself in *Revelations* (xvi. 22.) "I am . . . the bright morning star" or Lucifer. One of the early Popes of Rome bore that name; and there was even a Christian sect in the fourth century which was called the *Luciferians*.

Lunar Pitris (Gods). Called in India the Fathers, "Pitris" or the lunar ancestors. They are subdivided, like the rest, into seven classes or Hierarchies, In Egypt although the moon received less worship than in Chaldeas or India, still Isis stands as the representative of Luna-Lunus, "the celestial Hermaphrodite". Strange enough while the modern connect the moon only with lunacy and generation, the ancient nations, who knew better, have, individually and collectively, connected their "wisdom gods" with it. Thus in Egypt the lunar gods are Thoth-Hermes and Chons; in India it is Budha, the Son of Soma, the moon; in Chaldeas Nebo is the lunar god of Secret Wisdom, etc., etc. The wife of Thoth, Sifix, the lunar goddess, holds a pole with five rays or the five-pointed star, symbol of man, the Microcosm, in distinction from the Septenary Macrocosm. As in all theogonies a goddess precedes a god, on the principle most likely that the chick can hardly precede its egg, in Chaldeas the moon was held as older and more venerable than the Sun, because, as they said, darkness precedes light at every periodical rebirth (or "creation") of the universe. Osiris although connected with the Sun and a Solar god is, nevertheless, born on Mount Sinai, because
Sin is the Chaldeo-Assyrian word for the moon; so was Dio-Nysos, god of Nyssi or Nisi, which latter appellation was that of Sinai in Egypt, where it was called Mount Nissa. The crescent is not—as proven by many writers—an ensign of the Turks, but was adopted by Christians for their symbol before the Mahommedans. For ages the crescent was the emblem of the Chaldean Astarte, the Egyptian Isis, and the Greek Diana, all of them Queens of Heaven, and finally became the emblem of Mary the Virgin. "The Greek Christian Empire of Constantinople held it as their palladium. Upon the conquest by the Turks, the Sultan adopted it . . . and since that, the crescent has been made to oppose the idea of the cross". (Eg. Belief.)

M

Macrocosm (Gr.). The "Great Universe" literally, or Kosmos.

Macroprosopus (Gr.). A Kabalistic term, made of a compound Greek word: meaning the Vast or Great Countenance (See "Kabalistic Faces"); a title of Kether, the Crown, the highest Sephira. It is the name of the Universe, called Arikh-Anpin, the totality of that of which Microprosopus or Zaurir-Anpin "the lesser countenance", is the part and antithesis. In its high or abstract metaphysical sense, Microprosopus is Adam Kadmon, the vehicle of Ain-Suph, and the crown of the Sephirothal Tree, though since Sephira and Adam Kadmon are in fact one under two aspects, it comes to the same thing. Interpretations are many, and they differ.

Madhyama (Sk.). Used of something beginningless and endless. Thus Vâch (Sound, the female Logos, or the female counterpart of Brahmâ is said to exist in several states, one of which is that of Mâdhyama, which is equivalent to saying that Vâch is eternal in one sense "the Word (Vâch) was with God, and in God", for the two are one.

Mâdhyamikas (Sk.). A sect mentioned in the Vishnu Purâna. Agreeably to the Orientalists, a "Buddhist sect, which is an anachronism. It was probably at first a sect of Hindu atheists. A later school of that name, teaching a system of sophistc nihilism, that reduces every proposition into a thesis and its antithesis, and then denies both, has been started in Tibet and China. It adopts a few principles of Nâgardjuna, who was one of the founders of the esoteric Mahâyâna systems, not their exoteric travesties. The allegory that regarded Nâgardjuna’s "Paramartha" as a gift from the Nâgas (Serpents) shows that he received his teachings from the secret school of adepts, and that the real tenets are therefore kept secret.

Mahâ Buddha (Sk.). Mahat. The Intelligent Soul of the World. The seven
Prakritis or seven "natures" or planes, are counted from Mahâbuddhi downwards.

Mahâ Chohan (Sk.). The chief of a spiritual Hierarchy, or of a school of Occultism; the head of the trans-Himalayan mystics.

Mahâ Deva (Sk.). Lit., "great god"; a title of Siva.

Mahâ Guru (Sk.). Lit., "great teacher". The Initiator.

Mahâ Kâla (Sk.). "Great Time". A name of Siva as the "Destroyer", and of Vishnu as the "Preserver".

Mahâ Kalpa (Sk.). The "great age".

Mahâ Manvantara (Sk.). Lit., the great interludes between the "Manus". The period of universal activity. Manvantara implying here simply a period of activity, as opposed to Pralaya, or rest – without reference to the length of the cycle.

Mahâ Máyâ (Sk.). The great illusion of manifestation. This universe, and all in it in their mutual relation, is called the great Illusion or Mahâmâyâ It is also the usual title given to Gautama the Buddha’s Immaculate Mother – Mayâdêvi, or the "Great Mystery", as she is called by the Mystics.

Mahâ Pralaya (Sk.). The opposite of Mahâmanvantara, literally "the great Dissolution", the "Night" following the "Day of Brahmâ". It is the great rest and sleep of all nature after a period of active manifestation; orthodox Christians would refer to it as the "Destruction of the World".

Mahâ Vidyâ (Sk.). The great esoteric science. The highest Initiates alone are in possession of this science, which embraces almost universal knowledge.

Mahâ Yogin (Sk.). The "great ascetic". A title of Siva.

Mahâ Yuga (Sk.). The aggregate of four Yugas or ages, of 4,320,000 solar years; a "Day of Brahmâ", in the Brahmanical system ; lit., "the great age".

Mahat (Sk.). Lit., "The great one". The first principle of Universal Intelligence and Consciousness. In the Purânic philosophy the first product of root-nature or Pradhâna (the same as Mula-prakriti); the producer of Manas the thinking principle, and of Ahankâra, egotism or the feeling of "I am I" (in the lower Manas).

Mahâtma. Lit.,"great soul". An adept of the highest order. Exalted beings who, having attained to 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. Called in Pali Rahats and Arhats.

Maitreya Buddha (Sk.). The same as the Kalki Avatar of Vishnu (the "White Horse" Avatar), and of Sosiosh and other Messiahs. The only difference lies in the dates of their appearances. Thus, while Vishnu is expected to appear on his white horse at the end of the present Kali Yuga age "for the final destruction of the wicked, the renovation of creation and the restoration of purity", Maitreya is expected earlier. Exoteric or popular teaching making slight variations on the esoteric doctrine states that Sakyamuni (Gautama Buddha) visited him in Tushita (a celestial abode) and commissioned him to issue thence on earth as his successor at the expiration of five thousand years after his (Buddha's) death. This would be in less than 3,000 years hence. Esoteric philosophy teaches that the next Buddha will appear during the seventh (sub) race of this Round. The fact is that Maitreya was a follower of Buddha, a well-known Arhat, though not his direct disciple, and that he was the founder of an esoteric philosophical school. As shown by Eitel (Sanskrit-Chinese Dict.), "statues were erected in his honour as early as B.C. 350".

Manas (Sk.). Lit., "the mind", the mental faculty which makes of man an intelligent and moral being, and distinguishes him from the mere animal; a synonym of Mahat. Esoterically, however, it means, when unqualified, the Higher EGO, or the sentient reincarnating Principle in man. When qualified it is called by Theosophists Buddhi-Manas or the Spiritual Soul in contradistinction to its human reflection – Kâma-Manas.

Manas, Kâma (Sk.). Lit., "the mind of desire." With the Buddhists it is the sixth of the Chadâyatana (q.v.), or the six organs of knowledge, hence the highest of these, synthesized by the seventh called Klichta, the spiritual perception of that which defiles this (lower) Manas, or the "Human-animal Soul", as the Occultists term it. While the Higher Manas or the Ego is directly related to Vijnâna (the 10th of the 12 Nidânas) – which is the perfect knowledge of all forms of knowledge, whether relating to object or subject in the nidânic concatenation of causes and effects; the lower, the Kâma Manas is but one of the Indriya or organs (roots) of Sense. Very little can be said of the dual Manas here, as the doctrine that treats of it, is correctly stated only in esoteric works. Its mention can thus be only very superficial.

Manas Sanyama (Sk.). Perfect concentration of the mind, and control over it, during Yoga practices.

Manas Taijasi (Sk.). Lit., the "radiant" Manas; a state of the Higher Ego,
which only high metaphysicians are able to realize and comprehend.

Mânaśa or Manaswin (Sk.). "The efflux of the divine mind," and explained as meaning that this efflux signifies the Manasa or divine sons of Brahmâ-Virâj. Nilakantha who is the authority for this statement, further explains the term "Manasa" by manomâtrasarîra. These Manasa are the Arupa or incorporeal sons of the Prajâpati Virâj, in another version. But as Arjuna Misra identifies Virâj with Brahmâ, and as Brahmâ is Mahat, the universal mind, the exoteric blind becomes plain. The Pitris are identical with the Kumâra, the Vairaja, the Manasa-Putra (mind sons), and are finally identified with the human "Egos".

Mânaśa Dhyānis (Sk.). The highest Pitris in the Purânas; the Agnishvatthas, or Solar Ancestors of Man, those who made of Man a rational being, by incarnating in the senseless forms of semi-ethereal flesh of the men of the third race. (See Vol. II. of Secret Doctrine.)

Mânasas (Sk.). Those who endowed humanity with Manas or intelligence, the immortal EGOS in men. (See "Manas").

Mantrika Sakti (Sk.). The power, or the occult potency of mystic words, sounds, numbers or letters in these Mantras.

Manus (Sk.). The fourteen Manus are the patrons or guardians of the race cycles in a Manvantara, or Day of Brahmâ. The primeval Manus are seven, they become fourteen in the Purânas.

Manushi or Manushi Buddhas (Sk.). Human Buddhas, Bodhisattvas, or incarnated Dhyan Chohans.

Manvantara (Sk.). A period of manifestation, as opposed to Pralaya (dissolution, or rest), applied to various cycles, especially to a Day of Brahmâ, 4,320,000,000 Solar years – and to the reign of one Manu – 308,448,000. (See Vol. II. of the Secret Doctrine, p. 68 et. seq.) Lit., Manvantara – between Manus.

Mârga (Sk.). "The "Path", The Ashthânga mârga, the "holy" or sacred path is the one that leads to Nirvâna. The eight-fold path has grown out of the seven-fold path, by the addition of the (now) first of the eight Marga; i.e., "the possession of orthodox views"; with which a real Yogâcharya would have nothing to do.

Mârttanda (Sk.). The Vedic name of the Sun.

Mâyâ (Sk.). 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 mâyâ – illusion.

Mimânsâ (Sk.). A school of philosophy; one of the six in India. There are two Mimânsâ the older and the younger. The first, the "Pârva-Mimânsâ", was founded by Jamini, and the later or "Uttara Mimânsâ", by a Vyasa—and is now called the Vedânta school. Sankarâchârya was the most prominent apostle of the latter. The Vedânta school is the oldest of all the six Darshana (lit., "demonstrations"), but even to the Pûrva-Mimânsâ no higher antiquity is allowed than 500 B.C. Orientalists in favour of the absurd idea that all these schools are "due to Greek influence", in order to have them fit their theory would make them of still later date. The Shad-darshana (or Six Demonstrations) have all a starting point in common, and maintain that ex nihilo nihil fit.

Moksha (Sk.). "Liberation." The same as Nirvâna; a post mortem state of rest and bliss of the "Soul-Pilgrim".

Monad (Gr.). The Unity, the one; but 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 – Nirvâna.

Monas (Gr.). The same as the term Monad; "Alone", a unit. In the Pythagorean system the duad emanates from the higher and solitary Monas, which is thus the "First Cause".

Moon. The earth’s satellite has figured very largely as an emblem in the religions of antiquity; and most commonly has been represented as Female, but this is not universal, for in the myths of the Teutons and Arabs, as well as in the conception of the Rajpoots of India (see Tod, Hist.), and in Tartary the moon was male. Latin authors speak of Luna. and also of Lunus, but with extreme rarity. The Greek name is Selene, the Hebrew Lebanon and also Yarcah. In Egypt the moon was associated with Isis, in Phenicia with Astarte and in Babylon with Ishtar. From certain points of view the ancients regarded the moon also as Androgyne. The astrologers allot an Influence to the moon over the several parts of a man, according to the several Zodiacal signs she traverses; as well as a special influence produced by the house she occupies in a figure.

The division of the Zodiac into the 28 mansions of the moon appears to be older than that into 12 signs: the Copts, Egyptians, Arabs, Persians and
Hindoos used the division into 28 parts centuries ago, and the Chinese use it still.

The Hermetists said the moon gave man an astral form, while Theosophy teaches that the Lunar Pitrís were the creators of our human bodies and lower principles. (See Secret Doctrine 1. 386.) [w.w.w.]

**Mukta** and **Mukti** (Sk.). Liberation from sentient life; one beatified or liberated; a candidate for *Moksha*, freedom from flesh and matter, or life on this earth.

**Mûlaprakriti** (Sk.). The Parabrahmic root, the abstract deific feminine principle—undifferentiated substance. Akâsa. Literally, "the root of Nature" (*Prakriti*) or Matter.

**Munis** (Sk.). Saints, or Sages.

**Mysteries.** Greek *teletai*, or finishings, celebrations of initiation or the Mysteries. They were observances, generally kept secret from the profane and uninitiated, in which were taught by dramatic representation and other methods, the origin of things, the nature of the human spirit, its relation to the body, and the method of its purification and restoration to higher life. Physical science, medicine, the laws of music, divination, were all taught in the same manner. The Hippocratic oath was but a mystic obligation. Hippocrates was a priest of Asklepios, some of whose writings chanced to become public. But the Asklepiades were initiates of the Æsculapian serpent-worship, as the Bacchantes were of the Dionysia; and both rites were eventually incorporated with the Eleusinia. The Sacred Mysteries were enacted in the ancient Temples by the initiated Hierophants for the benefit and instruction of the candidates. The most solemn and occult Mysteries were certainly those which were performed in Egypt by "the band of secret-keepers", as Mr. Bonwick calls the Hierophants. Maurice describes their nature very graphically in a few lines. Speaking of the Mysteries performed in Philæ (the Nile-island), he says that "it was in these gloomy caverns that the grand and mystic arcana of the goddess (Isis) were unfolded to the adoring aspirant, while the solemn hymn of initiation resonated through the long extent of these stony recesses". The word "mysteries" is derived from the Greek *mûdã*, "to close the mouth", and every symbol connected with them had, a hidden meaning. As Plato and many other sages of antiquity affirm, the Mysteries were highly religious, moral and beneficent as a school of ethics. The Grecian mysteries, those of Ceres and Bacchus, were only imitations of the Egyptian; and the author of *Egyptian Belief and Modern
Thought, informs us that our own "word chapel or capella is said to be the Caph-El or college of El, the Solar divinity". The well-known Kabiri are associated with the Mysteries. In short, the Mysteries were in every country a series of dramatic performances, in which the mysteries of cosmogony and nature, in general, were personified by the priests and neophytes, who enacted the part of various gods and goddesses, repeating supposed scenes (allegories) from their respective lives. These were explained in their hidden meaning to the candidates for initiation, and incorporated into philosophical doctrines.

N

Nâga (Sk.). Literally "Serpent". The name in the Indian Pantheon of the Serpent or Dragon Spirits, and of the inhabitants of Pâtâla, hell. But as Pâtâla means the antipodes, and was the name given to America by the ancients, who knew and visited that continent before Europe had ever heard of it, the term is probably akin to the Mexican Nagals the (now) sorcerers and medicine men. The Nagas are the Burmese Nats, serpent-gods, or "dragon demons". In Esotericism, however, and as already stated, this is a nick-name for the "wise men" or adepts in China and Tibet, the "Dragons." are regarded as the titulary deities of the world, and of various spots on the earth, and the word is explained as meaning adepts, yogis, and narjols. The term has simply reference to their great knowledge and wisdom. This is also proven in the ancient Sûtras and Buddha’s biographies. The Nâga is ever a wise man, endowed with extraordinary magic powers, in South and Central America as in India, in Chaldea as also in ancient Egypt. In China the "worship" of the Nâgas was widespread, and it has become still more pronounced since Nâgarjuna (the "great Nâga", the "great adept" literally), the fourteenth Buddhist patriarch, visited China. The "Nâgas" are regarded by the Celestials as "the tutelary Spirits or gods of the five regions or the four points of the compass and the centre, as the guardians of the five lakes and four oceans" (Eitel). This, traced to its origin and translated esoterically, means that the five continents and their five root-races had always been under the guardianship of "terrestrial deities", i.e., Wise Adept. The tradition that Nâgas washed Gautama Buddha at his birth, protected him and guarded the relics of his body when dead, points again to the Nâgas being only wise men, Arhats, and no monsters or Dragons. This is also corroborated by the innumerable stories of the conversion of Nâgas to Buddhism. The Nâga of a lake in a forest near Râjâgrîha and many other "Dragons" were thus converted by Buddha to the good Law.
Nārada (Sk.). One of the Seven great Rishis, a Son of Brahmā. This "Progenitor" is one of the most mysterious personages in the Brahmanical sacred symbology. Esoterically Nārada is the Ruler of events during various Karmic cycles, and the personification, in a certain sense, of the great human cycle; a Dhyan Chohan. He plays a great part in Brahmanism, which ascribes to him some of the most occult hymns in the Rig Veda, in which sacred work he is described as "of the Kanwa family". He is called Deva-Brahmā, but as such has a distinct character from the one he assumes on earth – or Pātâla. Daksha cursed him for his interference with his 5,000 and 10,000 sons, whom he persuaded to remain Yogins and celibates, to be reborn time after time on this earth (Mahābhārata). But this is an allegory. He was the inventor of the Vina, a kind of lute, and a great "lawgiver". The story is too long to be given here.

Nārāyana (Sk.). The "mover on the Waters" of space: a title of Vishnu, in his aspect of the Holy Spirit, moving on the Waters of Creation. (See Mānu, Book II.) In esoteric symbology it stands for the primeval manifestation of the life-principle, spreading in infinite Space.

Nāstika (Sk.). Atheist, or rather he who does not worship or recognize the gods and idols.

Nephesh (Heb.). Breath of life. Anima, Mens, Vita, Appetites. This 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. [w.w.w.]. Therefore, as maintained in theosophical teachings, Nephesh is the synonym of the Prâna-Kâmic Principle, or the vital animal Soul in man. [H. P. B.]

Nidâna (Sk.). The 12 causes of existence, or a chain of causation, "a concatenation of cause and effect in the whole range of existence through 12 links". This is the fundamental dogma of Buddhist thought, "the understanding of which solves the riddle of life, revealing the insanity of existence and preparing the mind for Nirvâna". (Eitel’s Sans. Chin. Dict.) The 12 links stand thus in their enumeration. (1) Jail, or birth, according to one of the four modes of entering the stream of life and reincarnation – or Chatur Yoni (q.v.), each mode placing the being born in one of the six Gâti (q.v.). (2) Jarânrarana, or decrepitude and death, following the maturity of the Skandhas (q.v.). (3) Bhava, the Karmic agent which leads every new sentient being to be born in this or another mode of existence in the Trailokya and Gâti. (4) Upâdâna, the creative cause of Bhava which thus becomes the cause of Jati which is the effect; and this creative cause is the clinging to life. (5) Trishnâ, love, whether pure or impure. (6) Vēdâna, or sensation; perception by the
senses, it is the 5th Skandha. (7) Sparsa, the sense of touch. (8) Chadâyatana, the organs of sensation. (9) Nâmârûpa, personality, i.e., a form with a name to it, the symbol of the unreality of material phenomenal appearances. (10) Vijnâna, the perfect knowledge of every perceptible thing and of all objects in their concatenation and unity. (11) Samskâra, action on the plane of illusion. (12) Avidyâ, lack of true perception, or ignorance. The Nidânas belonging to the most subtle and abstruse doctrines of the Eastern metaphysical system, it is impossible to go into the subject at any greater length.

Nimitta (Sk.). 1. An interior illumination developed by the practice of meditation. 2. The efficient spiritual cause, as contrasted with Upadana, the material cause, in Vedânta philosophy. See also Pradhâna in Sankhya philosophy.

Nirguna (Sk.). Negative attribute; unbound, or without Gunas (attributes), i.e., that which is devoid of all qualities, the opposite of Saguna, that which has attributes (Secret Doctrine, II. 95), e.g., Parabrahmam is Nirguna; Brahmâ, Saguna. Nirguna is a term which shows the impersonality of the thing spoken of.

Nirmânakâya (Sk.). Something entirely different in esoteric philosophy from the popular meaning attached to it, and from the fancies of the Orientalists. Some call the Nirmânakâya body "Nirvana with remains" (Schlagintweit, etc.) on the supposition, probably, that it is a kind of Nirvânic condition during which consciousness and form are retained. Others say that it is one of the Trikâya (three bodies), with the "power of assuming any form of appearance in order to propagate Buddhism" (Eitel’s idea); again, that "it is the incarnate avatâra of a deity" (ibid.), and so on. Occultism, on the other hand, says: that Nirmânakâya, although meaning literally a transformed "body", is a state. The form is that of the adept or yogi who enters, or chooses, that post mortem condition in preference to the Dharmakâya or absolute Nirvânic state. He does this because the latter kâya separates him for ever from the world of form, conferring upon him a state of selfish bliss, in which no other living being can participate, the adept being thus precluded from the possibility of helping humanity, or even devas. As a Nirmânakâya, however, the man leaves behind him only his physical body, and retains every other "principle" save the Kamic – for he has crushed this out for ever from his nature, during life, and it can never resurrect in his post mortem state. Thus, instead of going into selfish bliss, he chooses a life of self-sacrifice, an existence which ends only with the life-cycle, in order to be enabled to help mankind in an invisible yet most effective manner. (See The Voice of the Silence, third treatise,
"The Seven Portals"). Thus a Nirmânakâya is not, as popularly believed, the body "in which a Buddha or a Bodhisattva appears on earth", but verily one, who whether a Chutuktu or a Khubilkhan, an adept or a yogi during life, has since become a member of that invisible Host which ever protects and watches over Humanity within Karmic limits. Mistaken often for a "Spirit", a Deva, God himself, &c., a Nirmânakâya is ever a protecting, compassionate, verily a guardian angel, to him who becomes worthy of his help. Whatever objection may be brought forward against this doctrine; however much it is denied, because, forsooth, it has never been hitherto made public in Europe and therefore since it is unknown to Orientalists, it must needs be "a myth of modern invention" – no one will be bold enough to say that this idea of helping suffering mankind at the price of one's own almost interminable self-sacrifice, is not one of the grandest and noblest that was ever evolved from human brain.

Nirupadhi (Sk.). Attributeless; the negation of attributes.

Nirvâna (Sk.). According to the Orientalists, the entire "blowing out", like the flame of a candle, the utter extinction of existence. But in the esoteric explanations it is the state of absolute existence and absolute consciousness, into which the Ego of a man who has reached the highest degree of perfection and holiness during life goes, after the body dies, and occasionally, as in the case of Gautama Buddha and others, during life. (See "Nirvânî").

Nirvânî (ee) (Sk.). One who has attained Nirvana – an emancipated soul. That Nirvâna means nothing of the kind asserted by Orientalists every scholar who has visited China, India and Japan is well aware. It is "escape from misery" but only from that of matter, freedom from Klêsha, or Kâma, and the complete extinction of animal desires. If we are told that Abidharma defines Nirvâna "as a state of absolute annihilation", we concur, adding to the last word the qualification "of everything connected with matter or the physical world", and this simply because the latter (as also all in it) is illusion, mâyâ. Sâkyamûni Buddha said in the last moments of his life that "the spiritual body is immortal" (See Sans. Chin. Dict.). As Mr. Eitel, the scholarly Sinologist, explains it: "The popular exoteric systems agree in defining Nirvâna negatively as a state of absolute exemption from the circle of transmigration; as a state of entire freedom from all forms of existence; to begin with, freedom from all passion and exertion; a state of indifference to all sensibility" and he might have added "death of all compassion for the world of suffering". And this is why the Bodhisattvas who prefer the
Nirmânakâya to the Dharmakâya vesture, stand higher in the popular estimation than the Nirvânas. But the same scholar adds that: "Positively (and esoterically) they define Nirvâna as the highest state of spiritual bliss, as absolute immortality through absorption of the soul (spirit rather) into itself, but preserving individuality so that, e.g., Buddhas, after entering Nirvâna, may reappear on earth" – i.e., in the future Manvantara.

**Nitya Pralaya** (Sk.). Lit., "perpetual" Pralaya or dissolution. It is the constant and imperceptible changes undergone by the atoms which last as long as a Mahâmanvantara, a whole age of Brahmâ, which takes fifteen figures to sum up. A stage of chronic change and dissolution, the stages of growth and decay. It is the duration of "Seven Eternities". (See Secret Doctrine I. 371, II. 69, 310.) There are four kinds of Pralayas, or states of changelessness. The Naimittika, when Brahmâ slumbers; the Prakritika, a partial Pralaya of anything during Manvantara; Atyantika, when man has identified himself with the One Absolute synonym of Nirvâna; and Nitya, for physical things especially, as a state of profound and dreamless sleep.

**Nitya Sarga** (Sk.). The state of constant creation or evolution, as opposed to **Nitya Pralaya**—the state of perpetual incessant dissolution (or change of atoms) disintegration of molecules, hence change of forms.

**Nous** (Gr.). A Platonic term for the Higher Mind or Soul. It means Spirit as distinct from animal Soul – psyche; divine consciousness or mind in man: *Nous* was the designation given to the Supreme deity (third *logos*) by Anaxagoras. Taken from Egypt where it was called *Nout*, it was adopted by the Gnostics for their first conscious Æon which, with the Occultists, is the third *logos*, cosmically, and the third "principle" (from above) or *Manas*, in man. (See "Nout".)

**Nout** (Gr.). In the Pantheon of the Egyptians it meant the "One- only-One", because they did not proceed in their popular or exoteric religion higher than the third manifestation which radiates from the *Unknown* and the *Unknowable*, the first unmanifested and the second *logoi* in the esoteric philosophy of every nation. The Nous of Anaxagoras was the *Mahat* of the Hindu Brahmâ, the *first manifested* Deity – "the Mind or Spirit self-potent"; this creative Principle being of course the *primum mobile* of everything in the Universe – its Soul and Ideation. (See "Seven Principles" in man.)

**Nyâya** (Sk.). One of the six *Darshanas* or schools of Philosophy in India; a system of Hindu logic founded by the Rishi Gautama.

O
**Occult Sciences.** The science of the secrets of nature – physical and psychic, mental and spiritual; called Hermetic and Esoteric Sciences. In the West, the Kabbalah may be named; in the East, mysticism, magic, and Yoga philosophy, which latter is often referred to by the Chelas in India as the *seventh* "Darshana" (school of philosophy), there being only *six* Darshanas in India known to the world of the profane. These sciences are, and have been for ages, hidden from the vulgar for the very good reason that they would never be appreciated by the selfish educated classes, nor understood by the uneducated; whilst the former might misuse them for their own profit, and thus turn the divine science into *black magic*. It is often brought forward as an accusation against the Esoteric philosophy and the Kabbalah that their literature is full of "a barbarous and meaningless jargon" unintelligible to the ordinary mind. But do not exact Sciences – medicine, physiology, chemistry, and the rest – do the same? Do not official Scientists equally veil their facts and discoveries with a newly coined and most barbarous Græco-Latin terminology? As justly remarked by our late brother, Kenneth Mackenzie – "To juggle thus with words, when the facts are so simple, is the art of the Scientists of the present time, in striking contrast to those of the XVIIth century, who called spades spades, and not ‘agricultural implements’." Moreover, whilst their facts would be as simple and as comprehensible if rendered in ordinary language, the facts of Occult Science are of so abstruse a nature, that in most cases no words exist in European languages to express them; in addition to which our "jargon" is a *double* necessity – (a) for the purpose of describing clearly these *facts* to him who is versed in the Occult terminology; and (b) to conceal them from the profane.

**Occultist.** One who studies the various branches of occult science. The term is used by the French Kabbalists (See Eliphas Lévi’s works). Occultism embraces the whole range of psychological, physiological, cosmical, physical, and spiritual phenomena. From the word occultus hidden or secret. It therefore applies to the study of the *Kabbalah*, astrology, alchemy, and all arcane sciences.

**Oeaihu, or Oeaihwu.** The manner of pronunciation depends on the accent. This is an esoteric term for the six in one or the mystic seven. The occult name for the "seven vowelled" ever-present manifestation of the Universal Principle.

**Om or Aum (Sk.).** A mystic syllable, the most solemn of all words in India. It is "an invocation, a benediction, an affirmation and a promise and it is so sacred, as to be indeed the word at low breath of occult, primitive masonry. No
one must be near when the syllable is pronounced for a purpose. This word
is usually placed at the beginning of sacred Scriptures, and is prefixed to
prayers. It is a compound of three letters a,u,m, which, in the popular belief,
are typical of the three Vedas, also of three gods—A (Agni) V (Varuna) and
M (Maruts) or Fire, Water and Air. In esoteric philosophy these are the three
sacred fires, or the "triple fire" in the Universe and Man, besides many other
things. Occultly, this "triple fire" represents the highest Tetraktys also, as it is
typified by the Agni named Abhimânin and his transformation into his three
sons, Pâvana, Pavanâna and Suchi, "who drinks up water", i.e., destroys
material desires. This monosyllable is called Udgîtta, and is sacred with both
Brahmins and Buddhists.

Omkâra (Sk.). The same as Aum or Om. It is also the name of one of the
twelve lingams, that was represented by a secret and most sacred shrine at
Ujjain—no longer existing, since the time of Buddhism.

Ophiomorphos (Gr.). The same, but in its material aspect, as the Ophis-
Christos. With the Gnostics the Serpent represented "Wisdom in Eternity".

Ouranos (Gr.). The whole expanse of Heaven called the "Waters of Space",
the Celestial Ocean, etc. The name very likely comes from the Vedic Space,
personified as the water god and regarded as the chief Aditya among the
seven planetary deities. In Hesiod's Theogony, Ouranos (or Uranus) is the
same as Cœlus (Heaven) the oldest of all the gods and the father of the
divine Titans.

P

Padma Åsana (Sk.). A posture prescribed to and practised by some Yogis for
developing concentration.

Padma Kalpa (Sk.). The name of the last Kalpa or the preceding Manvantara,
which was a year of Brahmâ.

Pancha Kosha (Sk.). The five "sheaths". According to Vedantin philosophy,
Vijnânamaya Kosha, the fourth sheath, is composed of Buddh, or is Buddhî.
The five sheaths are said to belong to the two higher principles—Jivâtma and
Sâkshi, which represent the Upathita and An-upahita, divine spirit
respectively. The division in the esoteric teaching differs from this, as it
divides man's physical-metaphysical aspect into seven principles.

Para (Sk.). "Infinite" and "supreme" in philosophy – the final limit.

Parabrahm (Sk.). "Beyond Brahmâ", literally. The Supreme Infinite Brahma,
"Absolute" – the attributeless, the secondless reality. The impersonal and
nameless universal Principle.

**Paracelsus.** The symbolical name adopted by the greatest Occultist of the middle ages – Philip Bombastes Aureolus Theophrastus von Hohenheim – born in the canton of Zurich in 1493. He was the cleverest physician of his age, and the most renowned for curing almost any illness by the power of talismans prepared by himself. He never had a friend, but was surrounded by enemies, the most bitter of whom were the Churchmen and their party. That he was accused of being in league with the devil stands to reason, nor is it to be wondered at that finally he was murdered by some unknown foe, at the early age of forty-eight. He died at Salzburg, leaving a number of works behind him, which are to this day greatly valued by the Kabbalists and Occultists. Many of his utterances have proved prophetic. He was a clairvoyant of great powers, one of the most learned and erudite philosophers and mystics, and a distinguished Alchemist. Physics is indebted to him for the discovery of nitrogen gas, or Azote.

**Paramapadha** (Sk.). The place where—according to Visishtadwaita Vedantins—bliss is enjoyed by those who reach Moksha (Bliss). This "place" is not material but made, says the Catechism of that sect, "of Suddhasatwa, the essence of which the body of Iswara", the lord, "is made".

**Paramartha** (Sk) Absolute existence.

**Paramātman** (Sk.). The Supreme Soul of the Universe.

**Paranirvāna** (Sk.). 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 (See Secret Doctrine I, 135). The same as Paraniskpanna.

**Pātanjala** (Sk.). The Yoga philosophy; one of the six Darshanas or Schools of India.

**Patanjali** (Sk.). The founder of the Yoga philosophy. The date assigned to him by the Orientalists is 200 B.C.; and by the Occultists nearer to 700 than 600 B.C. At any rate he was a contemporary of Pānini.

**Personality.** In Occultism – which divides man into seven principles, considering him under the three aspects of the divine, the thinking or the rational, and the animal man – the lower quaternary or the purely astrophysical being; while by Individuality is meant the Higher Triad, considered as a Unity. Thus the Personality embraces all the characteristics and memories of one physical life, while the Individuality is the imperishable Ego which re-incarnates and clothes itself in one personality after another.
**Phenomenon** (Gr.). In reality "an appearance", something previously unseen, and puzzling when the cause of it is unknown. Leaving aside various kinds of phenomena, such as cosmic, electrical, chemical, etc., and holding merely to the phenomena of spiritism, let it be remembered that theosophically and esoterically every "miracle" – from the biblical to the theumaturgic – is simply a phenomenon, but that no phenomenon is ever a miracle, *i.e.*, something supernatural or outside of the laws of nature, as all such are impossibilities in nature.

**Pitar Devata** (Sk.). The "Father-Gods", the lunar ancestors of mankind.

**Pitaras** (Sk.). Fathers, Ancestors. The fathers of the human races.

**Pitris** (Sk.). The ancestors, or creators of mankind. They are of seven classes, three of which are incorporeal, *arupa*, and four corporeal. In popular theology they are said to be created from Brahmâ’s side. They are variously genealogized, but in esoteric philosophy they are as given in the *Secret Doctrine*. In *Isis Unveiled* it is said of them "It is generally believed that the Hindu term means the spirits of our ancestors, of disembodied people, hence the argument of some Spiritualists that fakirs (and yogis) and other Eastern wonder-workers, are *mediums*. This is in more than one sense erroneous. The Pitris are not the ancestors of the present living men, but those of the human kind, or Adamic races; the spirits of human races, which on the great scale of descending evolution *preceded our races* of men, and they were *physically, as well as spiritually, far superior* to our modern pigmies. In *Mânava Dharma Šâstrâ* they are called the *Lunar Ancestors*." The *Secret Doctrine* has now explained that which was cautiously put forward in the earlier Theosophical volumes.

**Planetary Spirits.** Primarily the rulers or governors of the planets. As our earth has its hierarchy of terrestrial planetary spirits, from the highest to the lowest plane, so has every other heavenly body. In Occultism, however, the term "Planetary Spirit" is generally applied only to the seven highest hierarchies corresponding to the Christian archangels. These have all passed through a stage of evolution corresponding to the humanity of earth on other worlds, in long past cycles. Our earth, being as yet only in its fourth round, is far too young to have produced high planetary spirits. The highest planetary spirit ruling over any globe is in reality the "Personal God" of that planet and far more truly its "over-ruling providence" than the self-contradictory Infinite Personal Deity of modern Churchianity.

**Plato.** An Initiate into the Mysteries and the greatest Greek philosopher,
whose writings are known the world over. He was the pupil of Socrates and the teacher of Aristotle. He flourished over 400 years before our era.

**Pragna (Sk.)** or **Prajna.** A synonym of **Mahat** the Universal Mind. The capacity for perception. (S. D., I. 139) Consciousness.

**Prajâpati (Sk.).** Progenitors; the givers of life to all on this Earth. They are seven and then ten – corresponding to the seven and ten Kabbalistic Sephiroth; to the Mazdean Amesha-spentas, &c. Brahmâ the creator, is called Prajâpati as the synthesis of the Lords of Being.

**Prakriti (Sk.).** Nature in general, nature as opposed to Purusha – spiritual nature and Spirit, which together are the "two primeval aspects of the One Unknown Deity". (Secret Doctrine, I. 51.)

**Pralaya (Sk.).** A period of obscuration or repose – planetary, cosmic or universal – the opposite of Manvantara (S. D., I. 370.).

**Pramantha (Sk.).** An accessory to producing the sacred fire by friction. The sticks used by Brahmins to kindle fire by friction.

**Prâna (Sk.).** Life-Principle; the breath of Life.

**Pranidhâna (Sk.).** The fifth observance of the Yogis; ceaseless devotion. (See Yoga Shâstras, ii. 32.)

**Pratyasarga (Sk.).** In Sankhya philosophy the "intellectual evolution of the Universe"; in the **Purânas** the 8th creation.

**Prometheus (Gr.).** The Greek *logos*; he, who by bringing on earth divine fire (intelligence and consciousness) endowed men with reason and mind. Prometheus is the Hellenic type of our Kumâras or Egos, those who, by incarnating in men, made of them latent gods instead of animals. The gods (or Elohim) were averse to men becoming "as one of us (Genesis iii., 22), and knowing "good and evil". Hence we see these gods in every religious legend punishing man for his desire to know. As the Greek myth has it, for stealing the fire he brought to men from Heaven, Prometheus was chained by the order of Zeus to a crag of the Caucasian Mountains.

**Protagonos (Gr.).** The "first-born"; used of all the manifested gods and of the Sun in our system.

**Psyche (Gr.).** The animal, terrestrial Soul; the lower Manas.

**Purânas (Sk.).** Lit., "ancient". A collection of symbolical and allegorical writings – eighteen in number now – supposed to have been composed by
Vyāsa, the author of Mahâbhârata.

Purusha (Sk.). "Man", heavenly man. Spirit, the same as Nârâyana in another aspect.
"The Spiritual Self."

Pymander (Gr.). The "Thought divine". The Egyptian Prometheus and the personified Nous or divine light, which appears to and instructs Hermes Trismegistus, in a hermetic work called "Pymander".

Pythagoras (Gr.). The most famous of mystic philosophers, born at Samos, about 586 B.C. He seems to have travelled all over the world, and to have culled his philosophy from the various systems to which he had access. Thus, he studied the esoteric sciences with the Brachmanes of India, and astronomy and astrology in Chaldea and Egypt. He is known to this day in the former country under the name of Yavanâchârya ("Ionian teacher"). After returning he settled in Crotona, in Magna Grecia, where he established a college to which very soon resorted all the best intellects of the civilised centres. His father was one Mnesarchus of Samos, and was a man of noble birth and learning. It was Pythagoras. who was the first to teach the heliocentric system, and who was the greatest proficient in geometry of his century. It was he also who created the word "philosopher", composed of two words meaning a "lover of wisdom"—philo-sophos. As the greatest mathematician, geometer and astronomer of historical antiquity, and also the highest of the metaphysicians and scholars, Pythagoras has won imperishable fame. He taught reincarnation as it is professed in India and much else of the Secret Wisdom.

Q

Qadmon, Adam, or Adam Kadmon (Heb.). The Heavenly or Celestial Man, the Microcosm (q.v.). He is the manifested Logos; the third Logos according to Occultism, or the Paradigm of Humanity.

R

Râga (Sk). One of the five Kleshas (afflictions) in Patânjalí’s Yoga philosophy. In Sânkhya Kârikâ, it is the "obstruction" called love and desire in the physical or terrestrial sense. The five Kleshas are: Avidyā, or ignorance; Asmitā, selfishness, or "I-am-ness"; Râga, love; Dwesha, hatred; and Abhinivesa, dread of suffering.

Râjas (Sk.). The "quality of foulness" (i.e., differentiation), and activity in the Purânas. One of the three Gunas or divisions in the correlations of matter and
nature, representing form and change.

**Rajasâs (Sk.).** The elder *Agnishwattas* – the Fire-Pitris, "fire" standing as a symbol of enlightenment and intellect.

**Râkshasas (Sk.).** Lit., "raw eaters", and in the popular superstition evil spirits, demons. Esoterically, however, they are the *Gibborim* (giants) of the Bible, the Fourth Race or the Atlanteans. (See *Secret Doctrine*, II., 165.)

**Ratnâvabhâsa Kalpa (Sk.).** The age in which all sexual difference will have ceased to exist, and birth will take place in the *Anupâdaka* mode, as in the second and third Root-races. Esoteric philosophy teaches that it will take place at the end of the sixth and during the seventh and last Root-race in this Round.

**Reincarnation.** The doctrine of rebirth, believed in by Jesus and the Apostles, as by all men in those days, but denied now by the Christians. All the Egyptian converts to Christianity, Church Fathers and others, believed in this doctrine, as shown by the writings of several. In the still existing symbols, the human-headed bird flying towards a mummy, a body, or "the soul uniting itself with its *sahou* (glorified body of the Ego, and also the *kâmalokic shell*) proves this belief. "The song of the Resurrection" chanted by Isis to recall her dead husband to life, might be translated "Song of Rebirth", as Osiris is collective Humanity. "Oh! Osiris [here follows the name of the Osirified mummy, or the departed], rise again in holy earth (matter), august mummy in the coffin, under thy corporeal substances", was the funeral prayer of the priest over the deceased. "Resurrection" with the Egyptians never meant the resurrection of the mutilated mummy, but of the *Soul* that informed it, the Ego in a new body. The putting on of flesh periodically by the Soul or the Ego, was a universal belief; nor can anything be more consonant with justice and Karmic law.

**Rishi Prajâpati (Sk.).** Lit., "revealers", holy sages in the religious history of Áryavarta. Esoterically the highest of them are the Hierarchies of "Builders" and Architects of the Universe and of living things on earth; they are generally called Dhyan Chohans, Devas and gods.

**Rishis (Sk.).** Adept; the inspired ones. In Vedic literature the term is employed to denote those persons through whom the various Mantras were revealed.

**Rudras (Sk.).** The mighty ones; the lords of the three upper worlds. One of the classes of the "fallen" or incarnating spirits; they are all born of Brahmâ.
Rûpa (Sk.). Body; any form, applied even to the forms of the gods, which are subjective to us.

S

Sabda Brahman (Sk.). "The Unmanifested Logos." The Vedas; "Ethereal Vibrations diffused throughout Space ".

Sacred Science. The name given to the inner esoteric philosophy, the secrets taught in days of old to the initiated candidates, and divulged during the last and supreme initiation by the Hierophants.

Sakti (Sk.). The active female energy of the gods; in popular Hinduism, their wives and goddesses; in occultism, the crown of the astral light. Force and the six forces of nature synthesized. Universal Energy.

Sama (Sk.). One of the bhâva pushpas, or "flowers of sanctity Sama is the fifth, or "resignation". There are eight such flowers, namely: clemency or charity, self-restraint, affection (or love for others), patience, resignation, devotion, meditation and veracity. Sama is also the repression of any mental perturbation,

Sâma Veda (Sk.). Lit., "the Scripture, or Shâstra, of peace". One of the four Vedas.

Samâdhâna (Sk.). That state in which a Yogi can no longer diverge from the path of spiritual progress; when everything terrestrial, except the visible body, has ceased to exist for him.

Samâdhi (Sk.). A state of ecstatic and complete trance. The term comes from the words Sam-ādha, "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.

Samâdhindriya (Sk.). Lit., "the root of concentration"; the fourth of the five roots called Pancha Indriyâni, which are said in esoteric philosophy to be the agents in producing a highly moral life, leading to sanctity and liberation; when these are reached, the two spiritual roots lying latent in the body (Atmâ and Buddhi) will send out shoots and blossom. Samâdhindriya is the organ of ecstatic meditation in Râj-yoga practices.

Samâpatti (Sk.). Absolute concentration in Râja-Yoga; the process of development by which perfect indifference (Sams) is reached (apatti). This state is the last stage of development before the possibility of entering into Samâdhi is reached.
Samskára (Sk.). Lit., from Sam and Kri, to improve, refine, impress. In Hindu philosophy the term is used to denote the impressions left upon the mind by individual actions or external circumstances, and capable of being developed on any future favourable occasion—even in a future birth. The Samskára denotes, therefore, the germs of propensities and impulses from previous births to be developed in this, or the coming janmás or reincarnations. In Tibet, Samskára is called Doodyed, and in China is defined as, or at least connected with, action or Karma. It is, strictly speaking, a metaphysical term, which in exoteric philosophies is variously defined; e.g., in Nepal as illusion, in Tibet as notion, and in Ceylon as discrimination. The true meaning is as given above, and as such is connected with Karma and its working.

Samvriti (Sk.). False conception—the origin of illusion.

Samvritisatya (Sk.). Truth mixed with false conceptions (Samvriti); the reverse of absolute truth—or Paramārthasatya, self-consciousness in absolute truth or reality.

Sanat Kumára (Sk.). The most prominent of the seven Kumáras, the Vaidhâtra the first of which are called Sanaka, Sananda, Sanâtana and Sanat Kumára; which names are all significant qualifications of the degrees of human intellect.

Sânkhya (Sk.). The system of philosophy founded by Kapila Rishi, a system of analytical metaphysics, and one of the six Darshanas or schools of philosophy. It discourses on numerical categories and the meaning of the twenty-five tatwas (the forces of nature in various degrees). This "atomistic school", as some call it, explains nature by the interaction of twenty-four elements with purusha (spirit) modified by the three gunas (qualities), teaching the eternity of pradhâna (primordial, homogeneous matter), or the self-transformation of nature and the eternity of the human Egos.

Sânkhya Yoga (Sk.). The system of Yoga as set forth by the above school.

Sanskrit (Sk.). The classical language of the Brahmans, never known nor spoken in its true systematized form (given later approximately by Pânini), except by the initiated Brahmans, as it was pre-eminent "a mystery language". It has now degenerated into the so-called Prâkrita.

Saptarshi (Sk.). The seven Rishis. As stars they are the constellation of 'the Great Bear, and called as such the Riksha and Chitrasikhandinas, bright-crested.
Satya Yuga (Sk.). The golden age, or the age of truth and purity; the first of the four Yugas, also called Krita Yuga.

Sattva (Sk.). Understanding; quiescence in divine knowledge. It follows 'generally the word Bodhi when used as a compound word, e.g., "Bodhisattva".

Sattva or Satwa, (Sk.). Goodness; the same as Sattva, or purity, one of the trigunas or three divisions of nature.

Satya (Sk.). Supreme truth.

Satya Loka (Sk.). The world of infinite purity and wisdom, the celestial abode of Brahmâ and the gods.

Satya Yuga (Sk.). The golden age, or the age of truth and purity; the first of the four Yugas, also called Krita Yuga.

Secret Doctrine. The general name given to the esoteric teachings of antiquity.

Sephira (Heb.) An emanation of Deity; the parent and synthesis of the ten Sephiroth when she stands at the head of the Sephirothal Tree; in the Kabbalah, Sephira, or the "Sacred Aged", is the divine Intelligence (the same as Sophia or Metis), the first emanation from the "Endless" or Ain-Suph.


The conception of Deity embodied in the Ten Sephiroth is a very sublime one, and each Sephira is a picture to the Kabbalist of a group of exalted ideas, titles and attributes, which the name but faintly represents. Each Sephira is called either active or passive, though this attribution may lead to error; passive does not mean a return to negative existence; and the two words only express the relation between individual Sephiroth, and not any absolute quality. [w.w.w.]

Sharîra (Sarîra) (Sk.). Envelope or body.

Siddhas (Sk.). Saints and sages who have become almost divine also a hierarchy of Dhyan Chohans.
Siddhâsana (Sk.). A posture in Hatha-yoga practices.

Siddha-Sena (Sk.). Lit., "the leader of Siddhas"; a title of Kârâtikeya, the "mysterious youth" (kumâra guha).

Siddhis (Sk.). Lit., "attributes of perfection"; phenomenal powers acquired through holiness by Yogis.

Sishta (Sk.). The great elect or Sages, left after every minor Pralaya (that which is called "obscuration" in Mr. Sinnett’s Esoteric Buddhism), when the globe goes into its night or rest, to become, on its re-awakening, the seed of the next humanity. Lit. "remnant."

Siva (Sk.). The third person of the Hindu Trinity (the Trimûrti). He is a god of the first order, and in his character of Destroyer higher than Vishnu, the Preserver, as he destroys only to regenerate on a higher plane. He is born as Rudra, the Kumâra, and is the patron of all the Yogis, being called, as such, Mahâdeva the great ascetic, His titles are significant Trilochana, "the three-eyed", Mahâdeva, "the great god ", Sankara, etc., etc., etc.

Skandha or Skhanda (Sk.). Lit., "bundles", or groups of attributes; everything finite, inapplicable to the eternal and the absolute. There are five—esoterically, seven—attributes in every human living being, which are known as the Pancha Shandhas. These are (1) form, rûpa; (2) perception, vidâna; (3) consciousness, sanjnâ; (4) action, sanskâra; (5) knowledge, vidyâna. These unite at the birth of man and constitute his personality. After the maturity of these Skandhas, they begin to separate and weaken, and this is followed by jarâmarana, or decrepitude and death.

Son-kha-pa (Tib.). Written also Tsong-kha-pa. A famous Tibetan reformer of the fourteenth century, who introduced a purified Buddhism into his country. He was a great Adept, who being unable to witness any longer the desecration of Buddhist philosophy by the false priests who made of it a marketable commodity, put a forcible stop thereto by a timely revolution and the exile of 40,000 sham monks and Lamas from the country. He is regarded as an Avatar of Buddha, and is the founder of the Gelukpa ("yellow-cap ") Sect, and of the mystic Brotherhood connected with its chiefs. The "tree of the 10,000 images" (khoom boom) has, it is said, sprung from the long hair of this ascetic, who leaving it behind him disappeared for ever from the view of the profane.

Soul. The yuch, or nephesh of the Bible; the vital principle, or the breath of life, which every animal, down to the infusoria, shares with man. In the translated Bible it stands indifferently for life, blood and soul. " Let us not kill
his *nephesh* ″, says the original text: "let us not kill *him* ″, translate the Christians (Genesis xxxvii. 21), and so on.

**Sparsa** (Sk). The sense of touch.

**Spirit.** The lack of any mutual agreement between writers in the use of this word has resulted in dire confusion. It is commonly made synonymous with *soul*; and the lexicographers countenance the usage. In Theosophical teachings, the term "Spirit" is applied solely to that which belongs directly to Universal Consciousness, and which is its homogeneous and unadulterated emanation. Thus, the higher Mind in Man or his Ego (*Manas*) is, when linked indissolubly with Buddhī, a spirit; while the term "Soul", human or even animal (the lower *Manas* acting in animals as instinct), is applied only to Kāma-*Manas*, and qualified as the living soul. This is *nephesh*, in Hebrew, the "breath of life". Spirit is formless and immaterial, being, when individualised, of the highest spiritual substance – *Suddasatwa*, the divine essence, of which the body of the manifesting highest Dhyanis are formed. Therefore, the Theosophists reject the appellation " Spirits" for those phantoms which appear in the phenomenal manifestations of the Spiritualists, and call them "shells", and various other names. (See "Sukshma Sarīra".) Spirit, in short, is no entity in the sense of having form; for, as Buddhist philosophy has it, where there is a form, there is a cause for pain and suffering. But each individual spirit – this individuality lasting only throughout the manvantaric life-cycle – may be described as a *centre of consciousness*, a self-sentient and self-conscious centre; a state, not a conditioned individual. This is why there is such a wealth of words in Sanskrit to express the different States of Being, Beings and Entities, each appellation showing the philosophical difference, the plane to which such *unit* belongs, and the degree of its spirituality or materiality. Unfortunately these terms are almost untranslatable into our Western tongues.

**Sraddha** (Sk). Lit., faith, respect, reverence.

**Sri Sankarāchārya** (Sk.). The great religious reformer of India, and teacher of the Vedānta philosophy—the greatest of all such teachers, regarded by the *Advaitas* (Non-dualists) as an incarnation of Siva and a worker of miracles. He established many *mathams* (monasteries), and founded the most learned sect among Brahmans, called the Smārtava. The legends about him are as numerous as his philosophical writings. At the age of thirty-two he went to Kashmir, and reaching Kedāranāth in the Himalayas, entered a cave alone, whence he never returned. His followers claim that he did not die, but only retired from the world.
Sthūla Sarīram (Sk.). In metaphysics, the gross physical body.

Sthūlopadhi (Sk.). A "principle" answering to the lower triad in man, i.e., body, astral form, and life, in the Târaka Râja Yoga system, which names only three chief principles in man. Sthūlopadhi corresponds to the jagrata, or waking conscious state.

Sûkshma Sarīra (Sk.). The dream-like, illusive body akin to Mânasarûpa or "thought-body". It is the vesture of the gods, or the Dhyânis and the Devas. Written also Sukshama Sharîra and called Sukshmopadhi by the Târaka Râja Yogis. (Secret Doctrine, I.,157)

Sûkshmopadhi (Sk.). In Târaka Râja Yoga the "principle" containing both the higher and the lower Manas and Kâma. It corresponds to the Manomaya Kosha of the Vedantic classification and to the Svapna state. (See "Svapna").

Suras (Sk.). A general term for gods, the same as devas; the contrary to asuras or "no-gods".

Sûryâvarta (Sk.). A degree or stage of Samâdhi.

Sushupti Avasthâ (Sk.). Deep sleep; one of the four aspects of Prânava.

Sûtrâtman (Sk.). Lit., "the thread of spirit"; the immortal Ego, the Individuality which incarnates in men one life after the other, and upon which are strung, like beads on a string, his countless Personalities. The universal life-supporting air, Samashti prau; universal energy.

Svabhâvat (Sk.). Explained by the Orientalists as "plastic substance", which is an inadequate definition. Svabhâvat is the world-substance and stuff, or rather that which is behind it – the spirit and essence of substance. The name comes from Subhâva and is composed of three words – su, good, perfect, fair, handsome; sva, self; and bkâva, being, or state of being. From it all nature proceeds and into it all returns at the end of the life-cycles. In Esotericism it is called "Father-Mother". It is the plastic essence of matter.

Svapna Avasthâ (Sk.). A dreaming state; one of the four aspects of Prânava; a Yoga practice.

Svasam Vedanâ (Sk.). Lit., "the reflection which analyses itself"; a synonym of Paramârtha.

Svastikâsana (Sk.). The second of the four principal postures of the eighty-four prescribed in Hatha Yoga practices.
Taijasi (Sk.). The radiant, flaming—from Tejas "fire"; used sometimes to designate the Mānasa-rūpa, the "thought-body", and also the stars.

Tamas (Sk.). The quality of darkness, "foulness" and inertia; also of ignorance, as matter is blind. A term used in metaphysical philosophy. It is the lowest of the three gunas or fundamental qualities.

Tanha (Pali). The thirst for life. Desire to live and clinging to life on this earth. This clinging is that which causes rebirth or reincarnation.

Tanmātras (Sk.). The types or rudiments of the five Elements; the subtile essence of these, devoid of all qualities and identical with the properties of the five basic Elements – earth, water, fire, air and ether; i.e., the tanmātras are, in one of their aspects, smell, taste, touch, sight, and hearing.

Tapas (Sk.). "Abstraction", "meditation". "To perform tapas" is to sit for contemplation. Therefore ascetics are often called Tāpasas.

Tārakā Rāja Yoga (Sk.). One of the Brahminical Yoga systems for the development of purely spiritual powers and knowledge which lead to Nirvāṇa.

Tattwa (Sk.). Eternally existing " That "; also, the different principles in Nature, in their occult meaning. Tattwa Samāsa is a work of Sānkhya philosophy attributed to Kapila himself.

Also the abstract principles of existence or categories, physical and metaphysical. The subtile elements—five exoterically, seven in esoteric philosophy — —which are correlative to the five and the seven senses on the physical plane ; the last two senses are as yet latent in man, but will be developed in the two last root-races.

Theosophia (Gr.). Wisdom-religion, or "Divine Wisdom". The substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. In its practical bearing, Theosophy is purely divine ethics; the definitions in dictionaries are pure nonsense, based on religious prejudice and ignorance of the true spirit of the early Rosicrucians and mediæval philosophers who called themselves Theosophists.

Theosophists. A name by which many mystics at various periods of history have called themselves. The Neo-Platonists of Alexandria were Theosophists; the Alchemists and Kabbalists during the mediæval ages were likewise so called, also the Martinists, the Quietists, and other kinds of mystics, whether acting independently or incorporated in a brotherhood or
society. All real lovers of divine Wisdom and Truth had, and have, a right to the name, rather than those who, appropriating the qualification, live lives or perform actions opposed to the principles of Theosophy. As described by Brother Kenneth R. Mackenzie, the Theosophists of the past centuries – "entirely speculative, and founding no schools, have still exercised a silent influence upon philosophy; and, no doubt, when the time arrives, many ideas thus silently propounded may yet give new directions to human thought. One of the ways in which these doctrines have obtained not only authority, but power, has been among certain enthusiasts in the higher degrees of Masonry. This power has, however, to a great degree died with the founders, and modern Freemasonry contains few traces of theosophic influence. However accurate and beautiful some of the ideas of Swedenborg, Pernetty, Paschalis, Saint Martin, Marconis, Ragon, and Chastanier may have been, they have but little direct influence on society." This is true of the Theosophists of the last three centuries, but not of the later ones. For the Theosophists of the current century have already visibly impressed themselves on modern literature, and introduced the desire and craving for some philosophy in place of the blind dogmatic faith of yore, among the most intelligent portions of human-kind. Such is the difference between past and modern THEOSOPHY.

**Thread Soul.** The same as *Sutrâtmâ* (q.v.).

**Thumos** *(Gr.)*. The astral, animal soul; the *Kâmas-Manas; Thumos* means passion, desire and confusion and is so used by Homer. The word is probably derived from the Sanskit *Tanas*, which has the same meaning.

**To On** *(Gr.)*. The "Being", the "Ineffable All" of Plato. He" whom no person has seen except the Son".

**Tretâ Yuga** *(Sk.)*. The second age of the world, a period of 1,296,000 years.

**Triad, or the Three.** The ten Sephiroth are contemplated as a group of three triads: Kether, Chochmah and Binah form the supernal triad; Chesed, Geburah and Tiphereth, the second; and Netzach, Hod and Yesod, the inferior triad. The tenth Sephira, Malkuth, is beyond the three triads. [w.w.w.]

The above is orthodox Western Kabalah. Eastern Occultists recognise but one triad – – the upper one (corresponding to Atmâ-Buddhi and the "Envelope" which reflects their light, the three in one) – and count seven lower Sephiroth, everyone of which stands for a "principle", beginning with the Higher *Manas* and ending with the Physical Body – of which Malkuth is
the representative in the Microcosm and the Earth in the Macrocosm.

Trigunas (Sk.). The three divisions of the inherent qualities of differentiated matter—i.e., of pure quiescence (satva), of activity and desire (rajas), of stagnation and decay (tamas) They correspond with Vishnu, Brahmâ, and Shiva. (See "Trimûrti ".)

U

Upâdhi (Sk.) Basis; the vehicle, carrier or bearer of something less material than itself: as the human body is the upâdhi of its spirit, ether the upâdhi of light, etc., etc.; a mould; a defining or limiting substance.

Upanishad (Sk.). Translated as "esoteric doctrine ", or interpretation of the Vedas by the Vedânta methods. The third division of the Vedas appended to the BrâhManas and regarded as a portion of Sruti or "revealed" word. They are, however, as records, far older than the BrâhManas the exception of the two, still extant, attached to the Rig -Veda of the Aitareyins. The term Upanishad is explained by the Hindu pundits as "that which destroys ignorance, and thus produces liberation" of the spirit, through the knowledge of the supreme though hidden truth; the same, therefore, as that which was hinted at by Jesus, when he is made to say, "And ye shall know the truth, and the truth shall make you free " (John viii. 32). It is from these treatises of the Upanishads—themselves the echo of the primeval Wisdom-Religion—that the Vedânta system of philosophy has been developed. (See "Vedânta"). Yet old as the Upanishads may be, the Orientalists will not assign to the oldest of them more than an antiquity of 600 years B.C. The accepted number of these treatises is 150, though now no more than about twenty are left unadulterated. They treat of very abstruse, metaphysical questions, such as the origin of the Universe; the nature and the essence of the Unmanifested Deity and the manifested gods the connection, primal and ultimate, of spirit and matter; the universality of mind and the nature of the human Soul and Ego.

The Upanishads must be far more ancient than the days of Buddhism, as they show no preference for, nor do they uphold, the superiority of the Brahmans as a caste. On the contrary, it is the (now) second caste, the Kshatriya, or warrior class, who are exalted in the oldest of them. As stated by Professor Cowell in Elphiston’s History of India ——"they breathe a freedom of spirit unknown to any earlier work except the Rig Veda. . . The great teachers of the higher knowledge and Brahmans are continually represented as going to Kshatriya Kings to become their pupils." The " Kshatriya Kings" were in the olden times, like the King Hierophants of Egypt, the receptacles of the
highest divine knowledge and wisdom, the *Elect* and the incarnations of the primordial divine Instructors—the Dhyāni Buddhas or Kumâras. There was a time, æons before the Brahmans became a caste, or even the *Upanishads* were written, when there was on earth but one "lip ", one religion and one science, namely, the speech of the gods, the Wisdom-Religion and Truth. This was before the fair fields of the latter, overrun by nations of many languages, became overgrown with the weeds of intentional deception, and national creeds invented by ambition, cruelty and selfishness, broke the one sacred Truth into thousands of fragments.

**Uparati** *(Sk)* Absence of outgoing desires; a Yoga state.

**V**

**Vâch** *(Sk.)* To call Vâch "speech" simply, is deficient in clearness. Vâch is the mystic personification of speech, and the female *Logos*, being one with Brahmâ, who created her out of one-half of his body, which he divided into two portions; she is also one with Virâj (called the "female" Virâj) who was created in her by Brahmâ. In one sense Vâch is "speech" by which knowledge was taught to man; in another she is the "mystic, secret speech" which descends upon and enters into the primeval Rishis, as the "tongues of fire" are said to have "sat upon" the apostles. For, she is called "the female creator ", the "mother of the Vedas ", etc., etc. Esoterically, she is the subjective Creative Force which, emanating from the Creative Deity (the subjective Universe, its "privation ", or *ideation*) becomes the manifested "world of speech ", i.e., the *concrete expression of ideation*, hence the "Word" or Logos. Vâch is "the male and female" Adam of the first chapter of *Genesis*, and thus called "Vâch-Virâj" by the sages. (See *Atharva Veda.*) She is also "the celestial Saraswâti produced from the heavens ", a "voice derived from *speechless* Brahmâ" (*Mahâbhârata*); the goddess of wisdom and eloquence. She is called *Sata-rûpa*, the goddess of *a hundred forms*.

**Vâhan(a)** *(Sk.)* A vehicle, the carrier of something immaterial and formless. All the gods and goddesses are, therefore, represented as using vâhanas to manifest themselves, which vehicles are ever symbolical. So, for instance, Vishnu has during Pralayas, Ānanta the infinite" *(Space)*, symbolized by the serpent Sesha, and during the Manvantaras – *Garuda* the gigantic half-eagle, half-man, the symbol of the great cycle; Brahma appears as Brahmâ, descending into the planes of manifestations on *Kâlahamsa*, the "swan in time or finite eternity"; Siva (phonet, Shiva) appears as the bull *Nandi*; Osiris as the sacred bull *Apis*; Indra travels on an elephant; Kârttikeya, on a peacock; Kâmadeva on *Makâra*, at other times a parrot; Agni, the universal (and also
solar) Fire-god, who is, as all of them are, "a consuming Fire", manifests itself as a ram and a lamb, Ajâ, "the unborn"; Varuna, as a fish; etc., etc., while the vehicle of MAN is his body.

**Vaikhari Vâch** (Sk.). 'That which is uttered; one of the four forms of speech.

**Vaisheshika** (Sk.). One of the six Darshanas or schools of philosophy, founded by Kanâda. It is called the Atomistic School, as it teaches the existence of a universe of atoms of a transient character, an endless number of souls and a fixed number of material principles, by the correlation and interaction of which periodical cosmic evolutions take place without any directing Force, save a kind of mechanical law inherent in the atoms; a very materialistic school.

**Vaishnava** (Sk.). A follower of any sect recognising and worshipping Vishnu as the one supreme God. The worshippers of Siva are called Saivas.

**Vaivaswata** (Sk.). The name of the Seventh Manu, the forefather of the post-diluvian race, or our own fifth humankind. A reputed son of Sûrya (the Sun), he became, after having been saved in an ark (built by the order of Vishnu) from the Deluge, the father of Ikshwâku, the founder of the solar race of kings. (See "Sûryavansa".)

**Vâyu** (Sk.). Air: the god and sovereign of the air; one of the five states of matter, namely the gaseous; one of the five elements, called, as wind, Vâta. The *Vishnu Purâna* makes Vâyu King of the Gandharvas. He is the father of Hanumân, in the *Râmâyana*. The trinity of the mystic gods in Kosmos closely related to each other, are "Agni (fire) whose place is on earth; Vâyu (air, or one of the forms of Indra), whose place is in the air; and Sûrya (the sun) whose place is in the air (Nirukta.) In esoteric interpretation, these three cosmic principles, correspond with the three human principles, Kâma, Kâma-Manas and Manas, the sun of the intellect.

**Vedânta** (Sk.). A mystic system of philosophy which has developed from the efforts of generations of sages to interpret the secret meaning of the *Upanishads* (q.v.). It is called in the *Shad-Darshanas* (six schools or systems of demonstration), *Uttara Mimânsâ*, attributed to Vyâsa, the compiler of the *Vedas*, who is thus referred to as the founder of the Vedânta. The orthodox Hindus call Vedânta-a term meaning literally the "end of all (Vedic) knowledge" – *Brahmâ-jnâna*, or pure and spiritual knowledge of Brahmâ. Even if we accept the late dates assigned to various Sanskrit schools and treatises by our Orientalists, the Vedânta must be 3,300 years old, as Vyâsa is said to have lived 1,400 years B.C. If, as Elphinstone has it in his *History of*
India, the BrahManas are the Talmud of the Hindus, and the Vedas the Mosaic books, then the Vedânta may be correctly called the Kabalah of India. But how vastly more grand! Sankarâchâryya, who was the popularizer of the Vedântic system, and the founder of the Advaita philosophy, is sometimes called the founder of the modern schools of the Vedânta.

Vedas (Sk.). The "revelation". the scriptures of the Hindus, from the root vid, "to know ", or "divine knowledge". They are the most ancient as well as the most sacred of the Sanskrit works. The Vedas, on the date and antiquity of which no two Orientalists can agree, are claimed by the Hindus themselves, whose Brahmans and Pundits ought to know best about their own religious works, to have been first taught orally for thousands of years and then compiled on the shores of Lake Mânasa-Sarovara (phonetically, Mansarovara) beyond the Himalayas, in Tibet.

The Vedic writings are all classified in two great divisions, exoteric and esoteric, the former being called Karma-Kânda, "division of actions or works ", and the Jnâna Kânda, "division of (divine) knowledge", the Upanishads (q.v.) coming under this last classification. Both departments are regarded as Sruti or revelation. To each hymn of the Rig -Veda, the name of the Seer or Rishi to whom it was revealed is prefixed. It, thus, becomes evident on the authority of these very names (such as Vasishta, Viswâmitra, Nârada, etc.), all of which belong to men born in various manvantaras and even ages, that centuries, and perhaps millenniums, must have elapsed between the dates of their composition.

Vidyâ (Sk.). Knowledge, Occult Science.

Vijnânam (Sk.). The Vedântic name for the principle which dwells in the Vijnânamaya Kosha (the sheath of intellect) and corresponds to the faculties of the Higher Manas.

Vishnu (Sk.). The second person of the Hindu Trimûrti (trinity), composed of Brahmâ, Vishnu and Siva. From the root vish, "to pervade". in the Rig -Veda, Vishnu is no high god, but simply a manifestation of the solar energy, described as "striding through the seven regions of the Universe in three steps and enveloping all things with the dust (of his beams "). Whatever may be the six other occult significances of the statement, this is related to the same class of types as the seven and ten Sephiroth, as the seven and three orifices of the perfect Adam Kadmon, as the seven "principles" and the higher triad in man, etc., etc. Later on this mystic type becomes a great god, the preserver and the renovator, he "of a thousand names – Sahasranâma ". 
W

Will. In metaphysics and occult philosophy, Will is that which governs the manifested universes in eternity. Will is the one and sole principle of abstract eternal MOTION, or its ensouling essence. "The will", says Van Helmont, "is the first of all powers. . . . The will is the property of all spiritual beings and displays itself in them the more actively the more they are freed from matter." And Paracelsus teaches that "determined will is the beginning of all magical operations. It is because men do not perfectly imagine and believe the result, that the (occult) arts are so uncertain, while they might he perfectly certain." Like all the rest, the Will is septenary in its degrees of manifestation. Emanating from the one, eternal, abstract and purely quiescent Will (Âtmâ in Layam), it becomes Buddhi in its Alaya state, descends lower as Mahat (Manas), and runs down the ladder of degrees until the divine Eros becomes, in its lower, animal manifestation, erotic desire. Will as an eternal principle is neither spirit nor substance but everlasting ideation. As well expressed by Schopenhauer in his Parerga, "in sober reality there is neither matter nor spirit. The tendency to gravitation in a stone is as unexplainable as thought in the human brain. . . If matter can—no one knows why—fall to the ground, then it can also—no one knows why—think. . . . As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable adhesion, gravitation, and so on, we are faced by phenomena which are to our senses as mysterious as the WILL."

Wisdom. The "very essence of wisdom is contained in the Non-Being ". say the Kabbalists; but they also apply the term to the WORD or Logos, the Demiurge, by which the universe was called into existence. "The one Wisdom is in the Sound ", say the Occultists; the Logos again being meant by Sound, which is the substratum of Âkâsa. Says the Zohar, the " Book of Splendour" "It is the Principle of all the Principles, the mysterious Wisdom, the crown of all that which there is of the most High". (Zohar, iii., fol. 288, Myers Qabalah.) And it is explained, "Above Kether is the Ayin, or Ens, i.e., Ain, the NOTHING". "It is so named because we do not know, and it is impossible to know, that which there is in that Principle, because . . . it is above Wisdom itself." (iii., fol. 288.) This shows that the real Kabbalists agree with the Occultists that the essence, or that which is in the principle of Wisdom, is still above that highest Wisdom.

Wisdom Religion. The one religion which underlies all the now-existing creeds. That "faith" which, being primordial, and revealed directly to human
kind by their progenitors and informing EGOS (though the Church regards them as the "fallen angels"), required no "grace", nor blind faith to believe, for it was knowledge. (See "Gupta Vidyâ", Hidden Knowledge.) It is on this Wisdom Religion that Theosophy is based.

Y

Years of Brahmā. The whole period of "Brahma’s Age" (100 Years). Equals 311,040,000,000,000 years. (See "Yuga ").

Yoga (Sk.). (1) One of the six Darshanas or schools of India; a school of philosophy founded by Patanjali, though the real Yoga doctrine, the one that is said to have helped to prepare the world for the preaching of Buddha, is attributed with good reasons to the more ancient sage Yâjñâvalkya, the writer of the Shatapatha Brâhmana, of Yajur Veda, the Brihad Âranyaka, and other famous works. (2) The practice of meditation as a means of leading to spiritual liberation. Psycho-spiritual powers are obtained thereby, and induced ecstatic states lead to the clear and correct perception of the eternal truths, in both the visible and invisible universe.

Yogâchârya (Sk.). (1) A mystic school. (2) Lit., a teacher (âchârya) of Yoga, one who has mastered the doctrines and practices of ecstatic meditation – the culmination of which are the Mahâsiddhis. It is incorrect to confuse this school with the Tantra, or Mahâtantra school founded by Samantabhadra, for there are two Yogâchârya Schools, one esoteric, the other popular. The doctrines of the latter were compiled and glossed by Asamgha in the sixth century of our era, and his mystic tantras and mantras, his formularies, litanies, spells and mudrâ would certainly, if attempted without a Guru, serve rather purposes of sorcery and black magic than real Yoga. Those who undertake to write upon the subject are generally learned missionaries and haters of Eastern philosophy in general. From these no unbiassed views can be expected. Thus when we read in the Sanskrit -Chinese Dictionary of Eitel, that the reciting of mantras (which he calls " spells") should he accompanied by music and distortions of the fingers (mudrâ), that a state of mental fixity (Samādhi) might he reached – one acquainted, however slightly,. with the real practice of Yoga can only shrug his shoulders. These distortions of the fingers or mudrâ are necessary, the author thinks, for the reaching of Samādhi, "characterized by there being neither thought nor annihilation of thought, and consisting of six-fold bodily (sic) and mental happiness (yogi) whence would result endowment with supernatural miracle-working power". Theosophists cannot be too much warned against such fantastic and prejudiced explanations.
Yogi (Sk.). (1) Not "a state of six-fold bodily and mental happiness as the result, of ecstatic meditation" (Eitel) but a state which, when reached, makes the practitioner thereof absolute master of his six principles", he now being merged in the seventh. It gives him full control, owing to his knowledge of SELF and Self, over his bodily, intellectual and mental states, which, unable any longer to interfere with, or act upon, his Higher Ego, leave it free to exist in its original, pure, and divine state. (2) Also the name of the devotee who practises Yoga.

Yuga (Sk.). A 1,000th part of a Kalpa. An age of the World of which there are four, and the series of which proceed in succession during the manvantaric cycle. Each Yuga is preceded by a period called in the Purânas Sandhyâ, twilight, or transition period, and is followed by another period of like duration called Sandhyânsa, "portion of twilight". Each is equal to one-tenth of the Yuga. The group of four Yugas is first computed by the divine years, or "years of the gods" – each such year being equal to 360 years of mortal men. Thus we have, in "divine" years :

<table>
<thead>
<tr>
<th>AGE</th>
<th>YEARS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 Krita or Satya Yuga</td>
<td>4,000</td>
</tr>
<tr>
<td>Sandhyâ</td>
<td>400</td>
</tr>
<tr>
<td>Sandhyânsa</td>
<td>400</td>
</tr>
<tr>
<td></td>
<td><strong>4,800</strong></td>
</tr>
<tr>
<td>2 Tretâ Yuga</td>
<td>3,000</td>
</tr>
<tr>
<td>Sandhyâ</td>
<td>300</td>
</tr>
<tr>
<td>Sandhyânsa</td>
<td>300</td>
</tr>
<tr>
<td></td>
<td><strong>3,600</strong></td>
</tr>
<tr>
<td>3 Dwâpara Yuga</td>
<td>2,000</td>
</tr>
<tr>
<td>Sandhyâ</td>
<td>200</td>
</tr>
<tr>
<td>Sandhyânsa</td>
<td>200</td>
</tr>
</tbody>
</table>
This rendered in years of mortals equals:

\[
\begin{align*}
4800 \times 360 &= 1,728,000 \\
3600 \times 360 &= 1,296,000 \\
2400 \times 360 &= 864,000 \\
1200 \times 360 &= 432,000 \\
\text{Total} &= 4,320,000
\end{align*}
\]

The above is called a Mahâyuga or Manvantara. 2,000 such Mahâyugas, or a period of 8,640,000 years, make a Kalpa the latter being only a "day and a night", or twenty-four hours, of Brahmag. Thus an "age of Brahmag", or one hundred of his divine years, must equal 311,040,000,000,000 of our mortal years. The old Mazdeans or Magi (the modern Parsis) had the same calculation, though the Orientalists do not seem to perceive it, for even the Parsi Moheds themselves have forgotten it. But their "Sovereign time of the Long Period" (*Zervan Dareghâ Hvadâta*) lasts 12,000 years, and these are the 12,000 divine years of a Mahâyuga as shown above, whereas the *Zervan Akarana* (Limitless Time), mentioned by Zarathustra, is the *Kâla*, out of space and time, of Parabrahm.
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Kabalists

Kali Yuga

Kali Yuga began about 3102 years before the Christian era, at the time of Krishna's death

Kalpa

Karma is ceaseless in its operation

Kama in the Sanskrit language means "desire"

Kama rupa is the fourth principle of man's constitution

Kamarupa

Kamarupa is really made of astral body and Kama in conjunction

Kamarupa spook is also the enemy of our civilization, which permits us to execute men for crimes committed

Karma

Karma explains the misery and suffering of the world, and no room is left to accuse

Nature of injustice

Karma is merely effect flowing from cause, action and reaction, exact result for every thought and act

Karma is not fatalism

Karma is of three sorts

Karma is the twin doctrine to reincarnation

Karma is the universal law of harmony which unerringly restores all disturbance to equilibrium

knowledge infinite in scope and diversity lies before us

knowledge of the occult higher chemistry

Krishna

Krishna and Rama were of the military, civil, religious, and occult order

law of ethical causation

laws of nature

length of the individual reincarnation cycle for the general mass of men is fifteen hundred years

life in general is derived from the Supreme Life itself

life is a resultant of the action of Akasa, moved by Spirit, upon Matter

life is not the result of the operation of the organs

lighting up of the fire of Manas is symbolized in all great religions and Freemasonry

limitations imposed on the Ego by any family heredity are exact consequences of that

Ego's prior lives

Linga Sarira

Linga Sarira means design body

little worlds and the great are copies of the whole

Lodge forever preserves the true doctrine in intelligent and fully self-conscious men

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we are in this life responsible for the civilization in which we now appear
we have all lived and taken part in civilization after civilization, race after race, on earth, and will so continue throughout all the rounds and races until the seventh is complete
we see or perceive only the phenomena but not the essential nature, body or being of matter
what the soul is
what we now use as our organic or fleshy matter will have changed by transformation through evolution into self-conscious thinkers
whatoever a man soweth that shall he also reap
when Egypt and India were younger there was a constant intercourse between them
when masses of men composing a race thus make and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic
when the globular form was the rule the sexes as we know them had not differentiated
when the middle of the Fourth Round is reached no more Monads emerge into the human stage
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