

On the Study of
The Secret Doctrine

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Compiled and Edited by
Scott J. Osterhage

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PREFACE

This small work is meant to be both a prelude and a companion to the reading of *The Secret Doctrine*. Therefore, having a copy of the *S.D.* at hand is of course, recommended and basically required to eventually gain the maximum import and understanding of what is written here. The version used is the latest published by Theosophical University Press (TUP), and it is available both in print and online at theosociety.org.

The article by Bowen was the inspiration for this book, and though it is further along in the contents herein, it nevertheless describes why the portions of this book are the way they are.

The *S.D.* was written in a different age, and therefore has words which were popular during that time. They, some of them, are not considered acceptable today. Also, the *S.D.* was written favoring the masculine pronouns considerably favored at the time. Know that the Theosophical Society is blind to race, color, sex, etc., and sees all humans as equal in any way that one would find to discriminate among them.

Some terms and words have been updated so as not to be stumbling-blocks for smooth reading. Many words herein may be new to some, and while familiar to others may need more definition or explanation. My suggestion is to utilize the Encyclopedic Theosophical Glossary on — theosociety.org — or the Collation of Theosophical Glossaries on — theosocietyamsec.org — to further illuminate the terms. Also on theosociety.org are *Secret Doctrine References*, and *Introductory Notes on The Secret Doctrine*, which will help understand where some things come from and more importantly, what they mean.

My hope is that this volume will help some grasp a further understanding of H. P. Blavatsky's masterwork, or simply come to a better understanding of the fundamental propositions on which it is built.

Scott J. Osterhage
Winter 2005
Tucson, Arizona

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PREFATORY NOTE
FROM
“AN INVITATION TO *THE SECRET DOCTRINE*”

Shortly after *The Secret Doctrine* was published in November 1888, H. P. Blavatsky met with students in London to answer questions on the Stanzas of Dzyan, those esoteric verses on which the *S.D.* is an inspired commentary. While shorthand notes of meetings held in early 1889 had been published in her lifetime as *Transactions of the Blavatsky Lodge*,¹ apparently later gatherings (1890 until her death in 1891) were not recorded. Providentially, Robert Bowen wrote down his impressions and as much as he could recall of H.P.B.’s remarks. His notes lay buried for forty years until his son, Captain P.G.B. Bowen of Dublin, Ireland, on going through his father’s papers, discovered them and published extracts in *Theosophy in Ireland* under the heading “The ‘Secret Doctrine’ and its Study.”²

An Invitation to “The Secret Doctrine” is a succinct and appealing statement of the *S.D.*’s principal truths in H. P. Blavatsky’s own words. Rather than reading the book page by page she felt it important for the student first to grasp the Three Fundamental Principles on which the whole of the philosophy rests; then to study her Summing Up in volume I, and in volume II her Preliminary Notes which outline three further propositions, and her Conclusion. These selections are here reproduced, and we have added H.P.B.’s Preface and the Stanzas of Dzyan, as they set the tone for the entire work. Also included are the last few pages of the *S.D.*, Commander Bowen’s report and, for historical purposes, “The Writing of *The Secret Doctrine*” by Kirby Van Mater, revised from his essay in *Sunrise* (November 1975). A Glossary has been added.

Each of us approaches the *S.D.* according to our temperament and background: a good many like to roam freely and pursue their own intuitive leads; others like to read it straight through before tracing down specific themes; still others feel overwhelmed by the vast scope of the work and want direction in getting started. Guidelines, however, are two-edged: they can help or they can hinder, encourage or discourage a student. They must be well thought out yet open-ended, for if they are too logically organized they stifle intuition, the faculty we most need for comprehending grand abstract truths.

“Every form, no matter how crude,” H.P.B. told her London group, “contains the image of its ‘creator’ concealed within it. So likewise does an author’s work, no matter how obscure, contain the concealed image of the author’s knowledge.” Bowen was profoundly moved: to think that the *S.D.* contains knowledge greater even than that of H.P.B. — as it must if “much

of it comes from men whose knowledge is immensely wider than hers"; and that anyone, even he, could find in H.P.B.'s words "knowledge of which she herself is unconscious." The thought is electric. Now, after a hundred {+} years of the *S.D.*'s being in circulation, we have a growing sense of its magnitude. Instead of becoming fainter with time, its dynamism is augmented, giving dimension to the mahatmic statement that *The Secret Doctrine* was the "triple production" of her teachers and herself.

To those who are drawn to theosophy and would like to explore the *S.D.*, *An Invitation* should prove welcome.³ Longtime students may also find it useful as a refresher course on the genesis and evolutionary destiny of our solar universe and its family of planets and of human and other life-waves of monads that compose and inhabit our earth. To some it will become a faithful companion, by the bedside, on trips, and at those moments when the power and beauty of the Stanzas yield their own blessing.

— GRACE F. KNOCHE

Theosophical University Press
Pasadena, California

August 24, 1988

NOTES

1. Reissued in 1994 as *Secret Doctrine Commentary: Stanzas I-IV*.
2. A reprint appeared in *The Theosophical Forum* (August 15, 1932) and in *Sunrise* (August/September 1985). It forms the basis of Ianthe Hoskins' booklet, *Foundations of Esoteric Philosophy* from the writings of H. P. Blavatsky (1980).
- {3. "An Invitation to *The Secret Doctrine*" may be found in print and in a free online edition at theosociety.org.}

THE SECRET DOCTRINE OF ANTIQUITY:

Does it Provide a Solution for Present-Day Problems?¹

Does the Secret Doctrine of Antiquity provide a solution for present-day problems? Perhaps we have different views as to what present-day problems are, but many will agree that these problems are mostly due to lack of foundation and therefore to uncertainty. If we had a sure foundation on which to base our action at the present day, one that was absolutely sure, we should immediately remove, if not all, at least a great many present-day problems. If we had certainty on which to base our actions, if it were not simply guess-work or supposition or mere brain-mind reasoning, that such and such a course of action would produce such and such a result, if we had absolute certainty, then we should remove, if not all, at least many present-day problems.

Where can we get a sure foundation and where can we get certainty? I think, and I shall endeavor to show, that the sure foundation is to be found in the Secret Doctrine of Antiquity, and that there alone can we obtain that certainty which will enable us to tread our path surely and with confidence.

A Chinese mystical writer² said: "Take the ancient reason to govern the present and you will know the origin of all." How can we find the ancient reason? We might perhaps put it this way — that if we had knowledge of the foundation of things, we should not merely know the origin of all, but we should know how to govern ourselves in the present. Madame Blavatsky very clearly puts it in these words: . . . the *Past* shall help to realize the PRESENT, and the latter to better appreciate the PAST."³

All students are aware that in ancient times, and certainly in Greece and in Egypt, there were what were called the Mysteries. There were the lesser Mysteries and the greater Mysteries. The lesser Mysteries were for all of the public who desired to enter them. The greater Mysteries were only for those who fitted themselves and possessed that quality of character that not only could they appreciate the inner teachings of the Mysteries intellectually, but their lives were of that order that was in accordance with those teachings.

Jesus said, if we accept the words as recorded, that there was one teaching for the people, in parables; "but to you" — he was speaking to his disciples — "it is given to know the Mysteries of the Kingdom of Heaven."⁴ The Buddha had one teaching for the people and another for his disciples. And the same was true, I think we should find, of every one of the great teachers of antiquity, if we were able to get at their real teachings — that they all had a general teaching for the people, and another teaching for those

who were fitted to receive it — not that it was kept away from the people, not that anyone was excluded, save by himself, from receiving these inner teachings.

The Inner Wisdom has always been open to those who fitted themselves to receive it, to those who followed along the path by which they might reach the goal, and the path was open and ever has been open and is open today, for everyone who chooses to enter. There is no gate at its entrance. The path of Wisdom is an open path.

But there came a time, and we know more about it in respect to Greece and Egypt than we do perhaps in respect to other nations, when the ancient Mysteries began to be degraded; and when, in consequence, there seemed to be a withdrawal of the inner teachings. It was due very largely to the endeavor of ambitious men to assume to know and to keep their knowledge for themselves, and consequently to seek to hold all others in bondage and slavery — in mental bondage, mental slavery. And so it was that the teachings were apparently lost. In one of the most sacred books of the world, the *Bhagavad Gītā*, we have an actual record of what happened many ages ago. In one of the chapters, Krishna, speaking to Arjuna, says:

“This exhaustless doctrine of Yoga I formerly taught unto Vivaswat; Vivaswat communicated it to Manu and Manu made it known unto Ikshwāku; and being thus transmitted from one unto another it was studied by the Rājarshis, until at length in the course of time the mighty art was lost, O harasser of thy foes! It is even the same exhaustless, *secret*, eternal doctrine I have this day communicated unto thee because thou art my devotee and my friend.”⁵

I quote this to show that there was a Secret Doctrine in Antiquity, for what I have just been referring to occurred over five thousand years ago — that there was at that time a Secret Doctrine which was again made known to the world after it had been lost.

How much do we understand of the *Book of the Dead*? Generally it is thought that it has to do with death, and yet one of the greatest of all the chapters of the *Book of the Dead* is entitled, “The Book of the Going Forth by Day.” In reality it has nothing to do with physical death. It is a book of life. It is one of the books of the Secret Doctrine of the ages. And I could refer to many others, but I think what I have said is sufficient to show that there was a Secret Doctrine of Antiquity.

Madame Blavatsky in her first great work, *Isis Unveiled*, says something to this effect, that when traveling in the Orient, exploring the hidden sanctuaries, this saddening and ever-recurring question came continually before her: “Who, where, what is God? Who ever saw the Immortal Spirit of man?” And she goes on to say that while engaged in this questioning and in this searching, she came across certain men who, she said, may truly be called “the sages of the Orient”; that she willingly listened

to their instructions, and they taught her that “by combining science with religion the existence of God and the immortality of man’s spirit may be demonstrated like a problem of Euclid.” We shall see presently the sense in which she uses that word ‘God.’ She said that by proving man-spirit, you can prove God-spirit, just the same as by a drop of water you can prove the existence of the ocean.

Madame Blavatsky named her greatest work *The Secret Doctrine*, but she said that it is by no means the whole Secret Doctrine; that though it contains much more than was given out in *Isis Unveiled*, it is yet only a fragment. She said that in *Isis Unveiled* one turn of the key was given, and much more in the two volumes of *The Secret Doctrine*. That great work is based upon certain teachings heretofore not given out to the world, at least for thousands of years. She gives some fragments from these, but I am not going to touch upon them. Then she speaks of and gives three fundamental teachings, upon which she says the whole of the Secret Doctrine is based.

Now, what we are looking for is a foundation, some certainty, which will enable us to continue our journey of life. There is not much certainty in the world today. No one knows what news he is going to find in the newspaper tomorrow; no one knows whether a new conflagration may not be started over night. We seem to be standing as it were upon a volcano. Have we any certainty? Have we any knowledge? We turn to the religious teachings of today and we find that there is a condition of chaos almost throughout. Not many years ago each one of the several hundred sects of Christianity, so-called, was absolutely sure of itself, sure that it had the truth, the whole truth and nothing but the truth, and that it was much nearer the light than every one of the other several hundred sects. They are not sure today. A great deal is being said about combining the various religious efforts, so that they may make a stronger appeal to the public, but perhaps, and, as I think, in reality, that they may insure their own existence. They are not even sure that they will continue to be in existence a few years from now. They have no foundation, no certainty. If they had what Mme. Blavatsky started to find — knowledge of God, of Deity — they would have a foundation which nothing could shake.

The first of the fundamental propositions of the Secret Doctrine (on which the whole of *The Secret Doctrine*, according to Madame Blavatsky, is based) has to do with this idea of God, but not in the sense of a being. If God were a being, then he would stand apart from us. Then we might put God off into some point in space. If God is a being, he is limited. The very idea contained in *being*, in something that is manifested, is limitation. To speak about personality with reference to Deity is immediately to limit, because personality is nothing more than a mask. That is what the word *persona* means. We may regard the whole of Nature, as Goethe did, as the mask, the garment, of God, but it is only a mask, a garment, — albeit permeated and sustained by the spirit of God.

The Absolute, that which is the origin of all, is something beyond, something deeper than Nature. You may go with your mind as far as ever you possibly can, but you will have to say — there is something beyond! One may form the most magnificent and glorious conception that is possible and one will have to say — there is something beyond! As is said in one of the Upanishads, all that can be declared is that “It is not this, It is not that,”⁶ no matter what one may say this or that may be. In the words of *The Secret Doctrine*, it postulates first of all “an Eternal, Absolute and Immutable Principle.” Now that word *principle* means nothing more than *first*, that which is the foundation of all, the absolute foundation.

One of the difficulties of the present day has been that people have been relying upon a limited Deity. St. Paul says, “There be gods many and lords many,”⁷ and indeed there are gods many, and we have been relying upon many gods; some have been relying upon one god — I am talking of the people generally — and other people have been relying upon other gods, and others upon others. Jesus said, quoting an old Scripture: “Ye are gods.”⁸ He actually spoke to his hearers and said, “Ye are gods.” And if we have this conception of the absolute foundation of all, that which cannot be defined, that which cannot be uttered, as is said in another of the Upanishads — “unthinkable and unspeakable”⁹; if we can go so far that we can understand that, if That is the origin of all, then there must be something of That in you and in me, and that only by finding that something in you and in me can we get a sure foundation on which to build; — then we can get that certainty which will enable us to take the next step forward in the journey of life.

When we accept this we can build on it and go a step further, and that is that man therefore is responsible for his own life. If men had the confidence that they were responsible for their own lives, they would not be putting any of the responsibility upon an unknown deity, or upon a deity that they think they know a little about, and they would not, as many did at the beginning of the war, speak about the war as a visitation of God, nor would they pray therefore to God for victory or for the cessation of war. They would know that the responsibility of the war rested upon humanity and upon humanity alone; and that the cessation of the war spirit rested equally upon humanity and humanity alone. And the cessation of war has by no means come yet.

The second of the fundamental teachings or propositions on which the Secret Doctrine is based is that of the absolute universality of the law of periodicity that rules throughout Nature, the alternation of day and night, life and death, sleeping and waking, ebb and flow; that all Nature is governed by these. If we can take this as a guide, and if we study history, we can learn something that is very helpful, that will also cast some light upon the present, for the same idea runs through this second fundamental teaching that is also in the first, namely, personal responsibility. We find our

own lives proceeding from childhood, through youth, manhood, old age, to death. The teaching of the Secret Doctrine is that death is not the end. You have heard it often enough from this platform, that after the period of activity which is called life, comes the period of rest, which is death; but that death is not the end of all.

None of us would be satisfied with an eternal rest. But there is an awakening. Death is followed by life. Ebb follows flow in the tides of the ocean, and flow follows ebb, and so also in the tides of life. There is a rising to one's greatest height, in our own lives of physical activity, and then a declining. There is a rising in our mental activity, and with some there seems to be no declining. And yet the period of rest must come there also. And there is ebb and flow, rise and fall, in everything in Nature. There is not only ebb and flow in the life of man, not only life and death in the experience of man, but there is ebb and flow in the lives of nations and of races. A nation is born — it is not so many years ago that the American nation did not exist. It is now in its lusty young manhood. It has by no means — so many hold — yet come to the period of full discretion. It has not yet reached its period of full manhood. It has not yet attained its majority. Other nations, as history records, have declined, passed out, and died; they have had their period of youth and strength and vigor; many of them have had their period when they ruled the world. Egypt was once practically the master of the whole world; China at one time was master of the whole world; Persia at one time mastered the whole world. No nation can hold that it is going to attain to its power and dominate the world and continue to dominate the world. It is not in the law. There is ebb and flow, rise and fall for every one. Many men think they are going to increase in power and that there shall be no limit to the reach of their influence; but others who look at them can quietly smile, even those who are dominated by them for a time can quietly smile, knowing that the hand of Death will put an end to their domination.

The foundation and the certainty are not to be found in the outward things. They are in the inner realms.

Now, let us turn to the third and in some respects, for us, the most important of the fundamental propositions of the Secret Doctrine, and we shall get a still further clue and a still further answer to the problems of today. The third of the fundamental teachings of the Secret Doctrine is “the fundamental identity of all souls [and that means your soul and my soul] with the Universal Over-soul”¹⁰ which is a ray from, or an aspect of, the Unknown, that which was spoken of in the first of the fundamental propositions; and the obligatory pilgrimage of every soul through the cycle of incarnations, or the cycle of necessity. This pilgrimage is obligatory. None of us can get out of life. Suicide does not take us out of life; suicide does not kill the soul. It kills the body only and leaves the soul for a time helpless, just as a workman is helpless when his tools are thrown away. Death does not take us out of life, but only into another sphere of life. There

is no getting away from life, for we ourselves, in our inmost selves, are identical with life and consequently are subject to the laws of life, which indeed are our own laws. They are not imposed upon us. If anything, it may be said that we, the Immortal Divine Spark within ourselves, which is identical with the Oversoul, imposed what we call the laws of life upon our outer being. We, in a sense, are responsible for them. They seem otherwise to our brain-mind, because we have forgotten who and what we are. Did we know who and what we are, the laws of life would be found to be the willing of our own souls and in no way different from it.

This third fundamental proposition goes on to say that once the human stage of evolution is reached — it has to do with the sub-human stages, but this is not the time for taking up any consideration of those — that once the human stage of evolution is reached, progress is only through “self-induced and self-devised efforts, checked by Karma.” In other words, that every man is absolutely responsible for the progress that he makes, responsible for the position that he now holds, responsible for his present and therefore responsible for his future, all his efforts being checked by Karma. Now, it does not mean that you and I, separate from the whole world, are solely and separately responsible for what you and I may be, for it must be borne in mind that the first statement of this great teaching is that of the identity of all souls with the Universal Over-soul. This means also the identity of all souls, that in a measure the whole of humanity is mirrored in the heart of each, that in a measure each one of us is identical with humanity, and that in a sense each one of us stands for humanity.

Do you not see what a responsibility is placed upon us? There was the old question that was asked of Cain, and then he asked, “Am I my brother’s keeper?”¹¹ “Take the ancient reason to govern the present and you will know the origin of all,”¹² and you will know the cause of all the confusion of the present. It is because we have lost sight of the Secret Doctrine of Antiquity; and the central teaching of the Secret Doctrine of Antiquity, its most secret teaching, is the teaching of Brotherhood. I say it is the most secret teaching and I believe it. We talk about Brotherhood, and there are great organizations which exist today with Brotherhood as their foundation and central teaching. If those great organizations knew the implication of that teaching, if they had the sure foundation of the Secret Doctrine of Antiquity, could there not have been something said and something done, which would have prevented the war?

Humanity has forgotten the central teaching of antiquity. We have forgotten who and what we are.

In *The Secret Doctrine*, the book, Madame Blavatsky quotes from an esoteric catechism one of the old, old teachings. The Teacher asks the disciple questions and the pupil answers. The Teacher asks, . . . dost thou see one, or countless lights above thee, burning in the dark midnight sky?” And the pupil answers, “I sense one Flame . . . I see countless undetached sparks

shining in it." And the Teacher says, "Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?" And the disciple replies, "It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul and my Soul.' "¹³

Did we know this really, as this teaching declares — this central teaching, towards which all the other teachings tend and point — all the teachings of antiquity, — we should find that thy Soul and my Soul are not different, that we are no more different than are two sunbeams that come from the sun. There is in reality no separation. The light is one. As it has come down through the different planes of manifestation it has appeared to become separated; it has seemed so much separated through its different manifestations that at last we have come to accept it as separated, at last we have come to think that you and I are different; at last we have come to think that your interests are different from my interests, that you are somehow or another seeking to encroach upon my prerogatives, my rights, and therefore that I must fight for my rights! But, did we but know it, your rights are my rights, and your rights are the only rights that I have, and *vice versa*. Did we but know that there is in the heart of each a spark of the Absolute Divinity, that each one of us, potentially, if not actually in our conduct today, but of a truth potentially, each one of us is divine, is God, Deity, we should be able to exert such moral power in the world that war would cease.

How are we going to get this nation, the United States, of which Walt Whitman said, "The destiny of the United States is to be spiritual and heroic,"¹³ — how are we going to get the United States to exert such moral power in the world that war shall cease? And I believe that some day the destiny of the United States is to take that stand. It is only by realizing what we individually have to do; and from the teachings of the Secret Doctrine of Antiquity, when we do that individually, we are helping the whole of humanity to do that; and when we can realize that we are not separated from humanity, then in the truest sense what we do from the divine side of our natures is absolutely helping the whole of humanity to do the same.

When individuals begin to take that stand, then war will cease and the present-day problems will be solved. There will be no more confusion; there will be order, harmony, progress, and peace.

In *The Secret Doctrine* there is a very graphic description of present-day problems, not only of individuals but of nations. Speaking of the great teaching of Karma, that "as ye sow, so must ye reap,"¹⁴ which is one of the teachings of Jesus and Paul, the illustration is given of a spider spinning its web, and man is compared to the spider spinning, spinning, spinning, until he finds himself completely shut in by this web that he has woven around himself, and finds himself at last, seemingly, absolutely helpless, because he has woven the web so tightly around himself. That is the position that

men and women are in today. That is the position that the nations of the world are in today. And they are awakening to the fact that they are struggling in vain, apparently, against this destiny which has been self-imposed, against this confusion which has come upon the world because of the past actions of individuals and of nations. To understand this, we must realize and understand why we are here today; we must realize the teaching of reincarnation and that we had a great deal to do, if indeed we did not have the principal part in the past ages, with weaving this web around us, resulting in this confusion in which we now find ourselves.

So the foundation on which we must stand is first, that there is a ray of Divinity within us; and if we can understand this then we can face whatever comes fearlessly; we can stand even in the midst of the confusion of the world unmoved, in a sense, doing our duty. I believe if there were a few people in the world who could stand unmoved, their absolute confidence would spread to others around them. But what do we find among the greatest statesmen, those who set before themselves the highest ideals, who have the noblest ideals and plans as to what should be done? Often unable to stand against circumstances, not able to stand unmoved, swayed by circumstances and conditions which they have not taken into account, which they did not think they would have to meet, not able to look far enough ahead! . . .

In conclusion I wish to quote one of the last statements in the *Bhagavad Gītā*, made by Krishna to Arjuna. The whole of the *Bhagavad Gītā* is a dialogue between Krishna and Arjuna. In one sense the whole of the Secret Doctrine — a complete philosophy of life — is contained in that little book. It occurs at the end of the dialogue, which takes place in the midst of one of the greatest wars of history — and surely there is a great significance in this — it shows how, in the midst of war, one can find a sure place to stand upon; one can find the philosophy of life which will enable one to do what is right. Each one has Krishna in his own heart, it is the Divinity within, each one is Arjuna; and Krishna, the Divine Soul, says to Arjuna, the man, after giving him that counsel which will enable him to solve all his difficulties: "Thus have I made known unto thee this knowledge which is a mystery more secret than secrecy itself; ponder it fully in thy mind, act as see meth best unto thee." And that doctrine, as I interpret it, that is more secret than secrecy itself, is the doctrine of Universal Brotherhood, based on the essential Divinity of man. It is in this central teaching of the Secret Doctrine of Antiquity that is to be found a solution for present-day problems.

JOSEPH H. FUSSELL.

NOTES

1. An address given at Isis Theater, San Diego, June 8, 1919.
- {2. *Tao Te Ching*, Lao Tsu, ch. 14.}
- {3. *The Secret Doctrine*, Vol. I, Introductory, p. xlvi.}
- {4. *Matthew*, 13:11.}
- {5. The *Bhagavad Gītā*, W. Q. Judge, chapter 4, verse 1, p. 23. *Vivasvat*, the sun, first manifestation of divine wisdom at the beginning of evolution. *Manu*, generic title for the reigning spirit of the sensuous universe; the present one being Vaivasvata Manu. *Ikshuāku*, the founder of the Indian solar dynasty. *Rājarshis*, Royal Sages.}
- {6. *Bṛhadāraṇyaka Upaniṣad*, Book 2, Brāhmaṇa 3, Verse 6.}
- {7. *1 Corinthians* 8:5.]
- {8. *John* 10:34, quoting *Psalm* 82:6: “I have said, Ye are gods; and all of you are children of the most High.”}
- {9. *Kaṭha Upaniṣad*, 1(or 2).3.15.}
- {10. *The Secret Doctrine*, Vol. I, Proem, Vol. 1, p. 17.}
- {11. *Genesis* 4:9.}
- {12. *Tao Te Ching*, Lao Tsu, ch. 14.}
- {13. *The Poet’s Purpose*, Walt Whitman, as found: “One main genesis-motive of the ‘Leaves’ was my conviction that the crowning growth of the United States is to be spiritual and heroic.”}
- {14. *Galatians* 6:7.}

ON THE SOURCES OF *THE SECRET DOCTRINE*

It has often been my fortune to be asked upon what authority the statements in *The Secret Doctrine* were made, and I thought it might be useful to many members of the T.S. to have the few passages of the book itself that refer to its origins put into a more compact and easily-handled form. At the same time we must never forget the two points upon which H.P.B. herself laid so much stress; first, that nothing was to be accepted by the student simply and solely upon *authority*, however exalted, but only that to which his own soul testified as the truth; and second, that a large part, even of the esoteric teaching, was allegorical. Bearing these two statements in mind, we have as it were a touchstone wherewith to prove all things and to hold fast that which is good.

In the introductory chapter to Vol. I the author speaks of the “Wisdom Religion” as the inheritance of all the nations, the world over, and states that Gautama’s metaphysics and secret teachings form but a very small part of the esoteric wisdom of the world since the beginning of our humanity, while he limited his *public* instructions to the purely moral and physiological aspect of the Wisdom Religion, to Ethics and Man alone. Things “unseen and incorporeal” the great Teacher reserved for a select circle of his Arhats, who received their initiation at the famous Saptaparna cave near Mount Biabhar. These teachings, once transferred from this inner circle into the outer world of China, Japan, Thailand, and Burma, soon became greatly changed and corrupted, while early in the present century *one* key to the ancient symbolism having been discovered, its outer and grosser meaning was eagerly seized as explaining everything, and the literature of phallicism threatened to usurp the place of all other symbolism. And this, says H.P.B., is perhaps “the true reason why the outline of a few fundamental truths from the Secret Doctrine of the archaic ages is now permitted to see the light.”¹

The main body of the doctrines given is found scattered through hundreds and thousands of Sanskrit manuscripts, some already translated, more or less badly, others still in the vernacular. These are accessible to the scholar, while a few passages, taken from oral teaching or from the Commentaries, will be found difficult to trace. However, one fact is certain, says Mme. Blavatsky, that the members of several esoteric schools — the seat of which is beyond the Himālayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria and South America — claim to have in their possession *all* the sacred and philosophical works, whether in manuscript or in type, in whatever language or whatever character, that have ever been written, from the ideographic hieroglyphs

down. And that these works have been carefully preserved in subterranean crypts and cave-libraries in the mountains of Western Tibet and elsewhere, where there are said to be hidden collections of books far too numerous to find room even in the British Museum.

The documents have been concealed, it is true, but the knowledge itself has always been made known to the chosen few through the medium of the great Adepts and teachers. More than one great scholar has stated that there never was a religious founder who had invented a new religion or revealed a new truth. They were all *transmitters*, not original teachers, and handed on fragments of the truths they had learned, couched in the symbolism of their own special nation.

The teaching of *The Secret Doctrine* antedates the Vedas, and much of it has only been transmitted orally. The present instalment is based upon the Stanzas of the *Book of Dzyan*, a volume written in Senzar, the secret sacerdotal tongue, once known to the Initiates of every nation. For this language, besides having an alphabet of its own (says H.P.B. in the preface to the *Voice of the Silence*), may be rendered in several modes of ideo-graphic writing, common and international property among initiated mystics and their followers. Dān (in modern Chinese and Tibetan phonetics, Ch'an) is the general term for the esoteric schools and their literature. In old books the word "Jhāna / Dhyāna" is defined as "to reform one's self by meditation and knowledge," a second, *inner* birth. Hence Dzyan (Djan, phonetically), {Dhyāna = Jhāna = Ch'an = Dzyan,} the *Book of Dzyan*. The only original copy now in existence, says *Isis Unveiled* (vol. i, p. i), is so very old that modern antiquarians would not even agree upon the nature of the fabric upon which it is written. Tradition says that its contents were dictated to the first men of each race by the Divine Beings whose duty it was to instruct them. The old book, having described cosmic evolution and explained the origin of everything on earth, including physical man, gives the true history of the races from the First down to the Fifth, our present race, and stops short with the death of Krishna, which occurred about 4995 {now 5126} years ago.

It is the original work from which the many volumes of *Kiu-ti* were compiled, and not only this and the *Sefer ha-Zeni'utá* (the most ancient Hebrew document on occult learning), but even the *Sefer Yetzirah*, the book of *Shūjīng* (China's primitive bible), the sacred volumes of the Egyptian Thoth-Hermes, the *Purāṇas* of India, the Chaldean *Book of Numbers*, and the *Pentateuch* itself, are all derived from that one small parent volume, upon which an enormous mass of commentaries, glosses, etc., have been written. In *The Secret Doctrine* as we have it, certain portions of the stanzas of the *Book of Dzyan* are printed, and extracts are also given from the Chinese, Tibetan, and Sanskrit translations of the original Senzar Commentaries and Glosses.

In addition we are told (I, 208) that is it from the Divine Teachers before-mentioned that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge, and it is they who laid the foundation-stones of those ancient civilizations that are so puzzling to our modern scholars. The Druidical circles, the dolmans, the temples of India, Egypt, and Greece, the towers and the 127 towns in Europe which were found “Cyclopean in origin” by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the “Sons of God,” justly called the “Builders.”

The Secret Doctrine (I, 272) is the accumulated Wisdom of the Ages, but such is the power of occult symbolism that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down, and explain, are all recorded in a few pages of geometrical signs and glyphs. It is useless to say that the system in question is no fancy of one or several isolated individuals, but is the one uninterrupted record covering thousands of generations of seers, whose respective experiences were made to test and to verify the traditions passed orally by one race to another of the teachings of the Divine Instructors who watched over the childhood of humanity. And for long ages the “Wise Men” of the Fifth, our own, Race passed their lives in *learning, not teaching*, in checking, testing, and verifying in every department of Nature the traditions handed down to them, by the independent visions of great Adepts; that is, men who have developed their physical, mental, psychic, and spiritual organizations to the utmost possible degree. No vision of one Adept was accepted till it was checked and confirmed by the visions — so obtained as to stand as independent evidence — of other Adepts, as well as by centuries of experiences.

In fact, the history of the world since its formation and to its end is “written in the stars,” that is, is recorded in the Zodiac and the Universal Symbolism whose keys are in the keeping of the Initiates (II, 438). The records of the temples, zodiacal and traditional, as well as the ideographic records of the East as read by the Adepts of the Sacred Science, are not a whit more doubtful than the so-called ancient history of the European nations, now edited, corrected, and amplified by half a century of archaeological discoveries, and the very problematical reading of the Assyrian tiles, cuneiform fragments, and Egyptian hieroglyphics. So are our data based upon the same inscriptions *in addition* to an almost inexhaustible number of secret works of which Europe knows nothing, and *plus* the perfect knowledge by the Initiates of the symbolism of every word so recorded.

It was a correct inference of Barth from the study of the Rig Veda {*Rgveda*}, that *this Scripture has been compiled by Initiates* (II, 451). The whole of *The Secret Doctrine* is an endeavor to prove this truth. The ancient Adepts solved the great problems of science, however unwilling modern materialism may be to admit the fact. The mysteries of Life and Death were fathomed by the great master-minds of antiquity; and if they have preserved

them in secrecy and silence it is because these problems formed part of the sacred Mysteries, and because they must always have remained incomprehensible to the vast majority of men, as they do now.

Such are the statements, in a more or less condensed form, of the sources of that most extraordinary book known as *The Secret Doctrine*, taken from the two volumes of the work itself, as well as from the introductory chapters of the *Voice of the Silence* and *Isis Unveiled*.

KATHARINE HILLARD, F.T.S.

NOTE

1. *The Secret Doctrine*, Vol. I, Introductory, p. xxii.

THE SYNTHESIS OF OCCULT SCIENCE {1}

The impassable gulf between mind and matter discovered by modern science is a logical result of the present methods of so-called scientific investigation. These methods are analytical and hypothetical, and the results arrived at are necessarily tentative and incomplete. Even the so-called “Synthetic Philosophy” of Spencer is, at best, an effort to grasp the entire method and modulus of nature within one of its processes only. The aim is at synthesis, but it can hardly deserve the name of philosophy for it is purely speculative and hypothetical. It is as though the physiologist undertook to study the function of respiration in man through the single process of expiration, ignoring the fact that every expiratory act must be supplemented by inspiration or respiration cease altogether.

Taking, therefore, the facts of experience derived from the phenomena of nature and viewing both cosmic and organic processes purely from their objective side, the “missing links,” “impassable gulfs,” and “unthinkable gaps” occur constantly. Not so in Occult Science. So far as the science of occultism is concerned, it is both experimental and analytical, but it acknowledges no “missing links,” “impassable gulfs,” or “unthinkable gaps,” because it finds none. Back of occult science there lies a complete and all-embracing Philosophy. This philosophy is not simply synthetical in its methods, for the simplest as the wildest hypothesis can claim that much; but it is *synthesis itself*. It regards Nature as one complete whole, and so the student of occultism may stand at either point of observation. He may from the stand-point of Nature’s wholeness and completeness follow the process of segregation and differentiation to the minutest atom conditioned in space and time; or, from the phenomenal display of the atom, he may reach forward and upward till the atom becomes an integral part of cosmos, involved in the universal harmony of creation. The modern scientist may do this incidentally or empirically, but the occultist does it systematically and habitually, and hence philosophically. The modern scientist is confessedly and boastfully *agnostic*. The occultist is reverently and progressively *gnostic*.

Modern science recognizes matter as “living” and “dead,” “organic” and “inorganic,” and “Life” as merely a phenomenon of matter. Occult science recognizes, “foremost of all the postulate that there is no such thing in Nature as *inorganic* substances or bodies. Stones, minerals, rocks, and even chemical ‘atoms’ are simply organic units in profound lethargy. Their coma has an end, and their inertia becomes activity.” (S.D., Vol. I., p. 626.) Occultism recognizes ONE UNIVERSAL, ALL-PERVADING LIFE. Modern

science recognizes life as a special phenomenon of matter, a mere transient manifestation due to temporary conditions. Even logic and analogy ought to have taught us better, for the simple reason that so-called “inorganic” or “dead” matter constantly becomes organic and living, while matter from the organic plane is continually being reduced to the inorganic. How rational and justifiable, then, to suppose that the capacity or “potency” of life is latent in all matter!

The “elements,” “atoms,” and “molecules” of modern science, partly physical and partly metaphysical, though altogether hypothetical, are, nevertheless, seldom philosophical, for the simple reason that they are regarded solely as phenomenal. The Law of Avogadro involved a generalization as to physical structure and number, and the later experiments of Prof. Neumann deduced the same law mathematically from the first principles of the mechanical theory of gases, but it remained for Prof. Crookes to perceive the philosophical necessity of a primordial substratum, *protyle*, and so, as pointed out in the *S.D.*, to lay the foundations of “*Metachemistry*”; in other words, a complete philosophy of physics and chemistry that shall take the place of mere hypothesis and empiricism. If one or two generalizations deduced as logical or mathematical necessities from the phenomena of physics and chemistry have been able to work such revolutions in the old chemistry, what may we not expect from a complete synthesis that shall grasp universals by a law that compasses the whole domain of matter? And yet this complete synthesis has been in the possession of the true occultist for ages. Glimpses of this philosophy have been sufficient to give to minds like Kepler, Descartes, Leibnitz, Kant, Schopenhauer, and, lastly, to Prof. Crookes, ideas that claimed and held the interested attention of the scientific world. While, at certain points, such writers supplement and corroborate each other, neither anywhere nor altogether do they reveal the complete synthesis, for none of them possessed it, and yet it has all along existed.

“Let the reader remember these ‘Monads’ of Leibnitz, every one of which is a living mirror of the universe, every monad reflecting every other, and compare this view and definition with certain Sanskrit stanzas (*ślokas*) translated by Sir William Jones, in which it is said that the creative source of the Divine Mind. . . . ‘Hidden in a veil of thick darkness, formed *mirrors of the atoms* of the world, and *cast reflection from its own face on every atom.*’” — *S.D.*, Vol. I, p. 623.

It may be humiliating to “Modern Exact Science” and repugnant to the whole of Christendom to have to admit that the Pagans whom they have despised, and the “Heathen Scriptures” they long ridiculed or ignored, nevertheless possess a fund of wisdom never dreamed of under Western skies. They have the lesson, however, to learn, that Science by no means originated in, nor is it confined to, the West, nor are superstition and ignorance confined to the East.

It can easily be shown that every real discovery and every important advancement in modern science have already been anticipated centuries ago by ancient science and philosophy. It is true that these ancient doctrines have been embodied in unknown languages and symbols, and recorded in books inaccessible to western minds till a very recent date. Far beyond all this inaccessibility, however, as a cause preventing these old truths from reaching modern times, has been the prejudice, the scorn and contempt of ancient learning manifested by the leaders of modern thought.

Nor is the lesson yet learned that bigotry and scorn are never the mark of wisdom or the harbingers of learning; for still, with comparatively few exceptions, any claim or discussion of these ancient doctrines is met with contempt and scorn. The record has, however, been at least outlined and presented to the world. As the authors of *The Secret Doctrine* have remarked, these doctrines may not be largely accepted by the present generation, but during the twentieth century they will become known and appreciated.

The scope and bearing of philosophy itself are hardly yet appreciated by modern thought, because of its materialistic tendency. A complete science of metaphysics and a complete philosophy of science are not yet even conceived of as possible; hence the ancient wisdom by its very vastness has escaped recognition in modern times. That the authors of ancient wisdom have spoken from at least two whole planes of conscious experience beyond that of our every-day "sense-perception" is to us inconceivable, and yet such is the fact; and why should the modern advocate of evolution be shocked and staggered by such a disclosure? It but justifies his hypothesis and extends its theatre. Is it because the present custodians of this ancient learning do not scramble for recognition on the stock exchange, and enter into competition in the marts of the world? If the practical outcome of such competition needed illustration, Mr. Keely might serve as an example. The discoveries of the age are already whole centuries in advance of its ethical culture, and the knowledge that should place still further power in the hands of a few individuals whose ethical code is below, rather than above, that of the ignorant, toiling, suffering masses, could only minister to anarchy and increase oppression. On these higher planes of consciousness the law of progress is absolute; knowledge and power go hand in hand with beneficence to man, not alone to the individual possessors of wisdom, but to the whole human race. The custodians of the higher knowledge are equally by both motive and development almoners of the divine. These are the very conditions of the higher consciousness referred to. The synthesis of occult science becomes, therefore, the higher synthesis of the faculties of man. What matter, therefore, if the ignorant shall scout its very existence, or treat it with ridicule and contempt? Those who know of its existence and who have learned something of its scope and nature can, in their turn, afford to smile, but with pity and sorrow at the willing bondage to ignorance and

misery that scorns enlightenment and closes its eyes to the plainest truths of experience.

Leaving, for the present, the field of physics and cosmo-genesis, it may be profitable to consider some of the applications of these doctrines to the functions and life of man.

“The intellect derived from philosophy
is similar to a charioteer; for it
is present with our desires, and
always conducts them to the beautiful.”

— DEMOPHILUS.

WILLIAM Q. JUDGE

(To be continued.)

THE SYNTHESIS OF OCCULT SCIENCE {2}

(Continued from November No.)

“In reality, as Occult philosophy teaches us, everything which changes is organic; it has the life principle in it, and it has all the potentiality of the higher lives. If, as we say, all in nature is an aspect of the one element, and life is universal, how can there be such a thing as an inorganic atom!”¹ Man is a perfected animal, but before he could have reached perfection even on the animal plane, there must have dawned upon him the light of a higher plane. Only the perfected animal can cross the threshold of the next higher or the human plane, and as he does so there shines upon him the ray from the supra-human plane. Therefore, as the dawn of humanity illuminates the animal plane, and as a guiding star lures the *Monad* to higher consciousness, so the dawn of divinity illuminates the human plane, luring the monad to the supra-human plane of consciousness. This is neither more nor less than the philosophical and metaphysical aspect of the law of evolution. Man has not one principle more than the tiniest insect; he is, however, “the vehicle of a fully developed *Monad*, self-conscious and deliberately following its own line of progress, whereas in the insect, and even the higher animal, the higher triad of principles is absolutely dormant.” The original *Monad* has, therefore, locked within it the potentiality of divinity. It is plainly, therefore, a misnomer to call that process of thought a “Synthetic Philosophy” that deals only with phenomena and ends with matter on the physical plane. These two generalizations of Occult philosophy, endowing every atom with the potentiality of life, and regarding every insect or animal as already possessing the potentialities of the higher planes though these powers are yet dormant, add to the ordinary Spencerian theory of evolution precisely that element that it lacks, *viz.* the metaphysical and philosophical; and, thus endowed, the theory becomes synthetical.

The *Monad*, then, is essentially and potentially the same in the lowest vegetable organism, up through all forms and gradations of animal life to man, *and beyond*. There is a gradual unfolding of its potentialities from “Monera” to man, and there are two whole planes of consciousness, the sixth and the seventh “senses,” not yet unfolded to the average humanity. Every monad that is enclosed in a form, and hence limited by matter, becomes conscious on its own plane and in its own degree. Consciousness therefore, no less than sensitiveness, belongs to plants as well as to animals. Self-consciousness belongs to man, because, while embodied in a *form*, the higher triad of principles, Ātma-Buddhi-Manas, is no longer dormant, but

active. This activity is, however, far from being fully developed. When this activity has become fully developed, man will already have become conscious on a still higher plane, endowed with the sixth and the opening of the *seventh* sense, and will have become a “god” in the sense given to that term by Plato and his followers.

In thus giving this larger and completer meaning to the law of evolution, the Occult philosophy entirely eliminates the “missing links” of modern science, and, by giving to man a glimpse of his nature and destiny, not only points out of the line of the higher evolution, but puts him in possession of the means of achieving it.

The “atoms” and “monads” of the Secret Doctrine are very different from the atoms and molecules of modern science. To the latter these are mere particles of matter endowed with blind force: to the former, they are the “dark nucleoles,” and potentially “Gods,” conscious and intelligent from their primeval embodiment at the beginning of differentiation in the dawn of the Manvantara. There are no longer any hard and fast lines between the “organic” and the “inorganic”; between the “living” and “dead” matter. Every atom is endowed with and moved by intelligence, and is conscious in its own degree, on its own plane of development. This is a glimpse of the *One life* that —

“Runs through all time, extends through all extent,
Lives undivided, operates unspent.”

It may be conceived that the “Ego” in man is a monad that has gathered to itself innumerable experiences through aeons of time, slowly unfolding its latent potencies through plane after plane of matter. It is hence called the “*eternal pilgrim*.”

The *Manasic*, or mind principle, is cosmic and universal. It is the creator of all forms, and the basis of all law in nature. Not so with consciousness. Consciousness is a condition of the monad as the result of embodiment in matter and the dwelling in a physical form. Self-consciousness, which from the animal plane looking upward is the beginning of perfection, from the divine plane looking downward is the perfection of selfishness and the curse of separateness. It is the “world of illusion” that man has created for himself. “*Maya* is the perceptive faculty of every Ego which considers itself a Unit, separate from and independent of the One Infinite and Eternal Sat or ‘be-ness.’” The “*eternal pilgrim*” must therefore mount higher, and flee from the plane of self-consciousness it has struggled so hard to reach.

The complex structure that we call “Man” is made up of a congeries of almost innumerable “Lives.” Not only every microscopic cell of which the tissues are composed, but the molecules and atoms of which these cells are composed, are permeated with the essence of the “One Life.” Every so

called organic cell is known to have its nucleus, a center of finer or more sensitive matter. The nutritive, all the formative and functional processes consist of flux and re-flux, of inspiration and expiration, to and from the nucleus.

The nucleus is therefore in its own degree and after its kind a “monad” imprisoned in a “form.” Every microscopic cell, therefore, has a consciousness and an intelligence of its own, and man thus consists of innumerable “lives.” This is but physiological synthesis, logically deduced no less from the known facts in physiology and histology than the logical sequence of the philosophy of occultism. Health of the body as a whole depends on the integrity of all its parts, and more especially upon their harmonious association and co-operation. A diseased tissue is one in which a group of individual cells refuse to co-operate, and wherein is set up discordant action, using less or claiming more than their due share of food or energy. Disease of the very tissue of man’s body is neither more nor less than the “sin of separateness.” Moreover, the grouping of cells is upon the principle of hierarchies. Smaller groups are subordinate to larger congeries, and these again are subordinate to larger, or to the whole. Every microscopic cell therefore typifies and epitomizes man, as man is an epitome of the Universe. As already remarked, the “Eternal Pilgrim,” the Alter-Ego in man, is a monad progressing through the ages. By right and by endowment the ego is king in the domain of man’s bodily life. It descended into matter in the cosmic process till it reached the mineral plane, and then journeyed upward through the “three kingdoms” till it reached the human plane. The elements of its being, like the cells and molecules of man’s body, are groupings of structures accessory or subordinate to it. The human monad or Ego is therefore akin to all below it and heir to all above it, linked by indissoluble bonds to spirit and matter, “God” and “Nature.” The attributes that it gathers, and the faculties that it unfolds, are but the latent and dormant potentialities awaking to conscious life. The tissue cells constitute man’s bodily structure, but the order in which they are arranged, the principle upon which they are grouped, constituting the human *form*, is not simply an evolved shape from the lower animal plane, but an *involved* principle from a higher plane, an older world, *viz.* the “Lunar Pitris.” “Hanumān the Monkey” antedates Darwin’s “missing link” by thousands of millenniums. So also the *Manasic*, or mind element, with its cosmic and infinite potentialities, is not merely the developed “instinct” of the animal. *Mind* is the latent or active potentiality of *Cosmic Ideation*, the essence of every form, the basis of every law, the potency of every principle in the universe. Human thought is the reflection or reproduction in the realm of man’s consciousness of these forms, laws, and principles. Hence man senses and apprehends nature just as nature unfolds in him. When, therefore, the Monad has passed through the form of the animal ego, involved and unfolded the human form, the higher triad of principles awakens from the sleep of ages and over-

shadowed by the “Mānasa-putra” and *built into* its essence and substance. How could man epitomize Cosmos if he did not touch it at every point and involve it in every principle? If man’s being is woven in the web of destiny, his potencies and possibilities take hold of divinity as the woof and pattern of his boundless life. Why, then, should he grow weary or disheartened? Alas! Why should he be degraded, this heir of all things!

“The peculiarity also of this theology, and in which its transcendency consists, is this, that it does not consider the highest God to be the principle of beings, but the *principle of principles*; i.e., of deific processions from itself, all which are eternally rooted in the unfathomable depths of the immensely great, and of which they may be called super-essential ramifications, and super-luminous blossoms.”

THOMAS TAYLOR,
Introduction to Mystical Hymns of Orpheus.

WILLIAM Q. JUDGE

NOTE

1. Quotations are from *The Secret Doctrine* and other writings of H.P.B.

THE SYNTHESIS OF OCCULT SCIENCE {3}

(Continued from February No.)

It has often been thought a strange thing that there are no dogmas and no creed in Theosophy or Occultism. Is theosophy a religion? is often asked. No, it is *religion*. Is it a philosophy? No, it is *philosophy*. Is it a science? No, it is *science*. If a consensus of religion, philosophy, and science is possible, and if it has ever been reached in human thought, that thought must long since have passed the boundaries of all creeds and ceased to dogmatize. Hence comes the difficulty in answering questions. No proposition stands apart or can be taken separately without limiting and often distorting its meaning. Every proposition has to be considered and held as subservient to the synthetic whole. Really intelligent people, capable of correct reasoning, often lack sufficient interest to endeavor to apprehend the universality of these principles. They expect, where they have any interest at all in the subject, to be told “all about it” in an hour’s conversation, or to learn it from a column in some newspaper; all about man, all about Nature, all about Deity; and then either to reject it or to make it a part of their previous creed. These are really no wiser than the penny-a-liner who catches some point and turns it into ridicule, or makes it a butt for coarse jest or silly sarcasm, and then complacently imagines that he has demolished the whole structure! If such persons were for one moment placed face to face with their own folly, they would be amazed. The most profound thinker and the most correct reasoner might well afford to devote a life-time to the apprehension of the philosophy of occultism, and other life-times to mastering the scientific details, while at the same time his ethics and his religious life are made consistent with the principle of altruism and the Brotherhood of man. If this be regarded as too hard a task, it is, nevertheless, the line of the higher evolution of man, and, soon or late, every soul must follow it, retrograde, or cease to be.

Man is but a link in an endless chain of being; a sequence of a past eternity of causes and processes; a potentiality born into time, but spanning two eternities, his past and his future, and in his consciousness these are all one, *Duration, the ever-present*. In a former article man was shown to be a series of almost innumerable “Lives,” and these lives, these living entities called “cells,” were shown to be associated together on the principle of hierarchies, grouped according to rank and order, service and development, and this was shown to be the “physical synthesis” of man, and the organic synthesis as well. Disease was also shown to be the organic nutritive, or

physiological "sin of separateness." Every department of man's being, every organ and cell of his body, was also shown to possess a consciousness and an intelligence of its own, held, however, subordinate to the whole. In health every action is synchronous and rhythmical, however varied and expanded, however intense and comprehensive. Enough is already known in modern physics to justify all these statements, at least by analogy. The principle of electrical induction and vibration, the quantitative and qualitative transmission of vibration and its exact registration, and their application to telegraphy, the telephone, and the phonograph, have upset all previous theories of physics and physiology. "A metallic plate, for instance, can that talk like a human being? Yea or nay? Mr. Bouillard — and he was no common man — said No; to accept such a fact were to upset all our notions of physiology. So said Mr. Bouillard, right in the face of Edison's phonograph in full Academy, and he throttled the luckless interpreter of the famous American inventor, accusing it of ventriloquism."¹

Occultism teaches that the Ego both precedes and survives the physical body. The phenomena of man's life and the process of his thought can be apprehended and explained on no other theory. Modern physiology teaches in detail certain facts regarding the life of man. It, moreover, groups these facts and deduces certain so-called principles and laws, but such a thing as a synthesis of the *whole man* is seldom even attempted. "Psychology" is mere empiricism, represented by disjointed facts, and these, of course, but little understood, and more often misinterpreted.

Ask the modern physiologist if man can *think* when unconscious, and he will answer No; and if asked if man can be conscious and not think, he will as readily answer No. Both answers will be based on what is known, or supposed to be known, of memory. The idea that the real man, the Ego, is always conscious on some plane, and that it "thinks," as we ordinarily use the term, only on the lower plane through the physical brain, in terms of extension and duration, or space and time, is seldom in the least apprehended by the modern physiologist. If, however, one grasps the idea of the ego as the real man dwelling in the physical body and using it as its instrument through which it is related to space and time, perception, sensation, thought, and feeling, the gaps in physiology and psychology begin to disappear. Here again it should be particularly borne in mind that this doctrine of the ego must be considered in the light of the complete synthesis of occultism, and just to the extent that this is intelligently done will the significance of the ego appear.

The brief and concise outline of the philosophy of occultism given in the Introduction to *The Secret Doctrine* is therefore very significant, and the student who desires to apprehend that which follows in these two large volumes ought to study this outline very carefully. No subsequent proposition, no principle in the life of man, can be correctly understood apart from it. The subject-matter following is necessarily fragmentary, but the outline

is both inclusive and philosophical, and if one reasons logically and follows the plainest analogies he can never go far astray. The relation of mind to brain, of thought to consciousness, of life to matter, and of man to Nature and to Deity, is there clearly defined; not, indeed, in all its details, but in a philosophical modulus, to be worked out in reason and in life. The all-pervading Life, the cyclic or periodical movements, the periods of action and of repose, and the intimate relations and inter-dependences of all things apply to Cosmos, and equally to every atom in its vast embrace.

Students sometimes complain that they cannot understand, that the subject is so vast, and so deep and intricate, and not made clear. It is because they do not realize what they have undertaken. Occultism can neither be taught nor learned in "a few easy lessons." The "object lessons" sometimes given by H.P.B., almost always misunderstood and misapplied, though often explained at the time, served as often to excite vulgar curiosity and personal abuse as to arrest attention and study. If, before the advent of the T.S. in the face of the creeds of Christendom, the materialism of science, the indifferences and supercilious scorn of Agnosticism, and the babel of spiritualism, it had been proposed to begin at the foundations and reconstruct our entire knowledge of Nature and of man; to show the unity and the foundations of the world's religions; to eliminate from science all its "missing links"; to make Agnosticism gnostic; and to place the science of psychology and the nature and laws of mind and soul over against "Mediumship"; it would have been held as an herculean task, and declared impossible of accomplishment. Now that the thing has virtually been accomplished and this body of knowledge presented to the world, people think it strange that they cannot compass it all, as the poet Burns is said to have written some of his shorter poems, "while standing on one leg"!

Again, people complain at the unfamiliar terms and the strange words imported from foreign languages. Yet if one were to undertake the study of physics, chemistry, music, or medicine, quite as great obstacles have to be overcome. Is it a strange thing, then, that the science that includes all these, and undertakes to give a synthesis of the whole realm of Nature and of life, should have its own nomenclature?

Beyond all these necessary and natural obstacles, there is another, *viz.*, that contentious spirit that disputes and opposes every point before it is fairly stated or understood. Suppose one ignorant of mathematics were to proceed in the same manner and say, "I don't *like* that proposition," "I don't see *why* they turn a six upside down to make a nine," "Why don't two and two make five?," and so on, how long would it take such a one to learn mathematics? In the study of the Secret Doctrine it is not a matter of likes or dislikes, of belief or unbelief, but solely a matter of intelligence and understanding. He who acknowledges his ignorance and yet is unwilling to lay aside his likes and dislikes, and even his creeds and dogmas, for the time, in order to see what is presented in its own light and purely on its merits, has neither need

nor use for the Secret Doctrine. Even where a greater number of propositions are accepted or “believed” and a few are rejected, the synthetic whole is entirely lost sight of. But, says some one, this is a plea for blind credulity, and an attempt to bind the mind and the conscience of man to a blind acceptance of these doctrines. No one but the ignorant or the dishonest can make such an assertion in the face of the facts. Listen to the following from p. xix., Introductory to *The Secret Doctrine*. “It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority.” If that be advocating blind credulity, let the enemies of the T.S. make the most of it. If any authority pertains to *The Secret Doctrine*, it must be sought inside, not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis*, a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic.

“O wise man: you have asked rightly. Now listen carefully. The illusive fancies arising from error are not conclusive.”

“The great and peaceful ones live regenerating the world like the coming of spring, and after having themselves crossed the ocean of embodied existence, help those who try to do the same thing, without personal motives.”

— *Crest Jewel of Wisdom.*

WILLIAM Q. JUDGE

NOTE

1. Dr. J. Oehorowicz, “Mental Suggestion,” p. 291.

THE SYNTHESIS OF OCCULT SCIENCE {4}

(Concluded.)

In the foregoing articles, necessarily brief and fragmentary, a few points have been given to show the general bearing of *The Secret Doctrine* on all problems in Nature and in Life.

Synthesis is the very essence of philosophy, — “the combination of separate elements of thought into a whole,” — the opposite of analysis, and analysis is the very essence of science.

In the “Outline of the Secret Doctrine” by “C.J.,” now running through the pages of *Lucifer*, this philosophy or synthesis of the whole is made very clear.

There have been many *philosophizers* in modern times, but there can be but one philosophy, one synthesis of the *whole* of Eternal Nature. With the single exception of the writings of Plato, no one in modern times had given to the Western world any approximation to a complete philosophy, previous to the appearance of H. P. Blavatsky’s *The Secret Doctrine*. The writings of Plato are carefully veiled in the symbolical language of initiation. *The Secret Doctrine*, coming more than two millenniums later, and in an age of so-called Science, is addressed to the Scientific thought of the age, and hence considers the whole subject largely from the stand-point of Science. The present age is as deficient in philosophy as was the age of Plato in knowledge of science. It follows, therefore, that while the Secret Doctrine itself apprehends equally both philosophy and science, in addressing itself to the thought of an age it must recognize here, as it does everywhere, the *law of cycles* that rules in the intellectual development of a race no less than in the revolutions of suns and worlds, and so address the times from that plane of thought that is in the ascendant. It is just because analytical thought is in the ascendant, because it is the *thought-form* of the age, that the great majority of readers are likely to overlook the broad synthesis and so miss the philosophy of the Secret Doctrine. The only object of these brief and fragmentary papers has been to call attention to this point.

We are now in a transition period, and in the approaching twentieth century there will be a revival of genuine philosophy, and the Secret Doctrine will be the basis of the “New Philosophy.” Science today, in the persons of such advanced students as Keely, Crookes, Lodge, Richardson, and many others, already treads so close to the borders of occult philosophy that it will not be possible to prevent the new age from entering the occult realm. H. P. Blavatsky’s *The Secret Doctrine* is a store-house of scientific facts, but this is not its chief value. These facts are placed, approximately at

least, in such relation to the synthesis or philosophy of occultism as to render comparatively easy the task of the student who is in search of real knowledge, and to further his progress beyond all preconception, provided he is teachable, in earnest, and intelligent. Nowhere else in English literature is the Law of Evolution given such sweep and swing. It reminds one of the ceaseless under-tone of the deep sea, and seems to view our Earth in all its changes “from the birth of time to the crack of doom.” It follows man in his triple evolution, physical, mental, and spiritual, throughout the perfect circle of his boundless life. Darwinism had reached its limits and a rebound. Man is indeed evolved from lower forms. But *which* man? the physical? the psychical? the intellectual? or the spiritual? The Secret Doctrine points where the lines of evolution and involution meet; where matter and spirit clasp hands; and where the rising animal stands face to face with the fallen god; for *all natures* meet and mingle in man.

Judge no proposition of the Secret Doctrine as though it stood alone, for not one stands alone. Not “independence” here more than with the units that constitute Humanity. It is interdependence everywhere; in nature, as in life.

Even members of the T.S. have often wondered why H.P.B. and others well known in the Society lay so much stress on doctrines like Karma and Reincarnation. It is not alone because these doctrines are easily apprehended and beneficent to individuals, not only because they furnish, as they necessarily do, a solid foundation for ethics, or all human conduct, but because they are the very key-notes of the higher evolution of man. Without Karma and Reincarnation, evolution is but a fragment; a process whose beginnings are unknown, and whose outcome cannot be discerned; a glimpse of what might be; a hope of what should be. But in the light of Karma and Reincarnation evolution becomes the logic of what *must* be. The links in the chain of being are all filled in, and the circles of reason and of life are complete. Karma gives the eternal law of action, and Reincarnation furnishes the boundless field for its display. Thousands of persons can understand these two principles, apply them as a basis of conduct, and weave them into the fabric of their lives, who may not be able to grasp the complete synthesis of that endless evolution of which these doctrines form so important a part. In thus affording even the superficial thinker and the weak or illogical reasoner a perfect basis for ethics and an unerring guide in life, Theosophy is building toward the future realization of the Universal Brotherhood and the higher evolution of man. But few in this generation realize the work that is thus undertaken, or how much has already been accomplished. The obscurity of the present age in regard to genuine philosophical thought is nowhere more apparent than in the manner in which opposition has been waged toward these doctrines of Karma and Reincarnation. In the seventeen years since the Theosophical movement has been before the world there has not appeared, from any source, a serious and

logical attempt to discredit these doctrines from a philosophical basis. There have been denial, ridicule, and denunciation *ad nauseum*. There could be no discussion from such a basis, for from the very beginning these doctrines have been put forth and advocated from the logical and dispassionate plane of philosophy. Ridicule is both unanswerable and unworthy of answer. It is not the argument, but the atmosphere of weak minds, born of prejudice and ignorance.

The synthesis of occultism is therefore the philosophy of Nature and of Life; the full — or free — truth that apprehends every scientific fact in the light of the unerring processes of Eternal Nature.

The time must presently come when the really advanced thinkers of the age will be compelled to lay by their indifference, and their scorn and conceit, and follow the lines of philosophical investigation laid down in *The Secret Doctrine*. Very few seem yet to have realized how ample are these resources, because it involves a process of thought almost unknown to the present age of empiricism and induction. It is a revelation from archaic ages, indestructible and eternal, yet capable of being obscured and lost; capable of being, again and again reborn, or like man himself — reincarnated.

“He who lives in one color of the rainbow is blind to the rest. Live in the Light diffused through the entire arc, and you will know it all.” — *The Path*.

“He who knows not the common things of life is a beast among men. He who knows only the common things of life is a man among beasts. He who knows all that can be learned by diligent inquiry is a god among men.”

— *A Proverb*.

WILLIAM Q. JUDGE

A SUMMARY OF *THE SECRET DOCTRINE* {1}

PART I.

EVOLUTION

Putting aside all technical and Sanskrit terms as far as possible, let us try to deal in this study not with complicated and puzzling details, but with the broadest and simplest aspects of what appears to us to be truth. Emerson says, “We know truth when we see it, from opinion, as we know when we are awake that we *are* awake.”¹

In the very beginning of this study one is confronted with two great problems of which it is necessary to have some clear understanding before going on. What is meant by the terms “God” and “man”? Many definitions of both are fully given in the theosophical manuals, and above all in *The Key to Theosophy* and *The Secret Doctrine*, but their very fullness is sometimes an obstacle in the path of the beginner, and it has been thought advisable, therefore, to frame a skeleton as it were, of the chief teachings of *The Secret Doctrine*, to be filled out by the results of the student’s own study and reflection. For no study, however persevering, no mere heaping up of facts, will be of much avail, unless accompanied by the sifting processes of thought that shall separate the wheat from the chaff, and prepare the bread of life for the heavenly banquet. But no system of philosophical or religious thought can be formulated without some expression, however crude and inadequate, of our conception of the Absolute Unity in whom we live and move and have our being. In *The Key to Theosophy* there is a very beautiful extract from a kabalistic poem, which expresses such a conception as well as so lofty an idea can be expressed.

“Thou art One, the root of all numbers, but not as an element of numeration, for Unity admits not of multiplication, change, or form. Thou art One, and in the secret of Thy Unity the wisest of men are lost, because they know it not. Thou art One, and Thy Unity is never diminished, never extended and cannot be changed. Thou art One, and no thought of ours can fix for Thee a limit or define Thee. Thou Art, but not as one existent, for the understanding and vision of mortals cannot attain to Thy existence, nor determine for Thee the where, the how, and the why, *etc., etc.*”²

To this majestic conception of the Divine Unity, we may add the theosophical teaching that all Nature, objective and subjective, what is within us and what is without, *is, was, and ever will be* One Absolute Essence, from which all things proceed, and to which all things must return. Upon the absolute identity of all spirits with the One Spirit, depends the conception of Universal Brotherhood, the outcome and realization of this identity. And as all mankind is in reality of one Essence, infinite and eternal, whether we call it "God" or "Nature," or prefer to give it no name other than "THAT," it follows that nothing can affect one nation or one man without affecting all nations and all men, as a pebble thrown into a quiet lake sends ripples in every direction, till they die out upon its shore, or as the report of a cannon traverses the ether with vibrations that never end.

In the twelfth chapter of *Isis Unveiled*, Vol II, we find ten propositions stated as the fundamental principles of Eastern philosophy, and slightly condensed, they read as follows:

I. There is no miracle. Everything is the result of law.

II. Nature is triune; there is a visible, objective nature; an invisible, indwelling and energizing nature, the exact model of the other and its vital principle, and above these two, Spirit, source of all forces, alone, eternal, and indestructible. The lower two constantly change; the higher third does not.

III. Man is also triune; he has his objective physical body; his vitalizing astral body or soul, the real man; and these two are brooded over and illumined by the third, the sovereign, the immortal Spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity. (*The trinity of nature is the lock of magic; the trinity of man the key that fits it. Isis II, 635.*)

IV. Magic as a science, is the knowledge of these principles; as an art, its application in practice.

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

VI. Mediumship is the opposite of adeptship, one is controlled, the other controls.

VII. All things that were, that are, or that will be, are recorded in the astral light, and are visible to the initiated adept.

VIII. Races of men differ in spiritual gifts.

IX. One phase of magic is the voluntary and conscious withdrawal of the astral body from the physical. Inert physical matter may be disintegrated, passed through walls, and re-combined — in certain cases and under certain conditions — but not living animal organisms.

X. The corner-stone of Magic is an intimate, practical knowledge of magnetism and electricity, their qualities, correlations, and potencies, and a familiarity with their effects on animals and men, as well as a knowledge of the qualities of plants and minerals.

These “fundamental principles,” simple as they appear on the surface, comprise, if rightly understood, the most important teachings of occultism, while the truth demands a knowledge of “the natural sciences” such as is possessed by no one living man.

Another view of the fundamental propositions of *The Secret Doctrine* will give us —

(A.) An Omnipotent, Eternal, Boundless and Immutable PRINCIPLE, which is beyond the range of human thought. It is Omnipotent, because it is Power; it is *eternal*, because it has neither beginning nor end; it is *boundless*, because it is infinite, and is best symbolised by a sphere whose center is everywhere, and whose circumference is nowhere; it is *immutable* because it is devoid of all attributes, and in it is neither variableness nor shadow of turning. It is “Be-ness,” rather than Being, and is beyond all human thought or speculation.

This “Be-ness” is symbolised in *The Secret Doctrine* under two aspects. On the one hand absolute, abstract Space, the one thing that no human mind can exclude from any conception, or conceive of by itself. To think of ourselves as somewhere, and to think of all other things more or less distant from ourselves, as somewhere else, in fact, is perhaps as near as we can get to an idea of Space, but it is far from an idea of *abstract* Space.

On the other hand, we have absolute, abstract Motion, representing unconditioned consciousness. And as consciousness is inconceivable to us apart from change, Motion best symbolizes change, its essential characteristic. V. K. Clifford, the mathematician and philosopher, was thinking of this essential characteristic of motion when he said — “In point of fact we do nothing all day but *change our minds*.” Like the shifting figures of a kaleidoscope, one combination of ideas is swiftly followed by another, and one can never get the same figure twice.

This abstract Motion is the ONE LIFE, eternal, invisible, but omnipresent, without beginning or end, yet periodical in its regular manifestations. We have, then, as the fundamental proposition of *The Secret Doctrine*, this metaphysical ONE ABSOLUTE or BE-NESS. From this “Causeless Cause” the occultist derives the “First Cause,” or the Logos (the *Word* of St. John), for the “first” cannot be the Absolute because it is conditioned and finite, and is but a manifestation of the Absolute. But as soon as we pass from this phase of thought, which to us is absolute negation, duality begins, in the contrast of Spirit (or Consciousness) and Matter, Subject and Object. These are the first of what the Eastern philosophers have called “the pairs of opposites;” but Spirit and Matter are not to be regarded as independent realities, but rather as two aspects of the Logos, constituting the basis of conditioned Being. Apart from Universal Substance, or that which underlies (*sub stans*) Matter in all its grades of differentiation, Universal Thought (the root of all individual consciousness) could not

manifest itself as that individual consciousness without a vehicle of matter, because at a certain stage of development, a physical basis is necessary to focus a ray of the Universal Mind. And apart from Universal Thought, Universal Substance would remain an empty abstraction.

Duality therefore is the very essence, as it were, of the Existence of the manifested Universe. But just as the opposite poles of Spirit and Matter are but aspects of the One Unity in which they are synthesized, so there exists in the manifested universe the guiding power of all manifestation, the "Thought Divine," transmitted and made manifest through the intelligent Forces which are the architects of the visible world. Thus from Spirit — or Universal Thought — comes our consciousness; from Universal Substance the several vehicles in which that consciousness is individualized and attains to *self*-consciousness; while the Divine Energy in its varied manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

(B.) The second fundamental axiom affirms the eternity of the whole Universe as a boundless plane, the periodical field of numberless universes. "The Pilgrim" — the title given to the Monad or Unit of consciousness during its cycle of incarnations — is the only eternal principle in us, being an indivisible part of the Universal Spirit. Furthermore "the appearance and disappearance of Worlds, is like a regular tidal ebb of flux and reflux." This is a manifestation of the absolute universality of the law of periodicity recorded in all departments of nature.

(C.) Thirdly, *The Secret Doctrine* insists upon the identity of all Souls with the Universal Over-Soul, itself an aspect of the Unknown Root, and (D.) the obligatory pilgrimage of every Soul through "the cycle of Necessity" or incarnation, in accordance with cyclic and Karmic law. In other words, no purely divine Soul can have an independent conscious existence before it has passed through, (first) every elemental form of the phenomenal world of that cycle of existence to which it belongs, and (second) has acquired its individuality, first by natural impulse and then by self-devised efforts modified by its Karma, thus ascending through all degrees of intelligence from that of the mineral to that of the holiest archangel. The pivotal doctrine of the esoteric philosophy admits no privileges or special gifts in any man, except those won by his own Ego through personal effort during a long series of reincarnations. This is the greatest point of difference between the "orthodox" and the theosophical systems, the one dependent on the sacrifice of an innocent being for the sake of a humanity doomed from the beginning to sin and evil, the other holding that man alone can work out his own salvation, and that every step is conditioned by immutable Law. The orthodox view of the atonement is, of course, but the outer and exoteric dogma, the esoteric doctrine is the inner

and spiritual teaching. But this is not the place to do more than suggest the difference between the two conceptions, and we will now pass on to the study of the *Stanzas* in the first volume of *The Secret Doctrine*. *The Secret Doctrine* itself is based upon these *Stanzas*, taken from an archaic MS. known as *The Book of Dzyan* (phonetically *Djan*). It is written in Senzar, the secret sacerdotal tongue known to all priests and initiates, and is the original work from which the oldest religious books of all nations were compiled.

The history of cosmic evolution is traced in these *Stanzas*, and is, so to speak, an abstract formula of that evolution — not an account of all its stages and transformations. It is a formula which can be applied to all evolution, from that of the earth upward in an ever-ascending scale. Having described the evolution of the earth and of man, and the history of the Races from the First down to our own (the Fifth) in the Fourth Round, the old book goes no further, but stops with the beginning of the Black Age, and the death of Krishna, just (in 1907) 5,008 years ago. {5126 years ago today.} It must be remembered that the first seven *Stanzas* treat only of the cosmogony of our own planetary system and what is visible around it after a period of dissolution and re-absorption into the Divine Life of the Universe in accordance with the law of periodicity before-mentioned. It seems needless to remind the student that each great Cycle of Existence is called a *Manvantara*, and is divided into seven *Rounds* during which the Monad goes through the sum total of experience possible upon this planet, circling down through matter, which becomes grosser with each *Round*, and then having to reascend through ever finer and purer grades to Spirit. Each Round is the home, so to speak, of seven Races of men, and these again are divided into Sub-races and Family Races. The seven *Stanzas* then of *The Secret Doctrine*, Vol. I, describe the seven great stages of evolution spoken of in the Puranas as “the Seven Creations,” and in the Bible as “the Seven Days of Creation.”

I. The first *Stanza* describes the ONE ALL before the first flutter of reawakened manifestation. And here we are warned that any description of such a state is impossible; it can only be symbolised, or suggested by the negatives of all those most abstract attributes which men *feel*, rather than conceive. “Alone, the One form of existence stretched boundless, infinite, causeless, in dreamless sleep; and Life pulsated unconscious in universal Space.”

II. The second stage of evolution is to a Western mind so like the first, that the student’s intuition only can enable him to grasp the meaning of the allegorical terms used. In fact all these *Stanzas* appeal to the inner faculties, rather than to those of the ordinary physical brain.

III. *Stanza* III continues the description of the re-awakening of the Universe after a period of Cosmic Night, and depicts the coming forth of the Monads from their state of absorption within the One, and the emergence of the New Life, the manifested Logos, from the depths of the great Dark Waters.

IV. *Stanza* IV shows the differentiation of the “Germ” of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestation of the One Supreme Power. They are the intelligent Beings who adjust and control evolution, as they embody in themselves those manifestations of the ONE LAW which we know as “the laws of Nature.” This stage of evolution is spoken of in Hindu mythology as “the creation of the Gods.”

V. In *Stanza* V the process of world-formation is described; first, diffused Cosmic Matter, then “the fiery whirlwind,” the first stage in the formation of a nebula. That nebula condenses, and after passing through various transformations, forms a planet or a solar system, as the case may be. “The Deity becomes a Whirlwind”; that is, Eternal vibration in the Unmanifested, changes to vertical motion in the manifested. The Whirlwind is also identified with *Fohat*, “Wisdom becomes Fohat,” says the *Commentary on Stanza* V. Fohat the Spirit of Life, is the Divine Life and Love, the Logos, the potential Creative Power, the active Creative Power, cosmic Motion, cosmic Electricity, etc., etc., according to the plane on which it acts, and the sense in which the term is used. As in the most ancient Greek cosmogony, Eros is the third person of the primeval Trinity (Chaos, Gaea, and Eros), and has nothing in common with Anteros or Cupid, so Fohat is one thing in the unmanifested Universe, and quite another in the physical world. In the unmanifested Universe, Fohat is simply the potential creative power, an abstract philosophical idea. In the manifested universe he is the occult, electric, vital power, which under the will of the Creative Logos gives to all forms that impulse which in time becomes Law. As Divine Love (Eros) the electric power of affinity (chemical and otherwise) is shown allegorically as trying to bring pure Spirit into union with the Soul, the two constituting in man the MONAD, and in Nature the first link between the ever-unconditioned and the manifested. Fohat is the “Spirit” of ELECTRICITY, which is the LIFE of the Universe.

VI. *Stanza* VI indicates the next step in the formation of such a world as ours, and brings the history of its evolution down to its Fourth great period (or *Round*), that in which we are now living. With the fourth verse of *Stanza* VI, ends that portion of the *Stanzas* relating to universal Cosmogony. From this verse on, the *Stanzas* are concerned only with our solar system in

general, and the history of our globe in particular. The cosmic periods that separate these verses are of immense duration.

VII. *Stanza VII* continues the history of the earth and of the Creative Powers, and traces the descent of life down to the appearance of Man upon this planet. This ends Vol. I of *The Secret Doctrine*, while the development of "Man," from his first appearance on this earth in this Round, forms the subject of Vol. II.

The commas inclosing "Man" in the last sentence, are very significant, and point to a condition or conditions of being quite different from anything we should call man. The *Commentary* on this verse says that Mankind in its first prototypal shadowy form, is the offspring of the Elohim (creative spirits) of Life; in its physical aspect it is the direct progeny of the lowest Spirits of the Earth; for its moral, psychic and spiritual nature it is indebted to a group of divine Beings whose name and characteristics will be given hereafter.

But man's physical development took place at the expense of the spiritual inner man and nature. The three middle principles of earth and man became with every race more material, the Soul stepping back to make room for the physical intellect; the *essence* of elements becoming the material and compound elements now known.

It were an impossible task to give in a few pages even the merest outline of *The Secret Doctrine*, and all that can be done here is to set up a few guide-posts, as it were, to point out the way to the student. The all-important teaching, the corner-stone of the temple, is the Unity of all things with the Divine, and when this has become a conviction, it dominates the whole structure, and we realize that we are indeed "a temple not built with hands, eternal in the heavens."

And now to turn our attention to a few of the most important details that describe the evolution of ourselves and our environment.

In the first place we are struck by the omnipresence of the number *seven*, which meets us at every turn, and which it is quite unnecessary to emphasize here. But after a long and careful comparison of these correspondences, it seemed that the principal reason for the importance of this number lay in its relation to *life*, and in one of the many hidden places of *The Secret Doctrine* was found an explanation of the mystery in the statement that in our world the rhythm of life is in *sevens*, because that is the rhythm of our Mother the Moon, who in dying imparted her life to her child the Earth, according to the great Karmic law. Other planets and stars and solar systems, have other rates of vibration: in them the rhythm of life throbs faster or slower as the case may be. The Sun is the heart of our solar system, and there is a regular circulation of the Life Essence throughout that system, like that of the blood in the body, the Sun contracting as

rhythmically at every return of that essence, as the human heart does, only instead of a few seconds, it takes the solar blood ten or eleven years to make its rounds. See the scientific theory of the recurrence of sun-spots.

With *Stanza VI* we begin the study of the elements, seven in all, although only four are yet fully manifested, the fifth only in part, as we are barely within the second half of the Fourth Round, and the Fifth element can only manifest fully in the Fifth Round. With each Round, or cycle of existence, a new element develops, but in accordance with the general law, not suddenly, but gradually, and overlapping, as it were, those already known, and those belonging to the future. The element of the present or Fourth Round, is, of course, Earth, the lowest and most material point of our evolution, and as we pass that point and the balance turns towards Spirit, *Ether*, the element of the Fifth Round, manifests itself in various ways, and day by day brings some new quality into use.

But, differentiated as they were in the beginning, these elements were not the compound bodies known to the science of to-day. Occultism has always taught that the recognized chemical elements of to-day will sooner or later be found to be only modifications of *a single material element*, and also that in reality there is neither Spirit nor Matter, but simply numberless aspects of the ever-hidden One.

Neither the stars nor the sun can be said to be made up of those terrestrial elements with which science is familiar, though they, and a host more, still unknown, are all present in the outer robes of the sun. And our globe has its own special laboratory, on the far-away outskirts of its atmosphere, crossing which every atom and molecule differentiates from its primordial nature. The essence of cometary matter, for instance, is totally devoid of any of the characteristics with which science is acquainted, and even that matter, during its rapid passage through our atmosphere, undergoes certain changes in its nature.

Metaphysically and esoterically there is but ONE ELEMENT, and at the root of it is the Deity; and the so-called *seven* elements of which five have already manifested, are the garment, the *veil* of that Deity, direct from whose Essence comes MAN, whether physically, mentally, or spiritually considered. Fire, Air, Water, Earth, are but the visible garb, the symbols of the invisible Souls or Spirits, the Cosmic Gods. The hierarchies of these potencies or Forces, have been classified on a graduated scale of seven from the ponderable to the imponderable. They are septenary in their real cosmic gradation, from their chemical (or physical) to their purely spiritual composition.

Ākāśa, Divine Flame, Ether {Aether}, Fire, Air, Water, Earth, are the cosmic, sidereal, psychic, spiritual, and mystical principles, *pre-eminently occult* on every plane of being.

After this enumeration of the elements. *Stanza VI* says that "Fohat builds seven small worlds revolving, one giving birth to the other. He builds

them in the likeness of older worlds.” This doctrine of the seven small worlds, or the “Planetary Chain,” so-called, was at first taken in altogether too material a sense; and was understood to mean a string of globes, of which our earth was the lowest and most material, instead of seven states of matter and consciousness, through which our earth must pass, on its way to purification, so that the fourth Globe corresponds to the fourth Round as a condition of being. The Earth was described as on the fourth and lowest, because the most material, plane of matter, and as the organs of perception are always adjusted to the medium in which they function, it naturally follows that we can normally perceive only material things, unless we are gifted with those higher senses which are only to be the ordinary possession of a future Humanity. Therefore any planets or stars which are visible to us must be on the same plane of matter as our own.

Our Earth, as the visible representative of its invisible “chain of globes” (or states of matter and consciousness) has to live like the others, through seven Rounds or life-cycles. During the first three it forms and consolidates; during the fourth it settles and hardens; during the last three, it gradually returns to its first ethereal form it is spiritualized, so to speak. First the descent into matter, then the re-ascent to Spirit: this is the history of man, of planets, of solar systems.

When a “planetary chain” (that is, a planet composed of these seven fold conditions of matter and consciousness), is in its last “Round,” or cycle of life, before finally dying out it sends all its energy into a neutral center of latent force, and thereby calls into activity a new nucleus of undifferentiated matter. Thus the Moon poured forth all her higher principles into the Earth, finally transferring to the Earth’s most material and lowest condition, her life-forces and powers, while she herself became virtually a *dead* planet, in which rotation has almost ceased.

Among the many septennates we encounter, are the seven kingdoms of Nature; first, three degrees of elementals or nascent centers of forces, which range from complete unconsciousness up to semi-perception; then the mineral kingdom, the turning-point of evolution; then three stages on the ascending, objective physical side; *physical* meaning here differentiated for cosmic purposes, but quite subjective to us on our plane.

It is evident then, that we have in the seven kingdoms of nature, three separate schemes of evolution which are interwoven and interblended at every point, the Monadic, or Spiritual, the Intellectual, and the Physical. These three are the finite aspects or reflections, on the field of cosmic illusion, of the ONE REALITY.

The Monadic Evolution is concerned with the growth and development of the Monad into self-consciousness. This of course, refers to the individual Monads or Egos, in conjunction with —

The Intellectual Evolution, represented by the Solar Spirits (or Ancestors); the givers of intelligence and consciousness to man, and the

Physical Evolution represented by the astral shadows of the Lunar Spirits (or Ancestors), around which Nature has built the present physical body.

Each of these three systems has its own laws, and is ruled and guided by different sets of the higher Intelligences, and it is the union of these three streams in his nature, that makes man the complex being he now is. Man, or rather his Monad, has existed on the earth from the very beginning of this Round. But up to our own Fifth Race, the external shapes which covered those divine astral doubles, changed and consolidated with every sub-race; the physical structure of the fauna and flora of the earth changing with it, as they had to be adapted to the ever-shifting conditions of life on this globe during the geological periods of its formative cycle. And thus they will go on changing with every Root-race, and every *chief* Sub-race, down to the last one of the Seventh in this Round.

Every Round repeats on a higher scale the evolutionary work of the preceding Round. With the exception of some of the higher anthropoids, the Monadic inflow or inner evolution, is at an end until the next cycle of existence.

In the infancy of the Third Race, while they were yet in a state of purity, the "Sons of Wisdom" who had incarnated in that race produced by *will-power* a progeny called "the Sons of Will and Yoga." It was not a Race, this progeny, but the living Tree of Divine Wisdom. There were other "Sons of Will and Yoga" produced by a second spiritual effort, but the first one remains to this day the One and the Supreme. It is he who holds spiritual sway over the *initiated* Adepts throughout the world. He is the Initiator, called "the Great Sacrifice," for sitting at the threshold of LIGHT he looks into it from the circle of Darkness which he will not cross; nor will he quit his post till the last day of his life-cycle, because the lonely pilgrims on their way back to their *home* are never sure of not losing their way in this limitless desert of illusion called earth-life. The *Watchers* or the *Builders*, are the Guardian Spirits who reigned over man through the whole period of the Golden Age, and furnished the many and various nations with their divine Kings and Leaders. They had finished their own cycle on the Earth and other worlds in the preceding Rounds, and the elect of our humanity will take their places in future life-cycles when they shall have risen to higher systems than ours.

The teaching is then, that in order to become a divine, fully-conscious god — even the highest — the primeval spiritual Intelligences must pass through the human stage. And this does not apply to mankind alone, but to all Intelligences that have reached their appropriate equilibrium between Matter and Spirit as we have, ever since the middle point of the fourth Root-race of the fourth Round was passed. Each Entity must win for itself the right to become divine through its own experience.

The refusal to admit, in the whole solar system, of the existence of any other intellectual beings on the human plane, is the greatest conceit of the age. All that science has a right to affirm is, that there are no invisible Intelligences living under *the same conditions* as men. It cannot deny the possibility of there being worlds within worlds under totally different conditions from our own, nor can it deny that there may be a certain limited communication between some of those worlds and ours. To the highest of these worlds, we are taught, belong the seven purely divine Spirits; to the six lower ones belong hierarchies that can occasionally be seen and heard by men.

The highest group of the hierarchy of Creative Powers, is composed of the “divine Flames,” the first and last of which, are collectively, the Logos. “The highest group is also spoken of as ‘the Fiery Lions,’ and the ‘Lions of Life,’ whose esotericism is securely hidden in the zodiacal sign of Leo” (*Life*). This is one of the dark sayings occasionally thrown out, upon which the student may sharpen his wits. At the Divine FLAME are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate entities.

The celestial Beings of the second Order are still formless, but more definitely substantial. They are the prototypes of the incarnating Monads, and through them passes the Ray, furnished by them with its future vehicle, the divine Soul (*Buddhi*).

The third Order corresponds to Spirit, Soul, and Intellect (*Ātma*, *Buddhi*, *Manas*).

The fourth Order are substantial Entities. This is the highest group among the atomic forms, and the nursery of the human, conscious, spiritual Souls. They are called the “*Units of Life*,” and constitute, through the order below their own, the great mystery of human, conscious, and intellectual being. For the latter are the field wherein lies concealed the germ *that will fall into generation*. That germ will become the *spiritual potency* in the physical cell that guides the development of the embryo, and which is the cause of all heredity. This inner soul of the physical cell — this “spiritual plasm” that dominates the germinal plasm, is the key that some day must open the gates of the *terra incognita* of the biologist.

The fifth Order is a very mysterious one, and is supposed to contain in itself the dual attributes of both the spiritual and the physical aspects of the universe, the two poles, so to speak, of the Universal Intelligence, and of the dual nature of man, the spiritual and the physical.

The sixth and seventh Orders partake of the lower qualities of the Quaternary. They are conscious, ethereal Entities as invisible as ether. They are Nature- Spirits or Elementals, of countless kinds and varieties. They are all subject to Karma, and have to work it out in every cycle. The sixth Order, moreover, remains almost inseparable from man, who draws from it his mental and psychic principles, all his principles, in fact, but his spirit and

his body. It is the Divine Ray alone that proceeds directly from “the One.” *Stanza VII* says: “Through the countless rays, the Life-ray, the One, proceeds like a thread through many beads. Life precedes Form, and Life survives the last atom of Form” (in the external body).

This verse expresses the conception of a life-thread running through many generations. That is to say, the spiritual potency in the physical cell, guides the development of the embryo, and is the cause of all the hereditary faculties and qualities of man. It is the “eternal cell” of Weismann, *plus* “the spiritual potency.” “The functions of the Universal Life on this earth, are of a fivefold character. In the mineral atom it is connected with the lowest principle of the Spirits of the earth (the sixfold Spirits); in the vegetable particle with their second principle, *prana* or individual life; in the animal with both these, *plus* the third and fourth, the astral body and the emotional nature; in man the germ must receive the fruition of all the five principles, the fifth being *Mind*, or the *Intellectual Soul*. Otherwise he will be born no higher than an animal, a congenital idiot.” Thus in man alone is the Unit of Life complete. As to his seventh principle, *Ātma*, or the Divine Ray, it is but one ray of the universal Sun. Each *rational* creature receives but the temporary loan of that which has to return to its source, while the physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution. “The Blessed Ones have nought to do with the purgations of matter.” (*Chaldean Book of Numbers.*) {See *The Secret Doctrine*, Vol. I, p. 224.}

The greatest problem of philosophy relates to the physical and substantial nature of life, which is denied by modern science. The believers alone in Karma and reincarnation, dimly perceive that the whole secret of Life is in the unbroken series of its manifestations, whether in or apart from the physical body.

On our nascent globe, the Monad or Unit of Life, is first of all shot down by the law of evolution into the lowest form of matter, the mineral. After a sevenfold gyration in the stone (or rather in that which will become metal and stone in the fourth Round) it creeps out of it into some low form of vegetable life, say the lichen. Passing thence through all the other grades of vegetable matter, into what is termed animal matter, it has now reached the point at which it has become the germ, so to speak, of the animal that will develop into physical man. All this, up to the fourth Round, is formless as matter, and senseless as mind. For the Monad, or Unit of Life *per se*, cannot even be called Spirit; it is a ray, a breath of the Logos, which having no relations with conditions and relative finiteness, is unconscious on this plane.

Therefore, besides the material which will be needed for its future human form, the Monad requires (a) a spiritual model or prototype for that material to shape itself upon, and (b) an intelligent consciousness to guide its evolution and progress, neither of which is possessed by senseless though

living matter, nor by the homogeneous Monad. It is only when from a potential androgyne, man has become separated into male and female, that he can be endowed with a conscious, rational, individual Soul, the Mind-soul, to receive which he has to eat of the fruit of Knowledge from the Tree of Good and Evil.

The rudimentary man of the first two and a half Races, was only the *first* — gradually developing into the most perfect — of mammals, therefore when the hour strikes, the Celestial (solar) Ancestors, Entities from previous worlds, step in on our plane, (as the Lunar Ancestors had stepped in before them for the formation of physical or animal man) and incarnate in the bodies prepared for them.

Each new Round develops one of the compound elements known to science. Thus the first Round, we are taught, developed but one Element, and a nature and humanity in what may be called “one dimensional Space.” The second Round brought forth and developed two elements, *Fire* and *Air*, and its humanity — if we can give that name to beings living under conditions unknown to us — was a two dimensional species, to use again a familiar phrase in a strictly figurative sense. The expression may be regarded, on one plane of thought, as equivalent to the second characteristic of matter, corresponding to the second perceptive faculty or sense of man. “From the second Round,” says the *Commentary*, “Earth, hitherto a foetus in the matrix of Space, began its real existence; it had developed individual sentient Life, its second principle” (in the septenary division). “The second corresponds to the sixth principle (the Spiritual Soul); the latter is life continuous; the former, life temporary.” The centers of consciousness of the Third Round, destined to develop into humanity as we know it, arrived at a perception of the third element, *Water*. Those of the fourth Round have added *Earth* as a state of matter to their stock, as well as the other three elements in their present condition. None of the so-called Elements were in the same condition in the three preceding Rounds, as they are now. They could not have remained the same, for Nature is never stationary during the great Cycle (of Life), and every form of life, including Man, is always adapting its organism to the then reigning elements. It will only be in the next, or fifth Round, that the fifth element, *Ether*, will be as familiar to all men as Air is now. And only during that Round will those higher senses, the growth and development of which Ether subserves, be susceptible of complete expansion. A partial familiarity with the next characteristic of matter, *permeability*, which should develop concurrently with the sixth sense (let us call it *normal clairvoyance*), may be expected to develop at the proper period in the fifth Round. But with the new element added to our resources in the next Round, permeability will become so manifest a characteristic of matter that its densest forms will seem to man’s perceptions no more obstructive than a thick fog.

Since this was published in 1888, the Roentgen ray photographs have shown us that such effects are possible even now. Elsewhere we are told that the conditions of life and the elements themselves in the Sixth and Seventh Rounds, are so entirely outside of our present state of consciousness, that it is impossible even to name them.

“Who forms Man, and who forms his body?” asks *Stanza VII*, and the answer is — “the Life, and the LIVES.” Here *man* stands for the spiritual, heavenly man, the real and immortal Ego. The *Commentary* says: “Fire alone is ONE, on the plane of the One Reality; on that of manifested, hence illusive being, its particles are fiery Lives, which live and have their being at the expense of every other life which they consume. Therefore they are named the DEVOURERS. . . . Every visible thing in this Universe was built by such LIVES, from conscious and divine primordial man, down to the unconscious agents that construct matter, and disintegrate and differentiate the germs of other lives in the elements.”

Thus Occultism disposes of the so-called Azoic (lifeless) Age of science, for it shows that there never was a time when there was no life upon the Earth. Wherever there is an atom of matter, a particle or a molecule, even in the most gaseous condition, there is life in it, however latent and unconscious. Whatsoever quits the neutral state, becomes active life.

We are taught that every physiological change, all diseases, and all the obstructive phenomena of life, are due to those unseen Creators and Destroyers, that are called in such a loose and general way *microbes*. It might be supposed that the *microbes* of science are identical with the “fiery lives,” but this is not true. The “fiery lives” are the seventh and highest division of the plane of matter, and correspond in the individual with the One Life of the universe, but only on that plane, the lowest in the cosmos. The microbes of science are the first and lowest subdivision on the second plane — that of material life. The preservation and destruction of the physical body of man, are due to the alternate functions of the “fiery lives,” as “builders” and “destroyers.”

Thus proceed the cycles of septenary evolution in septennial Nature. 1. The spiritual or divine; 2. The psychic or semi-divine; 3. The intellectual; 4. The passional; 5. The instinctual 6. The semi-corporeal; 7. The purely material or physical nature. The lowest, of course, is the one dependent upon, and subservient to, our five physical senses, which are, in truth, seven.

The Universe manifests periodically, in order that through the Ever-Becoming, every cosmic atom passing from the formless and intangible down to matter in full generation, and then back again, re-ascending at each period nearer to the final goal, — that each atom *may reach through individual merits and efforts*, that plane where it re-becomes the one, unconditioned ALL.

The fundamental Law is that system upon which *is hung the philosophy of all the rest*. It is the omnipresent Reality, impersonal because it contains

all and everything. *Its impersonality is a fundamental conception of the system.* It is latent in every atom of the Universe, and is the Universe itself.

The Universe is the periodical manifestation of this unknown Absolute Essence. It is best described as neither Spirit nor Matter, but both.

The Universe — with everything in it — is called ILLUSION, because all is temporary therein. Yet the Universe is real enough to the conscious beings in it, which are as unreal as it is itself.

Everything in the Universe, throughout all its Kingdoms, is conscious, that is endowed with a consciousness of its own kind, and on its own plane of perception. Because we cannot perceive any signs of consciousness in stones, for instance, we have no right to say that none exists. (Especially as we are told that the consciousness of each thing is of a special kind, and is active on its own plane of perception. As H.P.B. says elsewhere: "In relation to *its own plane* of consciousness and perception, the ant has as good an intellect as ours, and over and above instinct, shows very high reasoning powers." *Transactions of the Blavatsky Lodge*, I, 13.)

The Universe is worked and guided from *within outwards*. We see that every *external* motion is produced and preceded by internal emotion, will, and thought. As no *outward* motion or change in man's *external* body can take place, when normal, unless provoked by an inward impulse given through emotion, will or thought, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by an almost endless series of hierarchies of sentient Beings, each having a mission to perform. They vary infinitely in their respective degrees of intelligence, for each of these Beings either was, or is to be, a man, if not in the present, then in a past or future life-cycle. They are either *incipient* or *perfected* men, and differ morally from terrestrial human beings, only in being devoid of the feeling of personality, and the *human* emotional nature.

It is on the acceptance of the theory of the Unity of all in Nature in its ultimate Essence, that mainly rests the belief in the existence of other conscious beings around us besides the spirits of the dead. It is on the right comprehension of the primeval evolution of Spirit-Matter and its real Essence that the student has to depend for the only sure clue which can guide his subsequent studies.

There is but one indivisible and absolute Omniscience and Intelligence in the Universe, but the first differentiation of its *reflection* in the manifested world is purely spiritual, and the beings generated in it can have no human consciousness till they have acquired it, personally and individually.

The whole order of Nature evinces a progressive march towards *a higher life*. The whole process of evolution, with its endless adaptations, is a proof of the design in the action of the seemingly blindest forces, and shows that what is called "unconscious Nature," is in reality an aggregate of forces manipulated by semi-intelligent Beings, guided by high Planetary Spirits, whose collective aggregate forms the manifested *Word* of the

unmanifested *Logos*, and constitutes at one and the same time, the MIND of the Universe, and its immutable LAW.

KATHARINE HILLARD.

(*To be continued.*)

NOTES

{1. *Essays: First Series*, “The Over-Soul,” Ralph Waldo Emerson, 1841, p. 262.}

{2. *Shir ha-Yihud* (The Hymn of Unity), Attributed to Azriel of Gerona, 13th century

Kabbalist. Earliest English source: Stehelin, *Traditions of the Jews*, Vol. II, pp. 407–408

(1738). Blavatsky cites this same translation in *The Secret Doctrine*, Vol. I., pp. 439-440.}

{3. *The Secret Doctrine*, H. P. Blavatsky, Vol. I, “Proem,” pp. 15-19, much paraphrased.}

A SUMMARY OF *THE SECRET DOCTRINE* {2}

PART II.

THE SEVEN PRINCIPLES

We have seen that the all-important point in the theosophical teaching, is the unity of all things with the Divine, and that only upon this foundation can the cornerstone of Universal Brotherhood be laid. For this idea of brotherhood does not mean an aggregate of more or less similar and sympathetic beings, it means the absolute *identity* of all the rays with the One Divine Ray, “the One manifested Life, the Breath of the Absoluteness.” The differences that we see, the obstacles in the way of realizing this oneness of mankind, are all illusions, belonging to this material plane, and have nothing to do with the Real Man, the re-incarnating Ego, except in so far as matter affords him a stage as it were, on which to play his many parts, and through the trials and tribulations of the body and the soul to work his way up to the purified and perfected spirit.

There are two ways of studying the seven-fold nature of man, down wards from above, and upwards from below. We can take the descent of the soul into matter as our starting-point, and trace its gradual involution through ever-thickening veils of matter, till it becomes united with the physical body, or we can begin with the material, and follow the gradual ascent of the inner man, to spirit. With the brief sketch of evolution as taught by theosophy just given, it seemed necessary to begin again with the *highest* point in our study, and as the evolution of the Kosmos is governed by the same laws as rule the earth and man, the three schemes of evolution are inextricably interwoven and interblended at every point. With the gradual consolidation of the earth upon which man *as we know him* was to live, the consolidation of his physical body began, and the fourth Element, earth, made its appearance, with the senses fitted to function therein. There never was a time, we are told, when life did not exist upon this earth, but the life of those early periods, was without any of the characteristics by which we know it now. “Life precedes Form,” says the *Commentary*, “and Life survives the last atom of Form,” that is, the external body.

The seven fundamental transformations of the matter of the heavenly spheres, are given as: I. The homogeneous. II. The aeriform and radiant (*the gaseous*). III. The curd like (*nebulous*). IV. The atomic, ethereal; (the beginning of *motion*, hence of *differentiation*). V. The germinal, the fiery (differentiated, but composed of the *germs* only of the elements in their

earliest states). VI. The four-fold, vapory (the future earth); and VII. Cold, and dependent (on the Sun for light and life).

When evolution has run through the whole cycle of seven “globes” (or states of matter and consciousness), on our Earth, that is one Round, and every Round, on the *descending* scale, is a grosser and more material copy of the preceding Round. On the ascending scale evolution spiritualizes and etherealizes, so to speak, the general nature of each “globe,” so that when the seventh stage in whatever Round is reached, the nature of everything in process of evolution, returns to its first spiritual condition, *plus* each time a higher degree of consciousness. In the first Round, the globe having been built by the primitive fire-lives, had no solidity nor other qualities, save a cold brightness, neither form nor color; it was only towards the end of the Round that it developed one element, *Fire*, which from its simple *essence* became in our Round the FIRE we know. The first human types did not resemble the men of to-day either in form or nature, but in the first Round were only dimensionless images from the astral regions. Hence the term *men* would be here a very misleading one, and is used only as an equivalent for “thinking entities.”

From the second Round, Earth began its real existence; it developed the second element, AIR, and individual Life, its second principle. The second corresponds to the sixth principle (the Spiritual Soul); the latter is life continuous; the former, life temporary.

The third Round developed the third element, WATER; while the fourth Round transformed the gaseous fluids and plastic form of our “globe” into the hard, crusted, grossly material EARTH. She will reach her true ultimate form only towards the end of the cycle, after the seventh Round. Our globe is so far only in its fourth state, the astral body of desires, of dark egotism, the progeny of the lower Mind. “It is not the human body that is the grossest of our principles, but verily the real animal center, the animal Soul, for our body is but its shell, through which it acts.”

It will only be in the fifth Round, as before said, that the fifth element, ETHER {AETHER}, will be as familiar to all men as air is now.

We have glanced at the different phases in the evolution of our earth and of the elements that make life possible in its different phases of existence, and we come now to the study of man as we know him, ourselves in short. This will be again a case of guide-posts to a road, rather than the road itself, the subject is so complicated, and the space so small. We must try then to indicate the most important points, and when we find ourselves hopelessly lost, patiently wait for more light. It will certainly come.

I. In the first place, we know that man is composed of a physical body, gifted with five senses now, and the promise of two more here after as the conditions of matter and consciousness become spiritualized, and enable man to function on higher planes. That there are even now occasionally human beings who have reached a point of higher development than their

fellows, shows that these faculties will one day be the property of all, for the tide of evolution never recedes, it always seeks a higher level.

II. Next comes the astral body, the model upon which the physical body is built, as our great skyscrapers go up, first the mere outline of an office-building, till bit by bit the whole structure is filled out and completed, according to the architect's plan. But the analogy is defective in that the astral body, like the physical, is molecular, and does not *outline* in any way the physical body, but interpenetrates every part of it. To withdraw the astral body from the physical, is not the simple thing that many students believe, but really means the withdrawal of every astral molecule from its place in the physical body. The white corpuscles of the blood are formed from astral matter in the spleen, and can slip through the walls of the blood-vessels, or ooze out of a medium's side during a seance. They are the sanitary police of the body, devouring the bacterial germs. H.P.B. (in *Lucifer*, Jan., '89) calls the spleen "the physical vehicle of the Protean Double." As there are many kinds of astral bodies, with many names, it would be more exact to call the second principle "the *Linga Sarira*," but it seems unnecessary to be so particular here, and better to use the English name whenever possible.

It is the astral body that forms the bridge between our physical sensations and our consciousness. Just as a telegraph operator receives a message, and forwards it to the person for whom it is intended, so a sensation received by our nerves is transmitted by them to the brain, and thence to the corresponding seat of sensation in the astral body, whence it is reflected to the lower mind, and comes into consciousness. Science has never yet bridged the gap between the physical brain and consciousness, and only when the existence of many gradations of matter between the physical and the mental are accepted, will the problem be solved.

It is upon the model of the astral body that the physical body is built, and when it dies, the astral dies and disintegrates with or less slowly. For this reason, among others, cremation is it, more so desirable, as it frees the particles of the physical and astral bodies at once, instead of subjecting them to a long process of decay.

III. The third principle is LIFE, although it cannot properly be numbered, as it pervades every atom of the universe. In the very beginning of her teaching H.P.B. warned her pupils not to think of these principles as water-tight compartments, but rather to consider them as having each its seven gradations, and all as interpenetrating and mingling with each other. Life is like the ocean, and we are like the drops of water that compose it, there is no possibility of saying that nere one drop leaves off and another one begins.

The Life-principle, on our plane, is but the effect and result of the *intelligent* action of the "Host," or collective Principle, the manifesting Life and Light. The "nervous Ether" is the lowest principle of the primordial Essence, which is *Life*. The Sun is the storehouse of vital force, which is the

noumenon of electricity. It is the action of cosmic electricity upon a compound or even a simple body, that produces life. When a body dies, it passes into the same polarity as its male energy, and repels, therefore, the active agent, which losing its hold upon the *whole*, fastens upon the parts or molecules, this action being called chemical.

The fourth principle, the animal Soul, completes the Quaternary, or fourfold man, and includes the passionnal, instinctual, and emotional nature. It is called sometimes the body of Desire. It is this principle that binds us to earth-life. "It is not the human body that is the grossest of all our principles," says H.P.B., "but verily the *middle* principle, the real animal center; whereas our body is but its shell, the irresponsible factor or medium, through which the beast in us acts."

The "breath of life" breathed into the nostrils of Adam, is life and the animal soul conjoined, it is these two together that make the "Vital Spark." When united to the lower part of the Mind, it becomes Kāma-Manas, or the normal brain-intelligence, and joined to the Life-principle, it pervades every part of the body, as the vital force, or Vitality. During life, Kāma has no form or body, but after death it takes a form composed of astral matter, and becomes what is known as the Kāma-Rūpa. It possesses consciousness of a very low order, and is always attracted to the lowest type of mediums. Such a Body of Desire is a very dangerous associate, and is the entity often spoken of as a "spook."

The persistence of the Kāma-rūpa after death, depends upon the character of the dying person. The more intellectual and spiritual his life has been, the less vitality will the Kāma-rūpa have, and it will quickly fade out into nothingness. But if during the man's life on earth, his animal nature was predominant, the Kāma-rūpa would last a long while after the death of the body. In case of sudden death or suicide, the person is doomed to fill out the measure of his days within the sphere of the earth.

The fourth principle then, which completes the fourfold man, the Quaternary, leaves him a perfect animal, with the potential higher qualities still undeveloped. *Stanza IV, Part II* of *The Secret Doctrine* gives us a wonderfully complete sketch of the evolution of the fourfold man up to the point where it was impossible to make further progress without Mind. "The Breath (that is, the human Monad) needed a form; the Fathers (the Lunar Ancestors) gave it. The Breath needed a gross body; the Earth moulded it. The Breath needed the Spirit of Life; the Solar Ancestors breathed it into its form. The Breath needed a mirror of its body (that is, an astral shadow); 'we gave it our own,' said the Creative Powers. The Breath needed a vehicle of desires (the emotional soul); 'It has it,' said the Drainer of Waters (the fire of passion and animal instinct). The Breath needs a mind to embrace the Universe. 'We cannot give that,' said the Fathers. 'I never had it,' said the Spirit of the Earth. 'The form would be consumed were I to give it mine,' said the Great (Solar) Fire. . . .

“(Nascent) Man remained an empty senseless phantom.”

This is the summing up of occult knowledge in the poetic language of the East. Modern psychology would say that not until the processes of evolution had perfected the physical brain, could it become a fitting instrument for the use of the mind, but after all, to the psychologist mind is only a function of the brain. Very different is the conviction of the occultist. *The Voice of the Silence* says: “Have perseverance as one who doth evermore endure. Thy shadows (personalities) live and vanish; that which is in thee shall live forever, that which *Knows*, for it is the man that was, that is, and will be, for whom the hour shall never strike.”

IV. The human Monad referred to in *Stanza IV*, Vol. II, as *the Breath*, is the reincarnating Ego, the Ray of the Divine Spirit, eternal and unchangeable, the string upon which are threaded the countless beads of the personalities, “that live and vanish.” The Monad, Manas, the Man or the Thinker, is very clearly described in *The Key to Theosophy*. “Try to imagine a ‘Spirit,’ a celestial Being, divine in its essential nature, yet not pure enough to be one with the ALL, which union it can achieve only by passing *individually* and *personally*, that is, *spiritually* and physically through every experience that exists in the manifested Universe. It has, therefore, after having gained such experience in the lower Kingdoms, to pass through every experience on the human planes. This *individualized* ‘Thought’ is what we theosophists call the *real* human EGO, the thinking Entity imprisoned in a case of flesh and bones. Once imprisoned, or incarnate, the Mind is always dual, that is to say the *rays* of the eternal, divine Mind, considered as individuals, assume a two-fold attribute, their essential, heaven-aspiring mind (the higher Manas) and the human quality of thinking, or animal cogitation, rationalized, owing to the superior quality of the human brain, which is the lower Mind (or Manas).”

That is, to put it still more plainly, the mind when we are considering it as an individual Entity, is always dual, and composed of the heaven-aspiring intellect, which we call the higher mind, and the reasoning power which we have in common with the animals (but in a higher degree, owing to the superior development of the human brain), which we know as the lower mind.

This conception of the dual character of the mind, solves many problems in connection with the intelligence of animals, and enables us to realize that an animal may be possessed of a physical body, an astral form, vitality, instinct, even a large share of intelligence, and yet be devoid of the higher mind, the reincarnating Ego. As to vegetable or mineral monads, the more correct expression would be “the Monadic Essence” manifesting in that form of matter called the mineral (or vegetable) kingdom. . . . The tendency towards separation into individual Monads is gradual, and in the higher animals, comes almost to the point. “Man is a perfected animal, the vehicle of a fully developed Monad, *self-conscious*, and deliberately

following its own line of progress, whereas in the insect, and even in the higher animals, the higher Triad of principles is absolutely dormant.” (*Transactions of the Blavatsky Lodge*, I. 13.) Precisely the same thing is said in *The Secret Doctrine*, and in Vol II, p. 81, we have these emphatic words: “Between man and the animal — whose Monads are fundamentally identical — there is the impossible abyss of Mentality and Self-Consciousness.” But we must remember that these higher principles are not *non-existent* in the animal, they are dormant or latent, to be developed in due time. “The animal has an astral body that survives the physical a short time, but its (animal) Monad does not re-incarnate in the same, but in a higher species, and has no Devachan, of course. It has the seeds of all the human principles in itself, but they are *latent*.” (*S.D.* II, 196.)

The best analysis of the higher principles in man, put in the simplest way, is that given in *The Key to Theosophy*, p. 175, beginning with the higher Mind, in order to keep the sequence we have used hitherto.

V. THE INNER OR HIGHER EGO.

“The Inner or Higher Ego is *Manas*, the fifth principle, so-called, independently of *Buddhi*, (The Spiritual Soul). The Mind Principle is only the Spiritual Soul when merged *into one* with *Buddhi*. It is the permanent Individuality, or the Re-incarnating Ego.

VI. THE SPIRITUAL DIVINE EGO.

The Spiritual Divine Ego, is the Spiritual Soul or *Buddhi*, in close union with *Manas*, the Mind-principle, without which it is no Ego at all, but only the Ātmic vehicle.

VII. THE HIGHER SELF.

The HIGHER SELF is Ātma, the inseparable Ray of the Universal and ONE SELF. It is the God *above* more than within us.”

It will be evident, then, that the highest in us is that Eternal Existence which we share with every particle of Life and Intelligence in the universe, and that in conjunction with the Spiritual Soul and the Mind, makes up the trinity in Man, and forms the permanent Individuality or the Reincarnating Ego. Strictly speaking, there are but five principles in man, the lowest, the physical body, being an illusion, and the highest being that Breath of the Divine which over-shadows man, rather than forms a part of him. But for ordinary purposes, the sevenfold division is more convenient.

KATHARINE HILLARD.

(*To be continued.*)

A SUMMARY OF *THE SECRET DOCTRINE* {3}

PART III.

REINCARNATION AND KARMA

Reincarnation and Karma have been rightly called “the twin doctrines of theosophy,” because they are so inseparable, almost impossible to speak of Karma without bringing in reincarnation, or of reincarnation without mentioning Karma. Karma is Eternal Law and Absolute Justice, reincarnation makes the action of that law and justice possible. One of the universal problems of the world, the question that confronts all men when they begin to think, is first, how to reconcile Divine Justice and Mercy with the terrible sin and suffering in the world, and second, how to solve the problem of one man’s life of comfort and luxury, side by side with his brother’s existence of incessant toil and struggle. What can explain the misery of the thousands of little children that perish every year in the dark and noisome tenements of our great cities, while the parents that brought them into the world are living like dogs with no hope of a better future? Can we wonder at the murders and suicides that we hear of every day, when we realize that they take place among people who have no idea of Divine Justice and no trust in Divine Love?

And besides the accidents of birth and station, how many men of more than average goodness are struggling painfully through life weighed down by a burden of inherited tendencies that gradually sap the strength and paralyze the energy of the character, and little by little drag the balance down to the side of evil. Should the man be held responsible for the outcome of such tendencies when perhaps he has not been given the strength to struggle against his insidious foes?

It is a wise old French proverb that says: “to know all is to pardon all.”¹ But only Divine Omniscience knows for how much of a man’s Karma that man is directly responsible, and how much belongs to that of his race, his nation, and the people among whom his lot is cast, in all of which he is necessarily involved. Therefore no man should speak of another’s trials as his punishment, or say of them, “that is his Karma,” for the parti-colored threads of life are impossible to disentangle, and what seems to us righteous retribution, may be the last trial of a saint, or the first step upward of the future prophet.

Nor is it right to say, as some theosophists do, “the good Karma will take care of me,” for Karma is not “good,” any more than it is evil, nor does

it "take care" of any one, being absolute and unerring Law. "The Blessed Ones have naught to do with the purgations of matter." They are concerned with higher things.

Another frequent mistake is to speak of "interfering with Karma," as if one finger of little man could stop the cogwheels of the Universe. It is supposed by many that to help a person in distress is to interfere with his Karma, because his distress is a part of it, and therefore should not be relieved. But is it not just as truly your Karma which has made you able to help him? One might say with Emerson's *Rhodora*, "the self-same Power that brought me there brought you."²

Another element in the seeming injustice of fate (and here we take up the thread of reincarnation again) is the shortness of life's span. Even seventy years is not enough under the most favorable circumstances, to create a character, to weed out its evil tendencies, and strengthen its good ones, to develop its powers, and give a chance for the achievements of the poet, the painter, the musician. How few men have lived to see the fulfilment of their dreams of beauty or usefulness! Of how many glorious youths that died in the heyday of their promise it might be said — " 'Tis not a life, 'tis but a piece of childhood thrown away."³

But to the believer in reincarnation all these problems are solved by "the twin doctrines," and instead of a capricious Deity, lifting one man to heaven, and thrusting another into hell at his own pleasure, Eternal Justice metes out to every man the harvest of his own sowing in balances that can never weigh wrong, and he is given all eternity in which to develop the soul, and lead the inner man to perfection. Every good deed, every kind word or thought is stored up for him, and will help to make his next life better and nobler than this one. Not one life, but thousands of lives, if necessary, are his in which to learn the lessons of the higher life, and the today and tomorrow of every man depend upon his yesterdays, and the use he has made of them. What he has sown he shall most surely reap, and in the measure he meted it to others.

But it is not enough to make assertions, we should be able to give a reason for the faith that is in us. In the first place, what is the meaning of "reincarnation" which is sometimes confused with "metempsychosis," a very different thing? The word *reincarnation* suggests at once the soul as a dweller in the flesh, and if once imprisoned in a fleshly tabernacle, why not many times? The word *metempsychosis* lays more stress upon the dweller, and was once applied to animals as well as to human beings. The latter, according to this doctrine, were doomed to reincarnation in an animal form as punishment for their sins, the dominant sin of the man finding its fitting habitation in the brute whose nature most nearly represented that sin. And the evil traits of men, their cruelty, their greed, their vices of every kind, went after their death, it was believed, to increase the sum of cruelty and greed in the universe, to make the tiger more cruel, the lion more fierce, the

shark more rapacious. Pythagoras, according to Shakespeare, thought the soul of a man's grandmother might inhabit a bird, but Malvolio "thought nobly of the soul, and in no way approved that opinion."⁴ Nor was it long before the doctrine of reincarnation superseded that of metempsychosis, and men began to think so nobly of the soul that they could not believe it could go backwards into animal bodies.

The objections to reincarnation have been founded for the most part on a misconception of the real meaning of its teaching. In the first place it must be understood what it is that reincarnates. Man has already been described as a complex entity, of a sevenfold constitution, endowed with a physical body, an astral body, a portion of the all-pervading Life, and that partially developed mind many of whose characteristics he shares with the higher animals. These four principles form what is generally known as the Quaternary, while the higher Mind and Ātma-Buddhi, or the Spirit-Soul, made one with the Mind (or Intellectual Soul) form the human Trinity, sometimes called the Triad. Beginning with the lowest principle, the physical body, every one knows that it must decay at death and that the astral form decays step by step with it as soon as the life-principle departs, and that "the body of desire" (or the Kāma-rūpa) the sum of man's passional nature, the emotional Soul, has but a short and precarious existence after death, the length of its survival in the astral world depending, as already said, upon the more or less spiritual tendencies of the Ego. His Kāma-rūpa will dwell for a time on the astral plane clothed in a body made up of astral matter. If a man be of average goodness during his life-time, all that is pure and unsoiled in his nature will return after his death to its source in the Universal Mind, and the astral matter that is to be the mould of his next body will be gradually purified and made ready for a better master than the last.

All men pass from the portals of death into a state analogous to the dream-state, in which the soul, wearied by the cares and trials of life, rests from its labors, and carries out its highest ideals into a fulfilment, which if purely subjective, is none the less real to that soul.⁵ While a man dreams, the outer world is lost to him, it ceases to exist, and the scenes and characters of his dream are realities to the sleeping Ego, who has lost all cognizance of waking existence.

Life as a whole runs in a cycle exactly corresponding to its smaller divisions. A man wakes from the quiet sleep of night to the activities of a new day. He fills his day with toil or pleasure or study, and returns again to the sleep of night and the rest that will enable him to go back to work when the next day begins, with renewed physical strength and quickened mental powers. During that period of sleep which we call unconsciousness, he may have received much spiritual help, that assisted the growth of the inner man, and aided him to develop his latent powers, but which he seldom recognizes for what it is. So in the longer cycles, he has his periods of activity, his longer or shorter times of absolute rest, and then a new life with higher

powers. The rest that comes between two active periods, or reincarnations, is called *Devachan*, or “the Kingdom of the Gods,” and is, like our dream-life, wholly subjective. During this time, the Ego carries out all the long-cherished ideals of its last life, and for the time being, becomes the ideal reflection of the man it was when last on earth. As it is a subjective condition, there can be no consciousness of death in Devachan, and “nothing will be wanting to make the disembodied state one of perfect happiness. . . The Ego in Devachan lives its intermediate cycle between two incarnations, surrounded by everything it had aspired to in vain, and in the companionship of every one it had loved on earth. . . Spiritual, holy love is immortal, and love beyond the grave has a magic and divine potency which reacts on the living, . . . for love is a strong shield, and is not limited by space or time.” (*The Key to Theosophy*, p. 150.)

Devachan, then, is the heaven that we make for ourselves, the reward of the aspiring soul, but what of its punishment? And here we have again the action of Karma, which is Absolute Justice. It is neither logical nor just, according to theosophy, to punish in the spirit the sins committed in the body, and for which the body is largely responsible. Therefore all sins that mar man’s record in this life are to be punished in the physical body of other incarnations, just as he is suffering now from the retribution due him not only from his last life-cycle, but from all his previous lives on earth, however numerous they may have been. During the active periods of existence, the Ego builds the temple of his soul, eternal in the heavens, and fills it with treasures that moth and rust cannot corrupt. Then comes the peaceful rest in which he grows spiritually, and gradually prepares for a better life than the last. Mean while the “stern daughter of the voice of God,” inexorable Karma, has been making up his balance-sheet, and his new life will be conditioned by the past, and will be hampered as that has been, by all the sins and errors which have stained the fair pages of his record.

The Ego then receives after death only the reward of the *unmerited* sufferings endured during its past incarnations. “The whole punishment after death, even for the materialist, consists, therefore, in the absence of any reward, and the utter loss of the consciousness of one’s bliss and rest. . . Karmic punishment reaches the Ego only in its next incarnation.”⁶ H.P.B. herself told the writer that in the case of an atheist who had led a moral life and had devoted himself to working for humanity, the time between incarnations would be short, perhaps only a few months, because he had ignored the spiritual side of his nature, and laid up for himself none of those treasures in heaven which should have been his portion after death. This rapid resumption of life on earth would be the natural result of another Karmic law which regulates the time of reincarnation in normal cases. If the Ego, during its life on earth and its rest in Devachan has been storing up spiritual knowledge and experiences to which it is continually adding, it is

not until all this spiritual provision has been exhausted that it is forced to yield to the thirst for earth-life, and to return to the physical plane.

One of the most frequent objections to the doctrine of reincarnation is the fact that we have no recollection of our past lives. But why should we? The organ of memory is the brain, and as long as the Ego resides in the physical body, all its records are imprinted on the brain. When the body dies, the memory also perishes, and with a new body we get a new brain, with all its tablets blank. Memory as a function of the physical brain is incapable of carrying its treasures over to another life, but as Swedenborg rightly said, there are two memories, the mental and the spiritual, and the spiritual memory is a function, not of the brain, but of the higher consciousness. As the Ego grows more and more spiritual, as that part of his nature becomes more and more developed, he learns to think of his present life as the ordinary man thinks of an old coat, which has nothing to do with the man himself, and is presently to be thrown away like all worn-out garments. Some flash of recollection may come across the brain-memory occasionally, born of some dear association with the long forgotten past, but for real memories of past incarnations we must wait until the memory of the soul is ours. As a rule, people who remember, or think they remember, their past incarnations, always remember themselves as the central figure in the picture. Marie Antoinette and Mary, Queen of Scots, for instance, are very favorite subjects for incarnation (I have met several of them myself), but I never met any one who claimed to have incarnated in the beggar at the door of either of these great ladies, or the scullion in their kitchen. And yet the beggar or the scullion might have attained a height of spiritual growth that neither queen had reached.

“The spiritual Ego of man moves in Eternity like a pendulum between the hours of birth and death,”⁷ says the *Key*. “At the solemn moment of death, every man, even when death is sudden, sees the whole of his past life marshalled before him, in its minutest details. For one short instant the *personal* becomes one with the *individual* and all-knowing *Ego*. But this instant is enough to show him the whole chain of causes which have been at work during his life. . . [and] he feels and knows the justice of all the suffering that has overtaken him. . . As the man at the moment of death has a retrospective insight into the life he has led, so, at the moment he is re-born on earth, the *Ego*, awaking from the state of Devachan, has a prospective vision of the life which awaits him, and realizes all the causes which have led to it. He realizes them and sees futurity, because it is between Devachan and re-birth that the *Ego* regains his full *manasic* consciousness. . .”⁸

Nothing has been said so far of the possible loss of the soul, a terrible, but a very infrequent, consequence of *conscious* persistence in evil, the deliberate choosing of the worse instead of the better, for *its own sake*. The trend of the universe is towards perfection, and so long as a spark of good

survives in the soul there is hope of its final redemption. Annihilation, moreover, is never instantaneous, and may require centuries for its accomplishment. With every incarnation the entity who has chosen the path of evil "sinks lower and lower until the evil force gradually wears itself out, and such a personality perishes, separated from the source of life. It finally disintegrates, to be worked up into other forms of living things, but as a separate existence it is lost."

This brief introduction to the study of theosophy can only indicate its most important teachings, and leaves the student to supply the missing links, which are very numerous. Theosophy has been described as a science, a philosophy and a religion, but here its scientific side has hardly been mentioned, although it is so often found anticipating the most modern discoveries in physics, astronomy, etc.

Next to the teaching of the Divine Unity, which involves that of Universal Brotherhood, the law of Karma is certainly the most important, as laying such stress upon individual responsibility, and the unerring action of Law. "Man's fate is what he himself makes it," says the *The Key to Theosophy*, pp. 236-7. "Once grasp the idea that universal causation is not merely present, but past, present, and future, and every action on our plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and others."

And if the student desires a summary of its religious teaching, let him take this passage from *Isis*: "There being but One Truth, man requires but one church, the Temple of God within us; walled in by matter, but penetrable by any who can find the way; *the pure in heart see God.*" (*Isis*, II. 635.)

KATHARINE HILLARD.

NOTES

- {1. "*Tout comprendre, c'est tout pardonner.*" "To understand all is to forgive all."}
- {2. As found in *The Rhodora*: "The same Power that brought me there brought you."}
- {3. The play: *Philaster*; or, *Love Lies a-Bleeding*, Francis Beaumont and John Fletcher (the Jacobean dramatists), Act V, Scene 2, in Bellario's (Euphrasia) speech as found:
Alas, my lord, my life is not a thing
Worthy your noble thoughts! 'tis not a life,
'Tis but a piece of childhood thrown away...}
- {4. *Twelfth Night*, William Shakespeare, Act 4, Scene 2, ~Line 50, as found: "I think nobly of the soul, and no way approve his opinion."}
- 5. To understand this description of the state of the soul between incarnations it must be remembered that in Eastern philosophy the outer world of manifestation is regarded as "the great delusion," the rainbow-hued projection of the white light of the Oversoul in which all souls share. Thus as "the Kingdom of God is within," the soul enters a deeper reality as its consciousness is indrawn. EDITOR.
- {6. *The Key to Theosophy*, H. P. Blavatsky, p. 161.}
- {7. *The Key to Theosophy*, H. P. Blavatsky, p. 167.}
- {8. *The Key to Theosophy*, H. P. Blavatsky, p. 162-163.}

HOW TO STUDY THE SECRET DOCTRINE {1}

Is there a key to the study of *The Secret Doctrine*? Are the seeming contradictions in *The Secret Doctrine* really such, or is there a possibility of their reconciliation?

It is not the purpose of this paper to show that the apparent contradictions are *not* contradictions, nor even to attempt to reconcile any of them; for, while it is claimed by some students that such reconciliation can be shown in many cases, others fail to see it in any. Nor is it necessary to bring up the question of the fallibility of the writer of the book, for even going so far as to grant infallibility to H.P.B., which she herself would have disclaimed, there remains the imperfection of the language in which the book is written, and its inadequacy to express purely metaphysical ideas. There is, however, it is claimed, a key to the study of *The Secret Doctrine*, the use of which will open many of its doors, clear away many of its difficulties, connect many otherwise disconnected statements, and even reconcile some of its apparent contradictions.

Theosophy is synthetic. *The Secret Doctrine* is also synthetic, and the key to its study, if such may be found, must also be, so to say, synthetic. For the difficulty in understanding it is partly due to the fact of the many points of view from which each subject is treated and the absence of definite links to connect the different statements thence arising: *e.g.* a subject in one place may be treated from the standpoint of the Vedānta philosophy, and in another place from that of the Sāṅkhya philosophy, and again from a third standpoint elsewhere. Add to all this the personal equation of the reader, usually a very important factor, depending upon education and general trend of mind, and it will be evident that it is no easy matter to reduce to order the great mass of information contained in the volumes under consideration.

It may be as well at this point to call to mind one of the preliminary requisites for the study of Occultism, and the value of a pursuit of the second object of the T.S., viz.: to free the mind from all preconceived ideas which may be due to inheritance and training, so that the true underlying meaning of the subject in hand may be grasped apart from the garb in which it is given, or the particular system of philosophy according to which it is presented. In other words, every student must learn to think for himself, and must realize that the ultimate tribunal to which he must refer everything is his own inner nature. The completest philosophy ever conceived can be no more than a mere working hypothesis for the student until he has arrived at that point where such a philosophy may be proved and tested in every way, *i.e.* until he is able to reformulate the same philosophy for himself and is

able to base it on his own knowledge, not on the knowledge of others. In fact, each one ought to have his own philosophy of life: not a cut and dried philosophy with hard and fast limits, but a living philosophy which can grow as the mind develops, taking in a wider and wider horizon and sending its roots deeper and deeper in search of the living waters of Truth.

The key above referred to is threefold and consists of the three fundamental propositions of *The Secret Doctrine*.¹ Space does not permit of giving these here in full, but they may be summed up briefly as follows:

(a) "An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE, on which all speculation is impossible. . . . It is beyond the range and reach of thought . . . 'unthinkable and unspeakable.' "

This first proposition is a statement of the unity underlying the whole manifested universe, the unity of source and the unity of ultimate essence of all things, of the whole of nature, of things animate and inanimate, of universes, worlds, men, atoms. A further statement of this proposition is, that although the ultimate Reality, the ever Unmanifested, is One, yet the *sine quā nōn* of all manifestation is duality. Manifestation implies duality, relativity, and is unthinkable save as comprising subject and object, cognizer and the thing cognized, the ego and the non-ego, spirit and matter. To rise above this quality one must pass from the finite, the conditioned, the manifested, into the unmanifested, the unconditioned, the infinite. From this duality which underlies all manifestation further spring the pairs of opposites, for the object of cognition can only be such in reference to other objects; a condition or state or property can be known only in reference to other conditions, states, or properties. This arises from and indeed constitutes one of the primary functions of mind, that of analysis and comparison. Separateness and illusion do not exist save in the mind; it is in the mind that arises the idea of the "me" and the "not me," and then the further analysis of the totality of the "not me" by means of the pairs of opposites, heat and cold, light and darkness, love and hate.

(b) ". . . the absolute universality of the law of periodicity, of flux and reflux, ebb and flow. . ." The Universe *in toto* is periodically "the playground of numberless universes, manifesting and disappearing," called "the manifesting stars" and the "sparks of eternity."

(c) "The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term."

This proposition further goes on to say that each Soul or divine spark, in order to have an independent (conscious) existence must have "(a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending

through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel. . . ”

It is easily seen that propositions (b) and (c) depend upon (a). For if there is a Unity underlying all things it must imply, and be implied by, universal law as in (b), and also it must imply a unity in evolution as in (c). If we grant the unity of all things in source and essence, this ultimate unity must also apply to the law underlying and guiding all manifestation, and synthesizing all the known laws of the manifested universe. Furthermore, if we grant the One Reality, the ever Unmanifested Unity, and also that manifestation is the differentiation not of, but arising in, the One, thus causing the apparent “many,” it must follow that between “non-manifestation” and the condition of greatest manifestation, between homogeneity and the utmost heterogeneity, there is endless progression, endless gradation, without one break or a single missing link in the chain of evolution.

There is, then, a sequence and a logical connection between these fundamental propositions, and since they are given as being “fundamental” it may be that in them we may find a key to the whole philosophy of *The Secret Doctrine*.

The tendency of Western thought and civilization has for a long time been in the direction of specialization. Religion, Philosophy, and Science have been separated and considered apart from one another, so much so that Religion has said “The secrets of life and death are with me alone, follow me.” Science has said “Follow me and I will teach you to map out the heavens and weigh the sun in a balance; I will teach you the story of evolution, and the chemical combination of atoms upon which life depends.” But if asked “What of the Soul?” Science answers. “I have nothing to do with the Soul, it is outside my province; we can never know anything about the soul, or that it exists; but follow me, accumulate facts, frame hypotheses, and get knowledge.” And Philosophy? . . Philosophy has been running between the two, between dogmatic Religion and dogmatic Science, and ending too often in agnosticism, or else mere empiricism. Let it not be understood, however, that the writer is unaware that there are many of the exponents of Religion, of Philosophy, and of Science who cannot be included in the above; but he asks, can it be denied that such has been the general trend of thought in these departments.

What, however, has this to do with using a key to the study of *The Secret Doctrine*? It is an illustration of the tendency of thought which each one of us has from education and heredity, viz.: to treat part of a subject as the whole subject, to look at things from one standpoint only, and so long as we are unable to view a subject as a whole and in its relation to other subjects, so long will *The Secret Doctrine* remain practically a sealed book; so long will the different view-points cause its statements to appear contradictory; so long will the connecting links be unperceived. What is needed is a study of fundamentals, and a constant application of and appeal

to them. *The Secret Doctrine* begins with a statement of fundamentals; and its philosophy, far older than Plato, is yet Platonic, *proceeding from universals to particulars*. Hence to study it, to comprehend it, the student must proceed along the same lines, and endeavor to grasp with his mind the fundamentals, and to realize that neither man nor anything can be separated from the All, but that all evolution has one origin, is guided by one law, and has one aim. If the student can ever keep this in his memory, then can he also take up the study in the way that Science does, from particulars to universals, but with a far different result, for he no longer has to look for a key; he has it in his own hand.

J. H. FUSSELL

(To be continued)

NOTE

1. *The Secret Doctrine*, I., 14-17.

HOW TO STUDY *THE SECRET DOCTRINE* {2}

(Continued from page 128.)

If, as has been claimed, the three fundamental propositions constitute a key to the study of *The Secret Doctrine*, the student should endeavor to apply these not merely to the philosophy as a whole, but to each and every department and special topic and to the linking of these together. Only by so doing can the true relations between the latter be found, and the place and importance of each in respect to the whole. It must therefore be borne in mind that these propositions apply to the whole manifested Cosmos, to Universes, worlds, and men, to all planes of the Cosmos as well as to all kingdoms of Nature; that back of all manifestation is the One Reality, one common Source; that guiding all manifestation is one Universal Law; and that the working of this one Law and the line of evolution are fundamentally the same in all cases.

A study of the great systems of ancient philosophy would show that underlying each are these same propositions, or some phases of them which, although differently expressed, embody the same fundamental ideas. In some instances these have been put into the form of aphorisms, which to a great extent are the keynotes of the systems in which they are so expressed. Such, for instance, are the following: "As above, so below," from the Hermetic school of philosophy; "Man is the Microcosm of the Macrocosm," from the ancient Hindu philosophy; both of these aphorisms are expressions of what is known as the "Law of Correspondences" which was used by all the great Hindu philosophers and to a greater or less degree by more modern writers, *e.g.*, some of the early Church Fathers, and by Boehme, Swedenborg, and others. It will easily be seen that these aphorisms are dependent upon the fundamental propositions of *The Secret Doctrine*, and in a measure contain or imply the latter. Then there is the Cabalistic saying, "A stone becomes a plant; a plant, a beast; a beast, a man; and man, a god." This particular statement is, however, only a partial statement of the third proposition; it is only a partial statement of evolution. It goes further than the modern scientific statement of evolution in that it does not stop at man, but it makes no statement of the stages of evolution preceding the mineral; it only begins at the lowest point of the cycle of evolution, omitting the elemental kingdoms on the downward arc. The above statements and many others are constantly referred to in *The Secret Doctrine*, and by presenting these fundamentals in different aspects the student who learns to connect them together is better enabled to comprehend the methods and working of

Nature and also that to us most vital problem — man's place in Nature. Furthermore, these various statements furnish an additional argument for the Wisdom Religion's being the fountain of Truth from which *all* streams of Truth have sprung.

It is necessary, then, to examine these aphorisms and to include them as part of the key of which we are in search. In a letter from a Master to Mr. A. P. Sinnett advice is given to the student to hold to the doctrine of analogy and correspondences.¹

Everything follows analogy. "As above, so below." Man is the Microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual.²

If man indeed be the Microcosm of the Macrocosm, a copy in miniature of the Universe, we can well understand the value of the injunction given by the Delphi Oracle, "Know Thyself!" and the student of *The Secret Doctrine* cannot fail to notice the frequent application therein of knowledge about man to the elucidation of the mysteries of the Cosmos. In the same way knowledge of Nature as a whole gives us a knowledge of Nature's miniature, man. The study of man and the study of Nature must be pursued together, hand in hand; if we would understand one we must understand both, each one in relation to the other.

Not only is man the Microcosm of the Macrocosm, but each molecule, each atom, as well as each world and each system of worlds, mirrors the whole Universe; and each individual monad, each spark of the Universal Over-Soul, whether informing a world, a man, or an atom, is a mirror of the Universal Over-Soul.

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

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

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

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

The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds — this is the one fundamental law in Occult Science.³

This fundamental law in Occult Science is the basis of the “Law of Correspondences,” which in so many cases has been hit upon by Mystics and used by them intuitively and, very often it would seem, fancifully. And being acquired merely intuitively. and no basis or foundation being given, this law has come to be regarded by many as a mere empiricism. All through *The Secret Doctrine* this law is held to, and it is illustrated to such an extent that it rests with the student himself to test whether it be a law or not. Let the student “hold to the doctrine of analogy and correspondences. The Law of Correspondences does not merely hold on one and the same plane, as, for instance, in the case of man and Nature, the physical external man corresponds to physical external Nature, the astral man to the astral side of Nature, etc., but there is also a correspondence between different planes, and action and reaction from plane to plane. Manifestation takes place on four planes, which are phenomenal and *rūpic* (*rūpa* = form), while above these are three *arūpa* or formless planes, where form ceases to exist and which cannot become objective to us. The three higher planes are noumenal and subjective, the four lower are phenomenal, and are, or may be, objective to us. The seven planes represent the seven states of Cosmic consciousness, the three higher planes being inaccessible to human intellect as developed at present.” “These seven planes correspond to the seven states of consciousness in man.”⁴ All ultimate causes originate on the higher planes, and pass from plane to plane to the lowest which is the plane of ultimate effects, whence there may again be reaction on the higher planes. That which may appear as an effect on any plane, due to a cause on a higher plane, may itself act as a cause in reference to a still lower plane. In this way there is correspondence from plane to plane, and in this way all manifestation proceeds, from plane to plane; from within, without. And although very few who can see into the astral and psychic planes of Nature can connect these with the physical plane, or rise to the purely spiritual, yet no links are missing between them, and it is only by a comprehension of the Law of Correspondences that it is possible to connect them together. The varied aspects of Nature, the many phases of development which we see in all the kingdoms of Nature and which exist on all the phenomenal planes; the hierarchies of beings — gods, men, elementals — which represent the stages of the development of the soul, are all links in the endless chain of manifestation. Destroy one link and the chain would be destroyed; but granting continuity, granting the law of cause and effect — Karma, it follows that the Law of Correspondences must also hold good, and we shall be wise if we follow the advice of the Master and hold to it as a guide in our studies.

J. H. FUSSELL.

(*To be continued.*)

NOTES

1. *The Secret Doctrine*, I, 187.
2. *The Secret Doctrine*, I, 177.
3. *The Secret Doctrine*, I, 120.
4. *The Secret Doctrine*, I, pp. 199-200.

HOW TO STUDY *THE SECRET DOCTRINE* {3}

(Concluded from page 149.)

Perhaps the first great difficulty which confronts the student of *The Secret Doctrine* arises from the lack of method which seems to prevail throughout the work. But if in spite of this he can at all familiarize himself with the subject matter, he will almost certainly come to the conclusion that, although from a literary standpoint this lack of method certainly exists, yet from the standpoint of a student of Theosophy it is a great gain. For there is, so it seems to the writer, a *deeper* method in the seeming lack of it than could have been obtained in any other way. The student, however, at the very outset is warned and may know what to expect, and if he is wise he will lay his plans accordingly. H.P.B. herself speaks of the “necessity under which the writer (H.P.B.) has labored to be ever explaining the facts given from the hoariest Past by evidence gathered from the historical period. No other means was at hand, at the risk even of being once more charged with a lack of method and system.”¹ And she has been so charged by those who forget the reason which she herself gave for such lack of method. In considering this we come to another very important matter which must be taken into account in our study of *The Secret Doctrine*, and a knowledge of which to a great extent reveals the *deeper* method underlying the seeming lack of it.

The Secret Doctrine is based upon Stanzas from the “Book of Dzyan,” a book hitherto unknown to Orientalists, and but little known in the East. These stanzas “give an abstract formula which can be applied, *mutatis mutandis*, to all evolution: to that of our tiny earth, to that of the chain of planets of which that earth forms one, to the Solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort.”²

Consider for a moment! In what language could such an abstract formula be written; how could it be expressed? It could only be in a language which is perfectly symbolical, and whose symbols, while primarily representing abstract ideas and being subject to mathematical law, are yet capable of being applied to all the departments of Nature and thus of having as many interpretations. Such a language or writing was “the early hieroglyphic cypher, still preserved in some Fraternities, and named in Occultism the *Senzar*.”³ In regard to this language it is stated that there was a time when it was “known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who

inherited it, in their turn, from the sages of the Third Race, the *Manushis*, who learned it direct from the *Devas* of the Second and First Races.”⁴

Such was the ancient “Mystery” language, the language of symbolism, which has been preserved to a greater or less extent in the languages in which the ancient scriptures of the World were originally written, and which was the foundation of the Jewish Kabala. Students of the Kabala and of the symbolism of the ancient religions have arrived at the conclusion that all have not only sprung from one primeval teaching but that all bear record to the one primeval “esoteric” language. It is claimed in *The Secret Doctrine* that from one small volume written in this ancient sacerdotal tongue were derived the books of Kiu-ti, the book of Shūjīng, China’s primitive bible, the sacred books of Thoth-Hermes, the Purāṇas, the Chaldean Book of Numbers, and the Pentateuch.⁵ So that, since it is the aim of our author to prove the identity of source and symbolism of all the religious teachings of the World, it is inevitable that constant reference to, and quotations from, them must be made. This in itself makes the study of *The Secret Doctrine* a difficult matter, in that it is the cause, to a great extent, of the seeming lack of method and introduces so many apparent side-issues. But the great difficulty does not lie here, but in the different interpretations which can be put upon all these ancient writings.

The Mystery language has seven keys, symbology has seven departments, and these or at least some one or more of them must be known to some degree if the ancient scriptures are to be understood. But how many understand even one of the keys and can use it? We can to some extent apply the “three fundamental propositions” to all our studies in *The Secret Doctrine* we may also be able in some degree to make use of the law of correspondence and analogy for the elucidation of some of its propositions; but further knowledge, knowledge of the science of symbology, is required for the full solution of its problems. Hence it is most important for the student to bear this in mind, and to study with a view to acquiring knowledge of this most ancient science. The work under consideration is not *The Secret Doctrine* itself, except in so far as much that is there given out has hitherto been secret for the West; it touches only the outer fringe and lifts but a corner of the veil of the true Secret Doctrine which must ever remain hidden from the profane. At the same time, however, it gives the student clues by following which he may learn the A, B, C, of the Mystery language of the Initiates, and so take the first step toward comprehending those depths of knowledge which is in their possession, but which is also the heritage of every man.

In these preliminary articles the writer can do little more than call the attention of the Student of *The Secret Doctrine* to this most important part of his studies. An important point to notice is the fact that the Science of Symbology depends upon, and is indeed only an application of, the Law of Correspondences, and so ultimately depends upon the “three fundamental

propositions." Hence, although we have found what at first sight seem to be different keys to the study of *The Secret Doctrine*, these are in reality but different aspects of *one* key which may be applied to all the departments of nature.

Throughout *The Secret Doctrine* the attention of the student is again and again definitely called to the way in which he may arrive at an understanding of its truths, and of those contained in all the ancient religions and mythologies, in which the deepest mysteries of man and nature have found expression. If therefore he will keep this in mind and follow the hints given him he will find evidence accumulate in support of its statements on every side. In support of the above it will be sufficient to give only two quotations from *The Secret Doctrine*: others can be easily found by the student himself.

Every old religion is but a chapter or two of the entire volume of archaic primeval mysteries — Eastern *Occultism* alone being able to boast that it is in possession of the full secret, with its *seven* keys.⁶

As truly stated by Ragon, 'the ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies that these symbols can be fully explained only by the combination and knowledge of *all* the keys'. They can be only *approximately* interpreted, even if one finds out three of these seven systems: the *anthropological*, the *psychic*, and the *astronomical*. The two chief interpretations, the highest and the lowest, the spiritual and the physiological, they preserved in the greatest secrecy until the latter fell into the hands of the profane.⁷

The true value of *The Secret Doctrine* can only be known by those who read it with reference to the purpose for which it was written, and it has been the writer's aim to point out the main guide-posts, which, however, are no discovery of his, but to which *The Secret Doctrine* itself is continually directing attention. So far as the method of study is concerned, this will depend largely upon the previous training and capabilities of the student, but by far the greater number of students of *The Secret Doctrine* recommend, after a general reading, study by topics, for the information on any one subject is, from the very nature and purpose of the book, scattered throughout its two volumes.

The Secret Doctrine is a mine of knowledge and information. Much information can be obtained by a mere reading, but its great treasures do not lie on the surface; they must be dug out, and its pearls can only be had for the diving. It is no wonder that those who look upon this latter part of the XIXth Century as the flower of the Ages should find such difficulty in reading this work, or that they should complain of its lack of method, for "this work is written for the instruction of students of Occultism"⁸ and "the rejection of these teachings may be expected and must be accepted beforehand."⁹

The intelligent study of *The Secret Doctrine* requires persistence and effort, and it is well to realize this at the outset. It may be that the conclusions which the student may reach today will be modified, if not completely changed, in the future; indeed, this is inevitable if progress is to be made. For man's outlook is limited, and it must be that, as his horizon widens, new factors will arise which will modify previous conclusions; but if he can make sure of his "fundamentals" and hold to them, he will have a sure guide which will not fail him in any of his investigations of the mysteries of man and nature.

J. H. FUSSELL.

NOTES

1. *The Secret Doctrine*, I, xlv.
2. *The Secret Doctrine*, I, 20.
3. *The Secret Doctrine*, II, 480.
4. *The Secret Doctrine*, I, xlivi.
5. *The Secret Doctrine*, I, xlivi.
6. *The Secret Doctrine*, I, 318.
7. *The Secret Doctrine*, I, 363.
8. *The Secret Doctrine*, I, 23.
9. *The Secret Doctrine*, I, xxxvii.

THE “SECRET DOCTRINE” AND ITS STUDY

Being extracts from the notes of personal teachings given by H.P.B. to private pupils during the years 1888 to 1891, included in a large MSS. volume left to me by my father, who was one of the pupils. — P.G.B. Bowen

“H.P.B.” was especially interesting upon the matter of “The Secret Doctrine” during the past week. I had better try to sort it all out and get it safely down on paper while it is fresh in my mind. As she said herself it may be useful to someone thirty or forty years hence.

First of all then, “The Secret Doctrine” is only quite a small fragment of the Esoteric Doctrine known to the higher members of the Occult Brotherhoods. It contains, she says, just as much as can be received by the World during this coming century. This raised a question — which she explained in the following way:

“The World” means Man living in the Personal Nature. This “World” will find in the two volumes of the S.D. all its utmost comprehension can grasp, but no more. But this is not to say that the Disciple who is not living in “The World” cannot find any more in the book than the “World” finds. Every form, no matter how crude, contains the image of its “creator” concealed within it. So likewise does an author’s work, no matter how obscure, contain the concealed image of the author’s knowledge. From this saying I take it that the S.D. must contain all that H.P.B. knows herself, and a great deal more than that, seeing that much of it comes from men whose knowledge is immensely wider than hers. Furthermore, she implies unmistakably that another may well find knowledge in it which she does not possess herself. It is a stimulating thought to consider that it is possible that I myself may find in H.P.B.’s words knowledge of which she herself is unconscious. She dwelt on this idea a good deal. X said afterwards: “H.P.B. must be losing her grip,” meaning, I suppose, confidence in her own knowledge. But — and — and myself also, see her meaning better, I think. She is telling us without a doubt not to anchor ourselves to her as the final authority, nor to anyone else, but to depend altogether upon our own widening perceptions.

(Later note on above: — I was right. I put it to her direct and she nodded and smiled. It is worth something to get her approving smile!) — (Sgd.) Robert Bowen.

At last we have managed to get H.P.B. to put us right on the matter of the study of the S.D. Let me get it down while it is all fresh in mind.

Reading the S.D. page by page as one reads any other book (she says) will only end us in confusion. The first thing to do, even if it takes years, is to get some grasp of the “Three Fundamental Principles” given in the PROEM. Follow that up by study of the RECAPITULATION — the numbered items in the SUMMING UP to Vol. I. (Part I.). Then take the PRELIMINARY NOTES (Vol. II.) and the CONCLUSION (Vol. II.).

H.P.B. seems pretty definite about the importance of the teaching (in the CONCLUSION) relating to the times of coming of the Races and Sub-Races. She put it more plainly than usual that there is really no such thing as a future “coming” of races. “There is neither COMING nor PASSING, but eternal BECOMING,” she says. The Fourth Root Race is still alive. So are the Third and Second and First — that is their manifestations on our present plane of substance are present. I know what she means, I think, but it is beyond me to get it down in words. So likewise the Sixth Sub-Race is here, and the Sixth Root Race, and the Seventh, and even people of the coming ROUNDS. After all that’s understandable. Disciples and Brothers and Adepts can’t be people of the everyday Fifth Sub-Race, for the race is a state of evolution.

But she leaves no question but that, as far as humanity at large goes we are hundreds of years (in time and space) from even the Sixth Sub-Race. I thought H.P.B. showed a peculiar anxiety in her insistence on this point. She hinted at “dangers and delusions” coming through ideas that the New Race had dawned definitely on the World. According to her the duration of a Sub-Race for humanity at large coincides with that of the Sidereal Year (the circle of the earth’s axis — about 25,000 years).¹ That puts the new race a long way off.

“We have had a remarkable session on the study of the S.D. during the past three weeks. I must sort out my notes and get the result safely down before I lose them.”

She talked a good deal about the “FUNDAMENTAL PRINCIPLE.” She says: If one imagines that one is going to get a satisfactory picture of the constitution of the Universe from the S.D. one will get only confusion from its study. It is not meant to give any such final verdict on existence, but to LEAD TOWARDS THE TRUTH. She repeated this latter expression many times.

It is worse than useless going to those whom we imagine to be advanced students (she said) and asking them to give us an “interpretation” of the S.D. They cannot do it. If they try, all they give are cut and dried exoteric renderings which do not remotely resemble the TRUTH. To accept such interpretation means anchoring ourselves to fixed ideas, whereas TRUTH lies beyond any ideas we can formulate or express. Exoteric interpretations are all very well, and she does not condemn them so long as they are taken as pointers for beginners, and are not accepted by them as anything more. Many persons who are in, or who will in the future be in the T.S. are of course potentially incapable of any advance beyond the range of

a common exoteric conception. But there are, and will be others, and for them she sets out the following and true way of approach to the S.D.

Come to the S.D. (she says) without any hope of getting the final Truth of existence from it, or with any idea other than seeing how far it may lead TOWARDS the Truth. See in study a means of exercising and developing the mind never touched by other studies. Observe the following rules:

1. No matter what one may study in the S.D. let the mind hold fast, as the basis of its ideation to the following ideas

(a) The FUNDAMENTAL UNITY OF ALL EXISTENCE. This unity is a thing altogether different from the common notion of unity — as when we say that a nation or an army is united; or that this planet is united to that by lines of magnetic force or the like. The teaching is not that. It is that existence is ONE THING, not any collection of things linked together. Fundamentally there is ONE BEING. This Being has two aspects, positive and negative. The positive is Spirit, or CONSCIOUSNESS. The negative is SUBSTANCE, the subject of consciousness. This Being is the Absolute in its primary manifestation. Being absolute there is nothing outside it. It is ALL-BEING. It is indivisible, else it would not be absolute. If a portion could be separated, that remaining could not be absolute, because there would at once arise the question of COMPARISON between it and the separated part. Comparison is incompatible with any idea of absoluteness. Therefore it is clear that this fundamental ONE EXISTENCE, or Absolute Being must be the REALITY in every form there is.

I said that though this was clear to me I did not think that many in the Lodges would grasp it. "Theosophy," she said, "is for those who can think, or for those who can drive themselves to think, not mental sluggards." H.P.B. has grown very mild of late. "Dumskulls!" used to be her name for the average student.

The Atom, the Man, the God (she says) are each separately, as well as all collectively, Absolute Being in their last analysis, that is their REAL INDIVIDUALITY. It is this idea which must be held always in the background of the mind to form the basis for every conception that arises from study of the S.D. The moment one lets it go (and it is most easy to do so when engaged in any of the many intricate aspects of the Esoteric Philosophy) the idea of SEPARATION supervenes, and the study loses its value.

(b) The second idea to hold fast to is that THERE IS NO DEAD MATTER. Every last atom is alive. It cannot be otherwise since every atom is itself fundamentally Absolute Being. Therefore there is no such thing as "spaces" of Ether {Aether}, or Akasha {Ākāśa}, or call it what you like, in which angels and elementals disport themselves like trout in water. That's the common idea. The true idea shows every atom of substance no matter of what plane to be in itself a LIFE.

(c) The third basic idea to be held is that Man is the MICROCOSM. As he is so, then all the Hierarchies of the Heavens exist within him. But in

truth there is neither Macrocosm nor Microcosm but ONE EXISTENCE. Great and small are such only as viewed by a limited consciousness.

(d) Fourth and last basic idea to be held is that expressed in the Great Hermetic Axiom. It really sums up and synthesizes all the others.

As is the Inner, so is the Outer; as is the Great so is the Small; as it is above, so it is below; there is but One Life and Law; and he that worketh it is ONE. Nothing is Inner, nothing is Outer; nothing is Great, nothing is Small; nothing is High, nothing is Low, in the Divine Economy.

No matter what one takes as study in the S.D. one must correlate it with those basic ideas.

I suggested that this is a kind of mental exercise which must be excessively fatiguing. H.P.B. smiled and nodded. One must not be a fool (she said) and drive oneself into the madhouse by attempting too much at first. The brain is the instrument of waking consciousness, and every conscious mental picture formed means change and destruction of the atoms of the brain. Ordinary intellectual activity moves on well beaten paths in the brain, and does not compel sudden adjustments and destructions in its substance. But this new kind of mental effort calls for something very different — the carving out of new “brain paths,” the ranking in different order of the little brain lives. If forced injudiciously it may do serious physical harm to the brain.

This mode of thinking (she says) is what the Indians call Jnana {Jñāna} Yoga. As one progresses in Jnana Yoga one finds conceptions arising which though one is conscious of them, one cannot express nor yet formulate into any sort of mental picture. As time goes on these conceptions will form into mental pictures. This is a time to be on guard and refuse to be deluded with the idea that the new found and wonderful picture must represent reality. It does not. As one works on one finds the once admired picture growing dull and unsatisfying, and finally fading out or being thrown away. This is another danger point, because for the moment one is left in a void without any conception to support one, and one may be tempted to revive the cast-off picture for want of a better to cling to. The true student will, however, work on unconcerned, and presently further formless gleams come, which again in time give rise to a larger and more beautiful picture than the last. But the learner will now know that no picture will ever represent the TRUTH. This last splendid picture will grow dull and fade like the others. And so the process goes on, until at last the mind and its pictures are transcended and the learner enters and dwells in the World of NO FORM, but of which all forms are narrowed reflections.

The True Student of The Secret Doctrine is a Jnana Yogi, and this Path of Yoga is the True Path for the Western student. It is to provide him with sign posts on that Path that *The Secret Doctrine* has been written.

(Later note: — I have read over this rendering of her teaching to H.P.B. asking if I have got her aright. She called me a silly Dumskull to imagine

anything can ever be put in words aright. But she smiled and nodded as well, and said I had really got it better than anyone else ever did, and better than she could do it herself).

I wonder why I am getting all this. It should be passed to the world, but I am too old ever to do it. I feel such a child to H.P.B. yet I am twenty years older than her in actual years.

She has changed much since I met her two years ago. It is marvellous how she holds up in the face of dire illness. If one knew nothing and believed nothing, H.P.B. would convince one that she is something away and beyond body and brain. I feel, especially during these last meetings since she has become so helpless bodily that we are getting teachings from another and higher sphere. We seem to feel and KNOW what she says rather than hear it with our bodily ears. X said much the same thing last night.

(Sgd.) Robert Bowen
(Cmdr.) R.N.

19th April, 1891.

NOTES

1. "Sub-race" is a general term. The period of 25,000 to 30,000 years is the approximate life-term of a "Family-Race." See *The Secret Doctrine*, II, pp. 433, 435 — EDITORS.

PREFACE.

THE AUTHOR—the writer, rather—feels it necessary to apologise for the long delay which has occurred in the appearance of this work. It has been occasioned by ill-health and the magnitude of the undertaking. Even the two volumes now issued do not complete the scheme, and these do not treat exhaustively of the subjects dealt with in them. A large quantity of material has already been prepared, dealing with the history of occultism as contained in the lives of the great Adepts of the Aryan Race, and showing the bearing of occult philosophy upon the conduct of life, as it is and as it ought to be. Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety. The third volume is entirely ready; the fourth almost so.

This scheme, it must be added, was not in contemplation when the preparation of the work was first announced. As originally announced, it was intended that the “Secret Doctrine” should be an amended and enlarged version of “Isis Unveiled.” It was, however, soon found that the explanations which could be added to those already put before the world in the last-named and other works dealing with esoteric science, were such as to require a different method of treatment: and consequently the present volumes do not contain, in all, twenty pages extracted from “Isis Unveiled.”

The author does not feel it necessary to ask the indulgence of her readers and critics for the many defects of literary style, and the imperfect English which may be found in these pages. She is a foreigner, and her knowledge of the language was acquired late in life. The English tongue is employed because it offers the most widely-diffused medium for conveying the truths which it had become her duty to place before the world.

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

speculations in which many Theosophists and students of mysticism have indulged, during the last few years, in their endeavour to, as they imagined, work out a complete system of thought from the few facts previously communicated to them.

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

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

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

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

The aim of this work may be thus stated: to show that Nature is not “a fortuitous concurrence of atoms,” and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization.

If this is in any degree accomplished, the writer is content. It is written in the service of humanity, and by humanity and the future generations it must be judged. Its author recognises no inferior court of appeal. Abuse she is accustomed to; calumny she is daily acquainted with; at slander she smiles in silent contempt.

De minimis non curat lex.

H.P.B.

London, October, 1888.

PROEM

{The “Three Fundamental Propositions” portion.}

The reader has to bear in mind that the Stanzas given treat only of the Cosmogony of our own planetary System and what is visible around it, after a Solar Pralaya. The secret teachings with regard to the Evolution of the Universal Kosmos cannot be given, since they could not be understood by the highest minds in this age, and there seem to be very few Initiates, even among the greatest, who are allowed to speculate upon this subject. Moreover the Teachers say openly that not even the highest Dhyani-Chohans have ever penetrated the mysteries beyond those boundaries that separate the milliards of Solar systems from the “Central Sun,” as it is called. Therefore, that which is given, relates only to our visible Kosmos, after a “Night of Brahmâ.”

Before the reader proceeds to the consideration of the Stanzas from the Book of Dzyan which form the basis of the present work, it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows; therefore no apology is required for asking the reader to make himself familiar with them first, before entering on the perusal of the work itself.

The Secret Doctrine establishes three fundamental propositions:—

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

To render these ideas clearer to the general reader, let him set out with the postulate that there is one absolute Reality which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause—dimly formulated in the “Unconscious” and “Unknowable” of current European philosophy—is the rootless root of “all that was, is, or ever shall be.” It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being. It is “Be-ness” rather than Being (in Sanskrit, *Sat*), and is beyond all thought or speculation.

This “Be-ness” is symbolised in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or

conceive of by itself. On the other, absolute Abstract Motion representing Unconditioned Consciousness. Even our Western thinkers have shown that Consciousness is inconceivable to us apart from change, and motion best symbolises change, its essential characteristic. This latter aspect of the one Reality, is also symbolised by the term "The Great Breath," a symbol sufficiently graphic to need no further elucidation. Thus, then, the first fundamental axiom of the Secret Doctrine is this metaphysical ONE ABSOLUTE—BE-NESS—symbolised by finite intelligence as the theological Trinity.

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

Herbert Spencer has of late so far modified his Agnosticism, as to assert that the nature of the "First Cause,"¹ which the Occultist more logically derives from the "Causeless Cause," the "Eternal," and the "Unknowable," may be essentially the same as that of the Consciousness which wells up within us: in short, that the impersonal reality pervading the Kosmos is the pure noumenon of thought. This advance on his part brings him very near to the esoteric and Vedantin tenet.²

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

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

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

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

Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the "Manifested Universe." Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since it is only through a vehicle³ of matter that consciousness wells up as "I am I," a physical basis being necessary to focus

a ray of the Universal Mind at a certain stage of complexity. Again, apart from Cosmic Ideation, Cosmic Substance would remain an empty abstraction, and no emergence of consciousness could ensue.

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

This something, at present unknown to Western speculation, is called by the occultists Fohat. It is the “bridge” by which the “Ideas” existing in the “Divine Thought” are impressed on Cosmic substance as the “laws of Nature.” Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the “Thought Divine” transmitted and made manifest through the Dhyan Chohans,⁴ the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualised and attains to self—or reflective—consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

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

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

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

(3.) Spirit-matter, LIFE; the “Spirit of the Universe,” the Purusha and Prakriti, or the *second* Logos.

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

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

Further, the Secret Doctrine affirms:—

(b.) The Eternity of the Universe *in toto* as a boundless plane; periodically “the playground of numberless Universes incessantly manifesting and disappearing,” called “the manifesting stars,” and the “sparks of Eternity.” “The Eternity of the Pilgrim”⁵ is like a wink of the Eye of Self-Existence (Book of Dzyan.) “The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux.” (See Part II., “Days and Nights of Brahmâ.”)

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

Moreover, the Secret Doctrine teaches:—

(c) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or “Necessity”) in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle,—or the OVER-SOUL,—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. This is why the Hindus say that the Universe is Brahma and Brahman, for Brahma is in every atom of the universe, the six principles in Nature being all the outcome—the variously differentiated aspects—of the SEVENTH and ONE, the only reality in the Universe whether Cosmical or micro-cosmical; and also why the permutations (psychic, spiritual and physical), on the plane of manifestation and form, of the sixth (Brahman the vehicle of Brahma) are viewed by metaphysical antiphrasis as illusive and Mayavic. For although the root of every atom individually and of every form collectively, is that seventh principle or the one Reality, still, in its manifested phenomenal and temporary appearance, it is no better than an evanescent illusion of our senses. (See, for clearer definition, Addendum “Gods, Monads and Atoms,” and also “Theophania,” Bodhisatvas and Reincarnation,” etc., etc.)

* * * * *

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

It would not be in place here to enter upon any defence or proof of their inherent reasonableness; nor can I pause to show how they are, in fact, contained—though too often under a misleading guise—in every system of thought or philosophy worthy of the name.

Once that the reader has gained a clear comprehension of them and realised the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven. I pass on, therefore, to the subject matter of the Stanzas as given in this volume, adding a skeleton outline of them, in the hope of thereby rendering the task of the student more easy, by placing before him in a few words the general conception therein explained.

FOOTNOTES

1. The “first” presupposes necessarily something which is the “first brought forth,” “the first in time, space, and rank”—and therefore finite and conditioned. The “first” *cannot be the absolute*, for it is a manifestation. Therefore, Eastern Occultism calls the Abstract All the “Causeless One Cause,” the “Rootless Root,” and limits the “First Cause” to the *Logos*, in the sense that Plato gives to this term.
2. See Mr. Subba Row’s four able lectures on the Bhagavad Gita, “Theosophist,” February, 1887.
3. Called in Sanskrit: “Upadhi.”
4. Called by Christian theology: Archangels, Seraphs, etc., etc.
5. “Pilgrim” is the appellation given to our *Monad* (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole—the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. When it is said to emanate from the one spirit, an awkward and incorrect expression has to be used, for lack of appropriate words in English. The Vedantins call it *Sutratma* (Thread-Soul), but their explanation, too, differs somewhat from that of the occultists; to explain which difference, however, is left to the Vedantins themselves.

SUMMING UP. (A portion of the section.)

“The History of Creation and of this world from its beginning up to the present time is composed of *seven chapters*. The *seventh chapter* is not yet written.”
(T. Subba Row, *Theosophist*, 1881.)

THE first of these Seven chapters has been attempted and is now finished. However incomplete and feeble as an exposition, it is, at any rate, an approximation—using the word in a mathematical sense—to that which is the oldest basis for all the subsequent Cosmogonies. The attempt to render in a European tongue the grand panorama of the ever periodically recurring Law—impressed upon the plastic minds of the first races endowed with Consciousness by those who reflected the same from the Universal Mind—is daring, for no human language, save the Sanskrit—which is that *of the Gods*—can do so with any degree of adequacy. But the failures in this work must be forgiven for the sake of the motive.

As a whole, neither the foregoing nor what follows can be found in full anywhere. It is not taught in any of the six Indian schools of philosophy, for it pertains to their synthesis—the seventh, which is the Occult doctrine. It is not traced on any crumbling papyrus of Egypt, nor is it any longer graven on Assyrian tile or granite wall. The Books of the *Vedanta* (the last word of human knowledge) give out but the metaphysical aspect of this world-Cosmogony; and their priceless thesaurus, the *Upanishads*—*Upa-ni-shad* being a compound word meaning “the conquest of ignorance by the revelation of *secret, spiritual knowledge*”—require now the additional possession of a Master-key to enable the student to get at their full meaning. The reason for this I venture to state here as I learned it from a Master.

The name, “*Upanishads*,” is usually translated “esoteric doctrine.” These treatises form part of the *Sruti* or “revealed knowledge,” *Revelation*, in short, and are generally attached to the *Brahmana* portion of the *Vedas*,¹ as their third division. There are over 150 *Upanishads* enumerated by, and known to, Orientalists, who credit the oldest with being written *probably* about 600 years B.C.; but of *genuine* texts there does not exist a fifth of the number. The *Upanishads* are to the *Vedas* what the *Kabala* is to the *Jewish Bible*. They treat of and expound the secret and mystic meaning of the *Vedic* texts. They speak of the origin of the Universe, the nature of Deity, and of Spirit and Soul, as also of the metaphysical connection of mind and matter. In a few words: They *CONTAIN the beginning and the end of all human knowledge, but they have now ceased to REVEAL it*, since the day of Buddha.

If it were otherwise, the Upanishads could not be called *esoteric*, since they are now openly attached to the Sacred Brahmanical books, which have, in our present age, become accessible even to the *Mlechchhas* (out-castes) and the European Orientalists. One thing in them—and this in all the *Upanishads*—invariably and constantly points to their ancient origin, and proves (a) that they were written, in some of their portions, *before* the caste system became the tyrannical institution which it still is; and (b) that half of their contents have been eliminated, while some of them were rewritten and abridged. “The great Teachers of the higher Knowledge and the Brahmins are continually represented as going to Kshatriya (military caste) kings to become their pupils.” As Cowell pertinently remarks, the *Upanishads* “breathe an entirely different spirit” (from other Brahmanical writings), “a freedom of thought unknown in any earlier work except in the Rig Veda hymns themselves.” The second fact is explained by a tradition recorded in one of the MSS. on Buddha’s life. It says that the Upanishads were originally attached to their Brahmanas after the beginning of a reform, which led to the exclusiveness of the present caste system among the Brahmins, a few centuries after the invasion of India by the “twice-born.” They were complete in those days, and were used for the instruction of the chelas who were preparing for their initiation.

This lasted so long as the Vedas and the Brahmanas remained in the sole and exclusive keeping of the temple-Brahmins—while no one else had the right to study or even read them outside of the *sacred caste*. Then came Gautama, the Prince of Kapilavastu. After *learning* the whole of the Brahmanical wisdom in the *Rahasya* or the *Upanishads*, and finding that the teachings differed little, if at all, from those of the “Teachers of Life” inhabiting the snowy ranges of the Himalaya,² the Disciple of the Brahmins, feeling indignant because the sacred wisdom was thus withheld from all but the Brahmins, determined to save the whole world by popularizing it. Then it was that the Brahmins, seeing that their sacred knowledge and Occult wisdom was falling into the hands of the “*Mlechchhas*,” abridged the texts of the Upanishads, originally containing thrice the matter of the Vedas and the Brahmanas together, without altering, however, one word of the texts. They simply detached from the MSS. the most important portions containing the last word of the Mystery of Being. The key to the Brahmanical secret code remained henceforth with the initiates alone, and the Brahmins were thus in a position to publicly deny the correctness of Buddha’s teaching by appealing to their *Upanishads*, silenced for ever on the chief questions. Such is the esoteric tradition beyond the Himalayas.

Sri Sankaracharya, the greatest Initiate living in the historical ages, wrote many a *Bhâshya* on the *Upanishads*. But his original treatises, as there are reasons to suppose, have not yet fallen into the hands of the Philistines, for they are too jealously preserved in his *maths* (monasteries, *mathams*). And there are still weightier reasons to believe that the priceless *Bhâshyas*

(Commentaries) on the esoteric doctrine of the Brahmins, by their greatest expounder, will remain for ages yet a dead letter to most of the Hindus, except the *Smārtava* Brahmins. This sect, founded by Sankaracharya, (which is still very powerful in Southern India) is now almost the only one to produce students who have preserved sufficient knowledge to comprehend the dead letter of the Bhashyas. The reason of this is that they alone, I am informed, have occasionally real Initiates at their head in their mathams, as for instance, in the “Sringa-giri,” in the Western Ghauts of Mysore. On the other hand, there is no sect in that desperately exclusive caste of the Brahmins, more exclusive than is the *Smārtava*; and the reticence of its followers to say what they may know of the Occult sciences and the esoteric doctrine, is only equalled by their pride and learning.

Therefore the writer of the present statement must be prepared beforehand to meet with great opposition and even the denial of such statements as are brought forward in this work. Not that any claim to infallibility, or to perfect correctness in every detail of all that which is herein said, was ever put forward. Facts are there, and they can hardly be denied. But, owing to the intrinsic difficulties of the subjects treated, and the almost insurmountable limitations of the English tongue (as of all other European languages) to express certain ideas, it is more than probable that the writer has failed to present the explanations in the best and in the clearest form; yet all that could be done was done under every adverse circumstance, and this is the utmost that can be expected of any writer.

Let us recapitulate and show, by the vastness of the subjects expounded, how difficult, if not impossible, it is to do them full justice.

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

so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.

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

... “Some few, whose lamps shone brighter, have been led
From cause to cause to nature’s secret head,
And found that one first Principle must be”

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

(3.) The Universe is the periodical manifestation of this unknown Absolute Essence. To call it “essence,” however, is to sin against the very spirit of the philosophy. For though the noun may be derived in this case from the verb *esse*, “to be,” yet IT cannot be identified with a *being* of any kind, that can be conceived by human intellect. It is best described as neither Spirit nor matter, but both. “Parabrahmam and Mula-prakriti” are One, in reality, yet two in the Universal conception of the manifested, even in the conception of the One Logos, its first manifestation, to which, as the able lecturer in the “Notes on the Bhagavadgita” shows, IT appears from the objective standpoint of the One Logos as Mula-prakriti and not as Parabrahmam; as its *veil* and not the one REALITY hidden behind, which is unconditioned and absolute.

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

(5.) Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i.e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not

perceive any signs—which we can recognise—of consciousness, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either “dead” or “blind” matter, as there is no “Blind” or “Unconscious” Law. These find no place among the conceptions of Occult philosophy. The latter never stops at surface appearances, and for it the *noumenal* essences have more reality than their objective counterparts; it resembles there in the mediæval *Nominalists*, for whom it was the Universals that were the realities and the particulars which existed only in name and human fancy.

(6.) The Universe is worked and *guided* from *within outwards*. As above so it is below, as in heaven so on earth; and man—the microcosm and miniature copy of the macrocosm—is the living witness to this Universal Law, and to the mode of its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by internal feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man’s external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give to them one name or another, and call them Dhyan-Chohans or Angels—are “messengers” in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their respective degrees of consciousness and intelligence; and to call them all pure Spirits without any of the earthly alloy “which time is wont to prey upon” is only to indulge in poetical fancy. For each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are *perfected*, when not *incipient*, men; and differ morally from the terrestrial human beings on their higher (less material) spheres, only in that they are devoid of the feeling of personality and of the *human* emotional nature—two purely earthly characteristics. The former, or the “perfected,” have become free from those feelings, because (a) they have no longer fleshly bodies—an ever-numbing weight on the Soul; and (b) the pure spiritual element being left untrammelled and more free, they are less influenced by *maya* than man can ever be, unless he is an adept who keeps his two personalities—the spiritual and the physical—entirely separated. The incipient monads, having never had terrestrial bodies yet, can have no sense of personality or EGO-ism. That which is meant by “personality,” being a limitation and a relation, or, as defined by Coleridge, “individuality existing in itself but with a nature as a ground,” the term cannot of course be applied to non-human entities; but, as a fact insisted upon by generations of Seers, none of these Beings, high or low, have either individuality or personality as separate Entities, *i.e.*, they have no individuality in the sense in which a man says, “*I am myself and no one else;*” in

other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective hierarchies, not of their units; and these characteristics vary only with the degree of the plane to which those hierarchies belong: the nearer to the region of Homogeneity and the One Divine, the purer and the less accentuated that individuality in the Hierarchy. They are finite, in all respects, with the exception of their higher principles—the immortal sparks reflecting the universal divine flame—individualized and separated only on the spheres of Illusion by a differentiation as illusive as the rest. They are “Living Ones,” because they are the streams projected on the Kosmic screen of illusion from the ABSOLUTE LIFE; beings in whom life cannot become extinct, before the fire of ignorance is extinct in those who sense these “Lives.” Having sprung into being under the quickening influence of the uncreated beam, the reflection of the great Central Sun that radiates on the shores of the river of Life, it is the inner principle in them which belongs to the waters of immortality, while its differentiated clothing is as perishable as man’s body. Therefore Young was right in saying that

“Angels are men of a superior kind”

and no more. They are neither “ministering” nor “protecting” angels; nor are they “Harbingers of the Most High” still less the “Messengers of wrath” of any God such as man’s fancy has created. To appeal to their protection is as foolish as to believe that their sympathy may be secured by any kind of propitiation; for they are, as much as man himself is, the slaves and creatures of immutable Karmic and Kosmic law. The reason for it is evident. Having no elements of personality in their essence they can have no personal qualities, such as attributed by men, in their exoteric religions, to their anthropomorphic God—a jealous and exclusive God who rejoices and feels wrathful, is pleased with sacrifice, and is more despotic in his vanity than any finite foolish man. Man, as shown in Book II., being a compound of the essences of all those celestial Hierarchies may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them. “Man can neither propitiate nor command the *Devas*,” it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One absolute SELF, man can, even during his terrestrial life, become as “One of Us.” Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyanis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular.

The chief difficulty which prevents men of science from believing in divine as well as in nature Spirits is their materialism. The main impediment before the Spiritualist which hinders him from believing in the same, while preserving a blind belief in the “Spirits” of the Departed, is the general ignorance of all, except some Occultists and Kabalists, about the true

essence and nature of matter. It is on the acceptance or rejection of the theory of the *Unity of all in Nature, in its ultimate Essence*, that mainly rests the belief or unbelief in the existence around us of other conscious beings besides the Spirits of the Dead. It is on the right comprehension of the prim-
eval Evolution of Spirit-Matter and its real essence that the student has to depend for the further elucidation in his mind of the Occult Cosmogony, and for the only sure clue which can guide his subsequent studies.

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

The whole order of nature evinces a progressive march towards *a higher life*. There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the “survival of the fittest,” though so cruel in their immediate action—all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called “unconscious Nature”³ is in reality an aggregate of forces manipulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyan Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW.

Three distinct representations of the Universe in its three distinct aspects are impressed upon our thought by the esoteric philosophy: the PRE-EXISTING (evolved from) the EVER-EXISTING; and the PHENOMENAL—the world of illusion, the reflection, and shadow thereof. During the great mystery and drama of life known as the Manvantara, real Kosmos is like the object placed behind the white screen upon which are thrown the Chinese

shadows, called forth by the magic lantern. The actual figures and things remain invisible, while the wires of evolution are pulled by the unseen hands; and men and things are thus but the reflections, *on* the white field, of the realities *behind* the snares of *Mahamaya*, or the great Illusion. This was taught in every philosophy, in every religion, *ante* as well as *post* diluvian, in India and Chaldea, by the Chinese as by the Grecian Sages. In the former countries these three Universes were allegorized, in exoteric teachings, by the three trinities emanating from the Central eternal germ and forming with it a Supreme Unity: the *initial*, the *manifested*, and the *Creative* Triad, or the three in One. The last is but the symbol, in its concrete expression, of the first *ideal* two. Hence Esoteric philosophy passes over the necessarianism of this purely metaphysical conception, and calls the first one, only, the Ever Existing. This is the view of every one of the six great schools of Indian philosophy—the *six principles of that unit body of WISDOM of which the "gnosis," the hidden knowledge, is the seventh.*

The writer hopes that, superficially handled as may be the comments on the Seven Stanzas, enough has been given in this cosmogonic portion of the work to show Archaic teachings to be more *scientific* (in the modern sense of the word) on their very face, than any other ancient Scriptures left to be regarded and judged on their exoteric aspect. Since, however, as confessed before, this work *withholds far more than it gives out*, the student is invited to use his own intuitions. Our chief care is to elucidate that which has already been given out, and, to our regret, very incorrectly at times; to supplement the knowledge hinted at—whenever and wherever possible—by additional matter; and to bulwark our doctrines against the too strong attacks of modern Sectarianism, and more especially against those of our latter-day Materialism, very often miscalled Science, whereas, in reality, the words “Scientists” and “Sciolists” ought alone to bear the responsibility for the many illogical theories offered to the world. In its great ignorance, the public, while blindly accepting everything that emanates from “authorities,” and feeling it to be its duty to regard every *dictum* coming from a man of Science as a proven fact—the public, we say, is taught to scoff at anything brought forward from “heathen” sources. Therefore, as materialistic Scientists can be fought solely with their own weapons—those of controversy and argument—an *Addendum* is added to every Book contrasting our respective views and showing how even great authorities may often err. We believe that this can be done effectually by showing the weak points of our opponents, and by proving their too frequent sophisms—made to pass for scientific *dicta*—to be incorrect. We hold to Hermes and his “Wisdom”—in its universal character; they—to Aristotle as against intuition and the experience of the ages, fancying that Truth is the exclusive property of the Western world. Hence the disagreement. As Hermes says, “Knowledge differs much from sense; for sense is of things that surmount it, but Knowledge (*gyi*) is the end of sense”—*i.e.*, of the illusion of our physical

brain and its intellect; thus emphasizing the contrast between the laboriously acquired knowledge of the senses and mind (manas), and the intuitive omniscience of the Spiritual divine Soul—Buddhi.

Whatever may be the destiny of these actual writings in a remote future, we hope to have proven so far the following facts:

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

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

As to the latter—

(3) They are dual in their character; being composed of (*a*) the irrational *brute energy*, inherent in matter, and (*b*) the intelligent soul or cosmic consciousness which directs and guides that energy, and which is the *Dhyan-Chohanic thought reflecting the Ideation of the Universal mind*. This results in a perpetual series of physical manifestations and *moral effects* on Earth, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even results very often in evident failures—therefore, neither the collective Host (*Demiurgos*), nor any of the working powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task. The ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—*invisible, intangible, unmentioned, save through “the still small voice” of our spiritual consciousness*. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls⁴; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. (*See Part II., “On the Hidden Deity.”*)

(4) Matter is *Eternal*. It is the *Upadhi* (the physical basis) for the One infinite Universal Mind to build thereon its ideations. Therefore, the Esotericists maintain that there is no inorganic or *dead* matter in nature, the distinction between the two made by Science being as unfounded as it is

arbitrary and devoid of reason. Whatever Science may think, however—and *exact* Science is a fickle dame, as we all know by experience—Occultism knows and teaches differently, from time immemorial—from *Manu* and *Hermes* down to Paracelsus and his successors.

Thus Hermes, the thrice great Trismegistus, says: “Oh, my son, matter *becomes*; formerly it *was*; for matter is the vehicle of becoming.”⁵ Becoming is the mode of activity of the uncreate deity. Having been endowed with the germs of becoming, matter (objective) is brought into birth, for the creative force fashions it *according to the ideal forms*. Matter not yet engendered had no form; it becomes when it is put into operation.” (*The Definitions of Asclepios*, p. 134, “Virgin of the World.”)

“Everything is the product of one universal creative effort. . . . There is nothing *dead*, in Nature. *Everything is organic and living*, and therefore the whole world appears to be a living organism.” (Paracelsus, “*Philosophia ad Athenienses*,” F. Hartmann’s translations, p. 44.)

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

All the *Christian* Kabalists understood well the Eastern root idea: The active Power, the “Perpetual motion of the great Breath” only awakens Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces,⁶ and thus causing it to become objective on the plane of Illusion. In other words, that dual motion transfers Kosmos from the plane of the Eternal Ideal into that of finite manifestation, or from the *Noumenal* to the *phenomenal* plane. Everything that *is*, *was*, and *will be*, eternally *IS*, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity,⁷ and, when they pass away, will exist as reflections. Neither the form of man, nor that of any animal, plant or stone has ever been *created*, and it is only on this plane of ours that it commenced “becoming,” i.e., objectivising into its present materiality, or expanding *from within outwards*, from the most sublimated and supersensuous essence into its grossest

appearance. Therefore *our* human forms have existed in the Eternity as astral or ethereal prototypes; according to which models, the Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future *Egos* from *their own essence*. After which, when this human *Upadhi*, or basic mould was ready, the natural terrestrial Forces began to work on those supersensuous moulds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them*. Therefore, man's outward shell passed through every vegetable and animal body before it assumed the human shape.

FOOTNOTES

1. . . . “The Vedas have a distinct dual meaning—one expressed by the literal sense of the words, the other indicated by the metre and the *swara*—intonation—which are as the life of the Vedas. . . . Learned pundits and philologists of course deny that *swara* has anything to do with philosophy or ancient esoteric doctrines; but the mysterious connection between *swara* and *light* is one of its most profound secrets.” (T. Subba Row, *Five Years of Theosophy*, p. 154.)
2. Also called “the Sons of Wisdom,” and of the “Fire-Mist” and the “Brothers of the Sun” in the Chinese records. *Si-dzang* (Tibet) is mentioned in the MSS. of the sacred library of the province of Fo-Kien, as the great seat of Occult learning from time immemorial, ages before Buddha. The Emperor Yu, the “great” (2,207 years B.C.), a pious mystic and great adept, is said to have obtained his knowledge from the “great teachers of the Snowy Range” in *Si-dzang*.
3. Nature taken in its abstract sense, *cannot* be “unconscious,” as it is the emanation from, and thus an aspect (on the manifested plane) of the ABSOLUTE consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals *a consciousness of their own*. All he can say is, that this consciousness is beyond his comprehension.
4. “When thou prayest, thou shalt not be as the hypocrites are . . . but enter into *thine inner chamber and having shut thy door, pray to thy Father which is in secret.*” *Matt. vi.*) Our Father is *within us* “in Secret,” our 7th principle, in the “inner chamber” of our Soul perception. “The Kingdom of Heaven” and of God “*is within us*” says Jesus, not *outside*. Why are Christians so absolutely blind to the self-evident meaning of the words of wisdom they delight in mechanically repeating?
5. To this the late Mrs. (Dr.) Kingsford, the able translator and compiler of the Hermetic Fragments (see “*The Virgin of the World*”) remarks in a foot-note; “Dr. Menard observes that in Greek the same word signifies *to be born* and *to become*. The idea here is that the material of the world is in its essence eternal, but that before creation or ‘becoming’ it is in a passive and motionless condition. Thus it ‘was’ before being put into operation; now it ‘becomes,’ that is, it is mobile and progressive.” And she adds the purely Vedantic doctrine of the Hermetic philosophy that “Creation is thus the period of activity (Manvantara) of God, who, according to Hermetic thought (or *which*, according to the Vedantin) has two modes—Activity or Existence, God evolved (*Deus explicitus*); and Passivity of Being (Pralaya) God involved (*Deus implicitus*). Both modes are perfect and complete, as are the waking and sleeping states of man. Fichte, the German philosopher, distinguished Being (Seyn) as One, which we know only through existence (Daseyn) as the Manifold. This view is thoroughly Hermetic. The ‘Ideal Forms’ are the archetypal or formative ideas of the Neo-Platonists; the eternal and subjective concepts of things subsisting in the divine mind prior to ‘becoming’ ” (p. 134).

6. The centripetal and the centrifugal forces, which are male and female, positive and negative, physical and spiritual, the two being the one *Primordial Force*.
7. Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.

PRELIMINARY NOTES.

ON THE ARCHAIC STANZAS, AND THE FOUR PRE-HISTORIC CONTINENTS.

“Facies totius Universi, quamvis infinitis modis variet,
Manet tamen semper eadem.”

—SPINOZA.

THE Stanzas, with the Commentaries thereon, in this Book, the second, are drawn from the same Archaic Records as the Stanzas on Cosmogony in Book I. As far as possible a verbatim translation is given; but some of the Stanzas were too obscure to be understood without explanation. Hence, as was done in Book I., while they are first given in full as they stand, when taken verse by verse with their Commentaries an attempt is made to make them clearer, by words added in brackets, in anticipation of the fuller explanation of the Commentary.

As regards the evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas: it teaches (a) the simultaneous evolution of seven human groups on seven different portions of our globe; (b) the birth of the *astral*, before the *physical* body: the former being a model for the latter; and (c) that man, in this Round, preceded every mammalian—the anthropoids included—in the animal kingdom.¹

The Secret Doctrine is not alone in speaking of primeval MEN born simultaneously on the seven divisions of our Globe. In the *Divine “Pymander”* of Hermes we find the same Seven primeval men² evolving from Nature and “Heavenly Man,” in the collective sense of the word, namely, from the Creative Spirits; and in the fragments (collected by George Smith) of Chaldean tablets on which is inscribed the Babylonian Legend of Creation, in the first column of the *Cutha* tablet, seven human beings with the faces of ravens (black, swarthy complexions), whom “the (Seven) great gods created,” are mentioned. Or, as explained in lines 16 and 18—“In the midst of the Earth they grew up and became great Seven kings, brothers of the same family.” These are the Seven Kings of Edom to whom reference is made in the Kabala; the first race, which was *imperfect*, *i.e.*, was born before the “balance” (sexes) existed, and which was therefore destroyed. (*Zohar, Siphrah Dzeniouta, Idrah Suta*, 2928, *La Kabbale*, p. 205.) “Seven Kings, brethren, appeared and begat children, 6,000 in number were their peoples (Hibbert Lectures, p. 372). The god Nergas (death) destroyed

them.” “How did he destroy them?” “By bringing into equilibrium (or balance) those who did not yet exist” (*Siphrâh Dzeniouta*). They were “destroyed,” as a race, by being merged in their own progeny (by exudation); that is to say, the sexless race reincarnated in the bisexual (potentially); the latter in the Androgynes; these again in the sexual, the later third Race; (for further explanation, *vide infra*). Were the tablets less mutilated, they would be found to contain word for word the same account as given in the archaic records and in Hermes, at least as regards the fundamental facts, if not as regards minute details; for Hermes is a good deal disfigured by mistranslations.

It is quite certain that the seeming supernaturalism of these teachings, although allegorical, is so diametrically opposed to the dead-letter statements of the Bible³ as well as to the latest hypotheses of science, that it will evoke passionate denial. The Occultists, however, know that the traditions of Esoteric Philosophy must be the right ones, simply because they are the most logical, and reconcile every difficulty. Besides, we have the Egyptian “*Books of Thoth*,” and “*Book of the Dead*,” and the Hindu Purâñas with the seven Manus, as well as the Chaldeo-Assyrian accounts, whose tiles mention seven primitive men, or Adams, the real meaning of which name may be ascertained through the Kabala. Those who know anything of the Samothracian mysteries will also remember that the generic name of the Kabiri was the “Holy Fires,” which created on seven localities of the island of *Electria* (or Samothrace) the “Kabir born of the Holy Lemnos” (the island sacred to *Vulcan*).

According to Pindar (See “*Philosophomena*,” *Miller’s edition*, p. 98), this Kabir, whose name was Adamas, was, in the traditions of Lemnos, the type of the primitive man born from the bosom of the Earth. He was the Archetype of the first males in the order of generation, and was one of the seven autochthonous ancestors or progenitors of mankind (*ibid*, p. 108). If, while coupling with this the fact that Samothrace was colonised by the Phoenicians, and before them by the mysterious Pelasgians who came from the East, one remembers also the identity of the *mystery* gods of the Phoenicians, Chaldeans, and Israelites, it will be easy to discover whence came also the confused account of the Noachian deluge. It has become undeniable of late that the Jews, who obtained their primitive ideas about creation from Moses, who had them from the Egyptians, compiled their Genesis and first Cosmogonic traditions—when these were rewritten by Ezra and others—from the Chaldeo-Akkadian account. It is, therefore, sufficient to examine the Babylonian and Assyrian cuneiform and other inscriptions to find also therein, scattered here and there, not only the original meaning of the name Adam, Admi, or Adami,⁴ but also the creation of seven Adams or roots of men, born of Mother Earth, physically, and of the *divine fire* of the progenitors, spiritually or astrally. The Assyriologists, ignorant of the esoteric teachings, could hardly be expected to pay any

greater attention to the mysterious and ever-recurring number seven on the Babylonian cylinders, than they paid to it on finding the same in Genesis and the Bible. Yet the number of the ancestral spirits and their seven groups of human progeny are there, notwithstanding the dilapidated condition of the fragments, as plainly as they are to be found in “*Pymander*” and in the “*Book of the Concealed Mystery*” of the Kabala. In the latter Adam Kadmon is the Sephirothal TREE, as also the “Tree of the Knowledge of Good and Evil.” And that “*Tree*,” says verse 32, “hath around it seven columns,” or palaces, of the seven creative Angels operating in the spheres of the seven planets on our Globe. As Adam Kadmon is a *collective* name, so also is the name of the man Adam. Says George Smith in his “*Chaldean Account of Genesis*”:

“The word Adam used in these legends for the first human being is evidently *not a proper name, but is only used as a term for mankind*. Adam appears as a proper name in Genesis, but certainly in some passages is only used in the same sense as the Assyrian word” (p. 86).

Moreover, neither the Chaldean nor the Biblical deluge (the stories of Xisuthrus and Noah) is based on the universal or even on the Atlantean deluges, recorded in the Indian allegory of Vaivaswata Manu. They are the *exoteric allegories based on the esoteric mysteries* of Samothrace. If the older Chaldees knew the esoteric truth concealed in the Purânic legends, the other nations were aware only of the Samothracian mystery, and allegorised it. They adapted it to their astronomical and anthropological, or rather phallic, notions. Samothrace is known *historically* to have been famous in antiquity for a deluge, which submerged the country and reached the top of the highest mountains; an event which happened before the age of the Argonauts. It was overflowed very suddenly by the waters of the Euxine, regarded up to that time as a lake.⁵ But the Israelites had, moreover, another legend upon which to base their allegory: the “deluge,” that transformed the present Gobi Desert into a sea *for the last time*, some 10 or 12,000 years ago, and which drove many Noahs and their families on to the surrounding mountains. As the Babylonian accounts are now only restored from hundreds of thousands of broken fragments (the mound of *Kouyunjik* alone having yielded to Layard’s excavations over twenty thousand fragments of inscriptions), the proofs here cited are comparatively scanty; yet such as they are, they corroborate almost every one of our teachings, certainly three, at least. These are:

(1.) That the race which was the first to fall into generation was a *dark Race (Zalmat Gaguadi)*, which they call the *Adami* or dark Race, and that *Sarku*, or the light Race, remained pure for a long while subsequently.

(2.) That the Babylonians recognised *two principal Races* at the time of the Fall, the Race of the Gods (the Ethereal *doubles of the Pitris*), having

preceded these two. This is Sir H. Rawlinson's opinion. These "Races" are our second and third Root-races.

(3) That these seven Gods, each of whom created a *man*, or group of men, were "the gods *imprisoned* or incarnated." These gods were: the god *Zi*; the god *Ziku* (noble life, Director of purity); the god *Mirku* (noble crown) "Saviour from death of the gods" (later on) imprisoned, and the creator of "the dark Race which his hand has made;" the god *Libzu* "wise among the gods"; the god *Nissi* . . . and the god *Suhhab*; and *Hea* or *Sa*, their synthesis, the god of wisdom and of the Deep, identified with Oannes-Dagon, at the time of the fall, and called (collectively) the Demiurge, or Creator. (See *Chaldean Account Genesis*, p. 82.)

There are two "Creations" so called, in the Babylonian fragments, and *Genesis* having adhered to this, one finds its first two chapters distinguished as the Elohitc and the Jehovite creations. Their proper order, however, is not preserved in these or in any other exoteric accounts. Now these "Creations," according to the occult teachings, refer respectively to the formation of the primordial seven *men* by the progenitors (the Pitris, or Elohim): and to that of the human groups after the fall.

All this will be examined in the light of science and comparisons drawn from the scriptures of all the ancient nations, the Bible included, as we proceed. Meanwhile, before we turn to the *Anthropogenesis* of the prehistoric Races, it may be useful to agree upon the names to be given to the Continents on which the four great Races, which preceded our *Adamic* Race, were born, lived, and died. Their archaic and esoteric names were many, and varied with the language of the nationality which mentioned them in its annals and scriptures. That which in the Vendidad, for instance, is referred to as *Airyenem Vaêgo* (see *Bund.* 79, 12) wherein was born the original Zoroaster,⁶ is called in the Purânic literature "Sveta-Dwipa," "Mount Meru," the abode of Vishnu, etc., etc.; and in the Secret Doctrine is simply named the land of the "Gods" under their chiefs the "Spirits of this Planet."

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

I. "The Imperishable Sacred Land."

The reasons for this name are explained as follows: This "Sacred Land"—of which more later on—is stated never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a *Sishta* for the future seed of humanity. Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical

expression in one of the Commentaries, that the “pole-star has its watchful eye upon it, from the dawn to the close of the twilight of ‘a day’ of the GREAT BREATH.”⁷

II. The “HYPERBOREAN” will be the name chosen for the Second Continent, the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. Such was the name given by the oldest Greeks to the far-off and mysterious region, whither their tradition made Apollo the “Hyperborean” travel every year. *Astronomically*, Apollo is of course the Sun, who, abandoning his Hellenic sanctuaries, loved to visit annually his far-away country, where the Sun was said never to set for one half of the year. Εγγὺς γὰρ νυκτός τε καὶ ἡματός εἰσι κέλευθοι, {= *Engys gar nyktos te kai ematos eisi keleuthoi* = For near together lie the paths of night and day}, says a verse in the *Odyssey* (x. 86).

But *historically*, or better, perhaps, ethnologically and geologically, the meaning is different. The land of the Hyperboreans, the country that extended beyond Boreas, the frozen-hearted god of snows and hurricanes, who loved to slumber heavily on the chain of Mount Riphaeus, was neither an ideal country, as surmised by the mythologists, nor yet a land in the neighbourhood of Scythia and the Danube.⁸ It was a real Continent, a *bonâ-fide* land which knew no winter in those early days, nor have its sorry remains more than one night and day during the year, even now. The nocturnal shadows never fall upon it, said the Greeks; for it is the *land of the Gods*, the favourite abode of Apollo, the god of light, and its inhabitants are his beloved priests and servants. This may be regarded as poetised *fiction* now; but it was poetised *truth* then.

III. The third Continent, we propose to call “Lemuria.” The name is an invention, or an idea, of Mr. P. L. Sclater, who asserted, between 1850 and 1860, on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands. Mr. A. R. Wallace, the naturalist, “extends the Australia of tertiary periods to New Guinea and the Solomon Islands, and perhaps to Fiji;” and from its Marsupial types he infers “a connection with the Northern Continent during the Secondary period,” writes Mr. C. Gould in “*Mythical Monsters*,” p. 47. The subject is treated at length elsewhere.⁹

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

V. The Fifth Continent was America; but, as it is situated at the Antipodes, it is Europe and Asia Minor, almost coeval with it, which are generally referred to by the Indo-Aryan Occultists as the fifth. If their teaching followed the appearance of the Continents in their geological and geographical order, then this classification would have to be altered. But as the sequence of the Continents is made to follow the order of evolution of the Races, from the first to the fifth, our Aryan Root-race, Europe must be called the fifth great Continent. The Secret Doctrine takes no account of islands and peninsulas, nor does it follow the modern geographical distribution of land and sea. Since the day of its earliest teachings and the destruction of the great Atlantis, the face of the earth has changed more than once. There was a time when the delta of Egypt and Northern Africa belonged to Europe, before the formation of the Straits of Gibraltar, and a further upheaval of the continent, changed entirely the face of the map of Europe. The last serious change occurred some 12,000 years ago,¹⁰ and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after its parent continent. Geography was part of the mysteries, in days of old. Says the *Zohar* (iii., fol. 10a): "These secrets (of land and sea) were divulged *to the men of the secret science*, but not to the geographers."

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

Nor ought the Esoteric Chronology to frighten any one; for, with regard to figures, the greatest authorities of the day are as fickle and as uncertain as the Mediterranean wave. As regards the duration of the geological periods alone, the learned men of the Royal Society are all hopelessly at sea, and jump from one million to five hundred millions of years with the utmost ease, as will be seen more than once during this comparison.

Take one instance for our present purpose—the calculations of Mr. Croll. Whether, according to this authority, 2,500,000 years represent the time since the beginning of the tertiary age, or the Eocene period, as an American geologist makes him say;¹¹ or whether again Mr. Croll allows fifteen millions since the beginning of the Eocene period," as quoted by an English geologist,¹² both sets of figures cover the claims made by the Secret

Doctrine.¹³ For assigning as the latter does from four to five million years between the incipient and the final evolution of the Fourth Root-Race, on the Lemuro-Atlantean Continents; one million years for the Fifth, or Aryan Race, to the present date; and about 850,000 since the submersion of the last large peninsula of the great Atlantis—all this may have easily taken place within the 15,000,000 years conceded by Mr. Croll to the Tertiary Age. But, *chronologically* speaking, the duration of the period is of secondary importance, as we have, after all, certain American scientists to fall back upon. These gentlemen, unmoved by the fact that their assertions are called not only dubious but absurd, yet maintain that man existed so far back as in the Secondary Age. They have found human footprints on rocks of that formation; and furthermore, M. de Quatrefages finds no valid *scientific* reason why man should not have existed during the Secondary Age.

The “Ages” and periods in geology are, in sober truth, purely conventional terms, as they are still hardly delineated, and, moreover, no two geologists or naturalists agree as to the figures. Thus, there is a wide margin for choice offered to the Occultist by the learned fraternity. Shall we take for one of our supports Mr. T. Mellard Reade? This gentleman, in a paper on “Limestone as an Index of Geological Time,” read by him in 1878 before the Royal Society, claims that the *minimum* time required for the formation of the sedimentary *strata* and the elimination of the calcareous matter is in round numbers 600 million years (*See “Proceedings of Royal Society,” London*, Vol. XXVIII., p. 281); or shall we ask support for our chronology from Mr. Darwin’s works, wherein he demands for the organic transformations according to his theory from 300 to 500 million years? Sir C. Lyell and Prof. Houghton were satisfied with placing the beginning of the Cambrian Age at 200 and 240 millions of years back respectively. Geologists and zoologists claim the maximum time, though Mr. Huxley, at one time, placed the beginning of the incrustation of the earth 1,000 million years ago, and would not surrender a millennium of it.

But the main point for us lies not in the agreement or disagreement of the Naturalists as to the duration of geological periods, but rather in their perfect accord on one point, for a wonder, and this a very important one. They all agree that during “The Miocene Age”—whether one or ten million years ago—Greenland and even Spitzbergen, the remnants of our Second or Hyperborean Continent, “had *almost a tropical climate*.” Now the pre-Homeric Greeks had preserved a vivid tradition of this “Land of the Eternal Sun,” whither their Apollo journeyed yearly. “During the Miocene Age, Greenland (in N. Lat. 70°) developed an abundance of trees, such as the Yew, the Redwood, the Sequoia, allied to the Californian species, Beeches, Planes, Willows, Oaks, Poplars and Walnuts, as well as a Magnolia and a Zamia,” says Science; in short Greenland had Southern plants unknown to Northern regions.

And now this natural question rises. If the Greeks knew, in the days of Homer, of a Hyperborean land, *i.e.*, a blessed land beyond the reach of Boreas, the god of winter and of the hurricane, an ideal region which the later Greeks and their classics have vainly tried to locate by searching for it beyond Scythia, a country where nights were short and days long, and beyond that land a country where the sun never set and the palm grew freely—if they knew of all this, who then told them of it? In their day, and for ages previously, Greenland must certainly have been already covered with perpetual snows, with never-thawing ice, just as it is now. Everything tends to show that the land of the short nights and the long days was Norway or Scandinavia, *beyond* which was the blessed land of eternal light and summer; and to know of this, their tradition must have descended to the Greeks from some people more ancient than themselves, who were acquainted with those climatic details of which the Greeks themselves could know nothing. Even in our day, science suspects beyond the Polar seas, at the very circle of the Arctic Pole, the existence of a sea which never freezes and a continent which is ever green. The archaic teachings, and likewise the Purāṇas—for one who understands the allegories of the latter—contain the same statements. Suffice, then, to us the strong probability that a people, now unknown to history, lived during the Miocene period of modern science, at a time when Greenland was an almost tropical land.

NOTE. The reader is requested to bear in mind that the first and the following sections are not strictly consecutive in order of time. In the first Section the Stanzas which form the skeleton of the exposition are given, and certain important points commented upon and explained. In the subsequent sections various additional details are gathered, and a fuller explanation of the subject is attempted.

FOOTNOTES

1. See Genesis ch. ii., v. 19. Adam is formed in verse 7, and in verse 19 it is said: “Out of the *ground* the Lord God formed *every beast of the field, and every fowl of the air; and brought them unto Adam* to see what he would call them.” Thus man was created *before* the animals; for the animals mentioned in chapter i. are the signs of the Zodiac, while the man, “male and female,” is not *man*, but the Host of the Sephiroth; forces, or Angels, “made in his (God’s) image and after his likeness.” The Adam, man, is not made in that likeness, nor is it so asserted in the Bible. Moreover, the Second Adam is esoterically a septenary which represents seven men, or rather groups of men. For the first Adam—the Kadmon—is the synthesis of the *ten* Sephiroth. Of these, the upper triad remains in the Archetypal World as the future “Trinity,” while the seven lower Sephiroth create the manifested material world; and *this septennate is the second Adam*. Genesis, and the mysteries upon which it was fabricated, came from Egypt. The “God” of the 1st chapter of Genesis is the *Logos*, and the “Lord God” of the 2nd chapter the Creative *Elohim*—the *lower* powers.

2. Thus saith Pymander—"This is the mystery that to this day was hidden. Nature being mingled with the Heavenly man (Elohim, or Dhyanis), brought forth a wonder . . . *Seven men*, all males and females (Hermaphrodite) . . . according to the nature of the seven Governors"—Book II. v. 29)—or the seven Hosts of the *Pitris* or Elohim, who projected or created him. This is very clear, but yet, see the interpretations of even our modern theologians, men supposed to be intellectual and learned! In the "*Theological and philosophical works of Hermes Trismegistus, Christian (?) Neoplatonist*," a work compiled by John David Chambers, of Oriel College, Oxford, the translator wonders "for whom these *seven men* are intended?" He solves the difficulty by concluding that, as "the original pattern man (*Adam Kadmon* of ch. i. *Genesis*) was masculine-feminine, the seven may signify the succeeding patriarchs named in *Genesis* (p. 9) . . ." A truly theological way of cutting the Gordian knot.

3. As it is now asserted that the Chaldean tablets, which give the allegorical description of Creation, the Fall, and the Flood, even to the legend of the Tower of Babel, were written "before the time of Moses" (See G. Smith's "*Chaldean Account of Genesis*," p. 86), how can the Pentateuch be called a *revelation*? It is simply another version of the same story.

4. *Vide* § "Adam-Adami," in Part II. of this volume.

5. See Pliny, 4, c. 12; Strabo, 10; Herodotus, 7, c. 108; Pausanias, 7, c. 4, etc.

6. By "original" we mean the "Amshaspend," called "Zarathustra, the lord and ruler of the Vara made by Yima in that land." There were several Zarathustra or Zertusts, the Dabistan alone enumerating thirteen; but these were all the reincarnations of the first one. The last Zoroaster was the founder of the Fire temple of Azareksh and the writer of the works on the primeval sacred Magian religion destroyed by Alexander.

7. In India called "The Day of Brahmâ."

8. See Volcker, "Mythological Geography," pp. 145 to 170.

9. It is to be remarked, however, that Mr. Wallace does not accept Mr. Sclater's idea, and even opposes it. Mr. Sclater supposes a land or continent formerly uniting Africa, Madagascar, and India (but not Australia and India); and Mr. A. R. Wallace shows, in his "*Geographical Distribution of Animals*" and "*Island Life*," that the hypothesis of such a land is quite uncalled for on the alleged zoological grounds. But he admits that a much closer proximity of India and Australia did certainly exist, and at a time so very remote that it was "certainly pre-tertiary," and he adds in a private letter that "no name has been given to this supposed land." Yet the land did exist, and was of course *pre-tertiary*, for "Lemuria" (accepting this name for the third Continent) had perished before Atlantis had fully developed; and the latter sunk and its chief portions had disappeared before the end of the Miocene period.

10. One more "coincidence"—

"Now it is proved that in geologically recent times, *this region of North Africa was in fact a peninsula of Spain*, and that its union with Africa (proper) was effected on the North by the rupture of Gibraltar, and on the South by an *upheaval to which the Sahara owes its existence*. The shores of this former sea of Sahara are still marked by the shells of the same Gastropoda that live on the shores of the Mediterranean." (Prof. Oscas Schmidt, "*Doctrine of Descent and Darwinism*," p. 244.)

11. A. Winchell, Professor of Geology, "*World-Life*," p. 369.

12. Mr. Charles Gould, late Geological surveyor of Tasmania, in "*Mythical Monsters*," p. 84.

13. Sir Charles Lyell, who is credited with having "*happily* invented the terms Eocene, Miocene, and Pliocene," to mark the three divisions of the Tertiary age, ought really to have settled upon some approximate age for his "Mind-offspring." Having left the duration of these periods, however, to the speculations of specialists, the greatest confusion and perplexity are the result of that happy thought. It seems like a hopeless task to quote one set of figures from one work, without the risk of finding it contradicted by the same Author in an earlier or a subsequent volume. Sir W. Thomson, one of the most eminent among the modern authorities, has changed, about half-a-dozen times, his opinion upon the age of the Sun and the date of the consolidation of the Earth's crust. In Thomson and Tait's "*Natural Philosophy*," one finds only ten million years allowed, since the time when the temperature of the Earth permitted vegetable life to appear on it; (*App. D et seq. also Trans. Roy. Soc. Edin. xxiii, Pt. 1, 157, 1862* where 847 is cancelled). Mr. Darwin gives Sir W. Thomson's estimate as "a minimum of 98 and a maximum of 200 millions of years since the consolidation of the crust" (See Ch. Gould). In the same work (*Nat. Phil.*) 80 millions are given from the time of incipient incrustation to the present state of the world. And in his last lecture, as shown elsewhere, Sir W. Thomson declares (1887) that the Sun is not older than 15 *millions* of years! Meanwhile, basing his arguments as to the limits to the age of the Sun's heat, on figures previously established by Sir W. Thomson, Mr. Croll allows 60 *millions* of years since the beginning of the Cambrian period. This is hopeful for the lovers of *exact* knowledge. Thus, whatever figures are given by Occult Science, they are sure to be corroborated by those of some one among the modern men of Science who are considered as authorities.

CONCLUSION.

Space forbids us to say anything more, and this part of the “Secret Doctrine” has to be closed. The forty-nine Stanzas and the few fragments from the Commentaries just given are all that can be published in these volumes. These, with some still older records—to which none but the highest Initiates have access—and a whole library of comments, glossaries, and explanations, form the synopsis of Man’s genesis.

It is from the Commentaries that we have hitherto quoted and tried to explain the hidden meaning of some of the allegories, thus showing the true views of esoteric antiquity upon geology, anthropology, and even ethnology. We will endeavour in the Part which follows, to establish a still closer metaphysical connection between the earliest races and their Creators, the *divine* men from other worlds; accompanying the statements proffered with the most important demonstrations of the same in esoteric Astronomy and Symbolism.

In Volume III. of this work (the said volume and the IVth being almost ready) a brief history of all the great adepts known to the ancients and the moderns in their chronological order will be given, as also a bird’s eye view of the Mysteries, their birth, growth, decay, and final death—in Europe. This could not find room in the present work. Volume IV. will be almost entirely devoted to Occult teachings.

The duration of the periods that separate, in space and time, the Fourth from the Fifth Race—in the historical¹ or even the legendary beginnings of the latter—is too tremendous for us to offer, even to a Theosophist, any more detailed accounts of them. During the course of the post-diluvian ages—marked at certain periodical epochs by the most terrible cataclysms—too many races and nations were born, and have disappeared almost without leaving a trace, for any one to offer any description of the slightest value concerning them. Whether the Masters of Wisdom have a consecutive and full history of our race from its incipient stage down to the present times; whether they possess the uninterrupted record of man since he became the complete physical being, and became thereby the king of the animals and master on this earth—is not for the writer to say. Most probably they have, and such is our own personal conviction. But if so, this knowledge is only for the *highest* Initiates, who do not take their students into their confidence. The writer can, therefore, give but what she has herself been taught, and no more.

But even this will appear to the profane reader rather as a weird, fantastic dream, than as a possible reality.

This is only natural and as it should be, since for years such was the impression made upon the humble writer of these pages herself. Born and bred in European, matter-of-fact and presumably civilized countries, she assimilated the foregoing with the utmost difficulty. But there are proofs of a certain character which become irrefutable and are undeniable in the long run, to every earnest and unprejudiced mind. For a series of years such were offered to her, and now she has the full certitude that our present globe and its human races must have been born, grown and developed in this, and in no other way.

But this is the personal view of the writer; and her orthodoxy cannot be expected to have any more weight than any other "doxy," in the eyes of those to whom every fresh theory is heterodox until otherwise proved. Therefore are we Occultists fully prepared for such questions as these: "How does one know that the writer has not invented the whole scheme? And supposing *she* has not, how can one tell that the whole of the foregoing, as given in the Stanzas, is not the product of the imagination of the ancients? How could they have preserved the records of such an immense, such an incredible antiquity?"

The answer that the history of this world since its formation and to its end "is written in the stars," *i.e.*, is recorded in the Zodiac and the Universal Symbolism whose keys are in the keeping of the Initiates, will hardly satisfy the doubters. The antiquity of the Zodiac in Egypt is much doubted, and it is denied point-blank with regard to India. "Your conclusions are often excellent, but your premises are always doubtful," the writer was once told by a profane friend. To this, the answer came that it was one point, at least, gained on the scientific syllogisms. For, with the exception of a few problems from the domain of purely physical science, both the premises and conclusions of the men of Science are as hypothetical as they are almost invariably erroneous. And if they do not so appear to the profane, the reason is simply this: the said profane is very little aware, taking as he does his scientific data on faith, that both premises and conclusions are generally the product of the same brains, which, however learned, are not infallible; a truism demonstrated daily by the shifting and re-shifting of scientific theories and speculations.

However it may be, the records of the temples, Zodiaca1 and traditional, as well as the ideographic records of the East, as read by the adepts of the Sacred Science and Vidya, are not a whit more doubtful than the so-called ancient history of the European nations, now edited, corrected, and amplified by half a century of archæological discoveries, and the very problematical readings of the Assyrian tiles, cuneiform fragments, and Egyptian hieroglyphics. So are our data based upon the same readings, in

addition to an almost inexhaustible number of Secret works of which Europe knows nothing—*plus* the perfect knowledge by the Initiates of the symbolism of every word so recorded. Some of these records belong to an immense antiquity. Every archæologist and palæontologist is acquainted with the ideographic productions of certain semi-savage tribes, who from time immemorial have aimed at rendering their thoughts symbolically. This is the earliest mode of recording events and ideas. And how old this knowledge is in the human race may be inferred from some signs, evidently ideographic, found on hatchets of the Palæolithic period. The red Indian tribes of America, only a few years ago comparatively speaking, petitioned the President of the United States to grant them possession of four small lakes, the petition being written on the tiny surface of a piece of a fabric, which is covered with barely a dozen representations of animals and birds. (See Lubbock.) The American savages have a number of such different kinds of writing, but not one of our Scientists is yet familiar, or even knows of the early hieroglyphic cypher, still preserved in some Fraternities, and named in Occultism the *Senzar*. Moreover, all those who have decided to regard such modes of writing—*e.g.*, the ideographs of the Red Indians, and even the Chinese characters—as “attempts of the early races of mankind to express their untutored thoughts,” will decidedly object to our statement, that writing was invented by the Atlanteans, and not at all by the Phœnicians. Indeed, such a claim as that writing was known to mankind many hundreds of millenniums ago, in the face of the philologists who have decreed that writing was unknown in the days of, and to Pânini, in India, as also to the Greeks in the time of Homer, will be met by general disapprobation, if not with silent scorn. All denial and ridicule notwithstanding, the Occultists will maintain the claim, and simply for this reason: from Bacon down to our modern Royal Society, we have a too long period, full of the most ludicrous mistakes made by Science, to warrant our believing in modern scientific assumptions rather than in the denials of our Teachers. Writing, our scientists say, was unknown to Pânini; and this sage nevertheless composed a grammar which contains 3,996 rules, and is the most perfect of all the grammars that were ever made! Pânini is made out to have lived barely a few centuries B.C., by the most liberal; and the rocks in Iran and Central Asia (whence the philologists and historians show us the ancestors of the same Pânini, the Brahmins, coming into India) are *covered with writing*, two and three thousand years old (12,000, according to some fearless palæontologists).

Writing was an *ars incognita* in the days of Hesiod and Homer, agreeably to Grote, and unknown to the Greeks so late as 770 B.C.; and the Phœnicians who had *invented* it, and knew writing as far back as 1500 B.C., at the earliest,² were living among the Greeks, and elbowing them, all the time! All these scientific and contradictory conclusions disappeared, however, into thin air, when Schliemann discovered (*a*) the site of ancient

Troy, whose actual existence had been so long regarded as a fable; and (b), excavated on that site earthenware vessels with inscriptions *in characters unknown* to the palaeontologists and the all-denying Sanskritists. Who will now deny Troy, or these Archaic inscriptions? As Professor Virchow witnesses:—"I was myself an eye-witness of two such discoveries, and helped to gather the articles together. The slanderers have long since been silenced, who were not ashamed to charge the discoverer with an imposture."³ Nor were truthful women spared any more than truthful men. Du Chaillu, Gordon-Cumming, Madame Merian,⁴ Bruce, and a host of others were charged with lying.

Madame Merian—says the author of "*Mythical Monsters*," who gives this information in the *Introduction*—was accused of deliberate falsehood in reference to her description of a bird-eating spider nearly two hundred years ago. But now-a-days reliable observers have confirmed it in regard to South America, India, and elsewhere. Audubon was accused by botanists of having invented the yellow water-lily, which he figured in his *Birds of the South* under the name of *Nymphaea lutea*, and after having lain under the imputation for years, was confirmed at last by the discovery of the long-lost flower in Florida in 1876 (*Pop. Sci. Monthly*, No. 60, April 1877). And, as Audubon was called *a liar* for this, and for his *Holiaætus Washingtonii*,⁵ so Victor Hugo was ridiculed for his marvellous word-painting of the devil-fish, and his description of a man becoming its helpless victim. "The thing was derided as an impossibility; yet within a few years were discovered, on the shores of Newfoundland, cuttle fish with arms extending to thirty feet in length, and capable of dragging a good-sized boat beneath the surface; and their action has been reproduced *for centuries past* by Japanese artists." ("*Mythical Monsters*," p. 11 *Introd.*).

And if Troy was denied, and regarded as a myth; the existence of Herculaneum and Pompeii declared a fiction; the travels of Marco Polo laughed at and called as absurd a fable as one of Baron Münchhausen's tales, why should the writer of "*Isis Unveiled*" and of the "*Secret Doctrine*" be any better treated? Mr. Charles Gould, the author of the above-cited volume quotes in his excellent work a few lines from Macmillan (1860), which are as true as life, and too much to the point not to be reproduced: "When a naturalist, either by visiting such spots of earth as are still out of the way, or by his good fortune, finds a very queer plant or animal, he is forthwith accused of *inventing* his game. As soon as the creature is found to sin against preconception, the great (mis?) guiding Spirit, *a priori* by name, who furnishes philosophers with their omniscience *pro re natâ*, whispers that no such thing *can* be, and forthwith there is a charge of hoax. The heavens themselves have been charged with hoaxes. When Leverrier and Adams predicted a planet by calculation, it was gravely asserted in some quarters that the planet which had been calculated was not *the* planet but another which had clandestinely and improperly got into the neighbourhood of the

true body. *The disposition to suspect hoax is stronger than the disposition to hoax.* Who was it that first announced that the classical writings of Greece and Rome were one huge hoax perpetrated by the monks in what the announcer would be as little or less inclined than Dr. Maitland to call the dark ages?" (p. 13).

Thus let it be. No disbeliever who takes the "Secret Doctrine" for a "hoax" is forced or even asked to credit our statements. These have already been proclaimed to be such by certain very clever American journalists before even the work went to press.⁶

Nor, is it after all, necessary that any one should believe in the Occult Sciences and the old teachings, before one knows anything or even believes in his own soul. No great truth was ever accepted *a priori*, and generally a century or two passed before it began to glimmer in the human consciousness as a possible verity, except in such cases as the positive discovery of the thing claimed as a fact. The truths of to-day are the falsehoods and errors of yesterday, and *vice versa*. It is only in the XXth century that portions, if not the whole, of the present work will be vindicated.

It is no fact going against our statements, therefore, even if Sir John Evans does affirm that writing was unknown in the stone age. For it may have been unknown during that period in the Fifth Aryan race, and have been perfectly known to the Atlanteans of the Fourth, in the palmy days of their highest civilization. The cycles of the rise and fall of the nations and races are there to account for it.

If told that there have been cases before now of forged pseudographs being palmed off on the credulous, and that our work may be classed with Jacolliot's "Bible in India" (in which, by the way, there are more truths among its errors than are found in the works of orthodox and recognized Orientalists)—the charge and comparison will dismay us very little. We bide our time. Even the famous "Ezour-Veda" of the last century, considered by Voltaire "the most precious gift from the East to the West," and by Max Müller "about the silliest book that can be read," is not altogether without facts and truths in it. The cases when the *a priori* negations of specialists became justified by subsequent corroborations form but an insignificant percentage of those that were fully vindicated by subsequent discoveries, and confirmed to the great dismay of the learned objectors. "Ezour Veda," was a very small bone of contention compared with the triumph of Sir William Jones, Anquetil de Perron, and others in the matter of Sanskrit and its literature. Such facts are recorded by Professor Max Müller himself, who, speaking of the discomfiture of Dugald Stewart and Co. in connection with this, states that "if the facts about Sanskrit were true, Dugald Stewart was too wise not to see that the conclusions drawn from them were inevitable. He therefore denied the reality of such a language as Sanskrit altogether, and wrote his famous essay to prove that Sanskrit had been put together after

the model of Greek and Latin, by those arch-forgers and liars, the Brahmans, and that the whole of Sanskrit literature was an imposition" (*Science of Language*, p. 168). The writer is quite willing and feels proud to keep company with these Brahmans, and other *historical* "liars," in the opinion of our modern Dugald Stewarts. She has lived too long, and her experience has been too varied and personal, for her not to know at least something of human nature. "When you doubt, abstain," says the wise Zoroaster, whose prudent aphorism is found corroborated in every case by daily life and experience. Yet, like St. John the Baptist, this sage of the past Ages is found preaching in the desert, in company with a more modern philosopher, namely Bacon, who offers the same priceless bit of practical Wisdom. "In contemplation," he says (in any question of Knowledge, we add), "if a man begin with certainties, he shall end in doubts; but *if he will be content to begin with doubts, he shall end in certainties.*"

With this piece of advice from the father of English Philosophy to the representatives of British scepticism we ought to close the debate, but our theosophical readers are entitled to a final piece of Occult information.

Enough was said to show that evolution in general, events, mankind, and everything else in Nature proceed in cycles. We have spoken of seven Races, five of which have nearly completed their earthly career, and have claimed that every Root-Race, with its sub-races and innumerable family divisions and tribes, was entirely distinct from its preceding and succeeding race. This will be objected to, on the authority of uniform experience in the question of Anthropology, and Ethnology. Man was—save in colour and type, and perhaps a difference in facial peculiarities and cranial capacity—ever the same under every climate and in every part of the world, say the Naturalists: ay, even in stature. This, while maintaining that man descends from the same unknown ancestor as the ape, a claim that is logically impossible without an infinite variation of stature and form, from his first evolution into a biped. The very logical persons who maintain both propositions are welcome to their paradoxical views. Once more we address only those who, doubting the general derivation of myths from "the contemplation of the visible workings of external nature" think it, "less hard to believe that these wonderful stories of gods and demi-gods, of giants and dwarfs, of dragons and monsters of all descriptions, are transformations, than to believe them to be inventions." It is only such "transformations" in physical nature, as much as in the memory and conceptions of our present mankind, that the Secret Doctrine teaches. It confronts the purely speculative hypotheses of modern Science, based upon the experience and exact observations of barely a few centuries, with the unbroken tradition and records of its Sanctuaries; and brushing away that tissue of cobweb-like theories, spun in the darkness that covers a period of hardly a few millenniums back, and which Europeans call their "History," the Old Science says to us: Listen, now, to my version of the memoirs of Humanity.

The human Races are born one from the other, grow, develop, become old, and die. Their sub-races and nations follow the same rule. If your all-denying modern science and so-called philosophy do not contest that the human family is composed of a variety of well-defined types and races, it is only because the fact is undeniable, no one would say that there was no external difference between an Englishman, an African negro, and a Japanese or Chinaman. On the other hand it is formally denied by most naturalists that *mixed human races*, *i.e.*, the seeds for entirely new races, are any longer formed in our days. But this last is maintained on good grounds by de Quatrefages and some others.

Nevertheless our general proposition will not be accepted. It will be said that whatever forms man has passed through in the long pre-historic Past there are no more changes for him (save certain variations, as at present) in the future. Hence that our Sixth and Seventh Root Races are fictions.

To this it is again answered: How *do you* know? Your experience is limited to a few thousand years, to less than a day in the whole age of Humanity and to the present types of the actual continents and isles of our Fifth Race. How can you tell what will or will not be? Meanwhile, such is the prophecy of the Secret Books and their no uncertain statements.

Since the beginning of the Atlantean Race many million years have passed, yet we find the last of the Atlanteans, still mixed up with the Aryan element, 11,000 years ago. This shows the enormous overlapping of one race over the race which succeeds it, though in character and external type the elder loses its characteristics, and assumes the new features of the younger race. This is proved in all the formations of mixed human races. Now, Occult philosophy teaches that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, not only mentally, but also physically. "Every mixed race, when uniform and settled, has been able to play the part of a primary race in fresh crossings," says de Quatrefages. "Mankind, in its present state, has thus been formed, certainly, for the greatest part, by the successive crossing of a number of races *at present undetermined*" ("The Human Species," p. 274.)

Thus the Americans have become in only three centuries a "primary race," *pro tem.*, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they

will launch into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturæ*, abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. It is the present men who will then begin to be regarded as exceptional mongrels, until these die out in their turn in civilised lands; surviving only in small groups on islands—the mountain peaks of to-day—where they will vegetate, degenerate, and finally die out, perhaps millions of years hence, as the Aztecs have, as the Nyam-Nyam and the dwarfish Moola Koorumba of the Nilghiri Hills are dying. All these are the remnants of once mighty races, the recollection of whose existence has entirely died out of the remembrance of the modern generations, just as we shall vanish from the memory of the Sixth Race Humanity. The Fifth will overlap the Sixth Race for many hundreds of millenniums, changing with it slower than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan race, and the Third had overlapped the Atlanteans.

This process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races (*vide supra*, the diagram of the Genealogical Tree of the Fifth Race). But the *last* remnants of the Fifth Continent will not disappear until some time after the birth of the *new* Race; when another and *new* dwelling, the sixth continent, will have appeared above the *new* waters on the face of the globe, so as to receive the new stranger. To it also will emigrate and settle all those who shall be fortunate enough to escape the general disaster. When this shall be—as just said—it is not for the writer to know. Only, as nature no more proceeds by sudden jumps and starts, than man changes suddenly from a child into a mature man, the final cataclysm will be preceded by many smaller submersions and destructions both by wave and volcanic fires. The exultant pulse will beat high in the heart of the race now in the American zone, but there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they will have now become a *new race, and many new nations*. Yet the Fifth will not die, but survive for a while: overlapping the new Race for many hundred thousands of years to come, it will become transformed with it—slower than its new successor—still getting entirely altered in mentality, general physique, and stature. Mankind will not grow

again into giant bodies as in the case of the Lemurians and the Atlanteans; because while the evolution of the Fourth race led the latter down to the very bottom of materiality in its physical development, the present Race is on its ascending arc; and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh.

Thus it is the mankind of the New world—one by far the senior of our Old one, a fact men had also forgotten—of *Pâtâla* (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. Thus will mankind, race after race, perform its appointed cycle-pilgrimage. Climates will, and have already begun, to change, each tropical year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favoured groups—the failures of nature—will, like some individual men, vanish from the human family without even leaving a trace behind.

Such is the course of Nature under the sway of KARMIC LAW: of the ever present and the ever-becoming Nature. For, in the words of a Sage, known only to a few Occultists:—“THE PRESENT IS THE CHILD OF THE PAST; THE FUTURE, THE BEGOTTEN OF THE PRESENT. AND YET, O PRESENT MOMENT! KNOWEST THOU NOT THAT THOU HAST NO PARENT, NOR CANST THOU HAVE A CHILD; THAT THOU ART EVER BEGETTING BUT THYSELF? BEFORE THOU HAST EVEN BEGUN TO SAY ‘I AM THE PROGENY OF THE DEPARTED MOMENT, THE CHILD OF THE PAST,’ THOU HAST BECOME THAT PAST ITSELF. BEFORE THOU UTTEREST THE LAST SYLLABLE, BEHOLD! THOU ART NO MORE THE PRESENT BUT VERILY THAT FUTURE. THUS, ARE THE PAST, THE PRESENT, AND THE FUTURE, THE EVER-LIVING TRINITY IN ONE—THE MAHAMAYA OF THE ABSOLUTE IS.”

FOOTNOTES

1. The word “historical” is used, because, although historians have dwarfed almost absurdly the dates that separate certain events from our modern day, nevertheless, once that they are known and accepted, they belong to history. Thus the Trojan War *is* an historical event; and though even less than 1,000 years B.C. is the date assigned to it, yet in truth it is nearer 6,000 than 5,000 years B.C.

2. It is an historical fact that Sanchoniathon compiled and wrote in Phoenician characters—from annals and State documents in the archives of the *older* Phoenician cities—the full record of their religion in 1250 B.C.

3. Prof. Virchow, in Appendix 1 to Schliemann's *Ilios*. Murray, 1880.
4. Gosse writes of the latter: "She is set down a thorough heretic, not at all to be believed, a manufacturer of unsound natural history, an inventor of false facts in science." ("Romance of Natural History," p. 227.)
5. Dr. Cover writes: "That famous bird of Washington was a myth; either Audubon was mistaken, or else, as some do not hesitate to affirm, *he lied* about it."
6. So far back as July, 1888, at a time when the MSS. of this work had not yet left my writing table, and the *Secret Doctrine* was utterly unknown to the world, it was already being denounced as a product of my brain and no more. These are the flattering terms in which the *Evening Telegraph* (of America) referred to this still unpublished work in its issue of June 30, 1888: "Among the fascinating books for July reading is Mme. Blavatsky's new book on Theosophy . . . (!) the SECRET DOCTRINE. . . . But because she can soar back into the Brahmin ignorance . . . (! ?) . . . is no proof that everything she says is true." And once the prejudiced verdict given on the mistaken notion that my book was out, and that the reviewer had read it, neither of which was or could be the case, now that it is really out the critic will have to support his first statement, whether correct or otherwise, and thus get out of it, probably by a more slashing criticism than ever.

“AND NOW TO CONCLUDE.”

And now to conclude.

We have concerned ourself with the ancient records of the nations, with the doctrine of chronological and psychic cycles, of which these records are the tangible proof; and with many other subjects, which may, at first sight, seem out of place in this volume.

But they were necessary in truth. In dealing with the secret annals and traditions of so many nations, whose very origins have never been ascertained on more secure grounds than inferential suppositions, in giving out the beliefs and philosophy of more than *prehistoric* races, it is not quite as easy to deal with the subject matter as it would be if only the philosophy of one special race, and its evolution, were concerned. The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time; and that, even, which is historic—*i.e.*, that which is found scattered hither and thither throughout ancient classical literature—is, in almost every case, attributed by modern criticism to lack of observation in the ancient writers, or to superstition born out of the ignorance of antiquity. It is, therefore, impossible to treat this subject as one would the ordinary evolution of an art or science in some well-known historical nation. It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions—that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith. Moreover, as Haliburton said, “Hear one side, and you will be in the dark; hear both sides, and all will be clear.” The public has hitherto had access to,

and heard but one side—or rather the two one-sided views of two diametrically opposed classes of men, whose *primâ facie* propositions or respective premises differ widely, but whose final conclusions are the same—Science and Theology. And now our readers have an opportunity to hear the other—the defendants’—justification on and learn the nature of our arguments.

Were the public to be left to its old opinions: namely, on one side, that Occultism, Magic, the legends of old, etc., were all the outcome of ignorance and superstition; and on the other, that everything outside the orthodox groove was the work of the devil, what would be the result? In other words, had no theosophical and mystic literature obtained a hearing for the few last years, the present work would have had a poor chance of impartial consideration. It would have been proclaimed—and by many will still be so proclaimed—a fairy tale woven out of abstruse problems, poised in, and based on the air; built of soap bubbles, bursting at the slightest touch of serious reflection, with *no* foundation, as it would be alleged, to stand upon. Even “the ancient *superstitious* and *credulous* classics” have no word of reference to it in clear and unmistakable terms, and the symbols themselves fail to yield a hint at the existence of such a system. Such would be the verdict of all. But when it becomes undeniably proven that the claim of the modern Asiatic nations to a Secret Science and an esoteric history of the world, is based on fact; that, though hitherto unknown to the masses and a veiled mystery even to the learned, (because they never had the key to a right understanding of the abundant hints thrown out by the ancient classics), it is still no fairy tale, but an actuality—then the present work will become but the pioneer of many more such books. The statement that hitherto even the keys discovered by some great scholars have proved too rusty for use, and that they were but the silent witnesses that there do exist mysteries behind the veil which are unreachable without a new key—is borne out by too many proofs to be easily dismissed. An instance may be given as an illustration out of the history of Freemasonry.

In his “Franc-maçonnerie OcculTE,” rightly or wrongly, Ragon, an illustrious and learned Belgian Mason, reproaches the English Masons with having *materialized* and dishonoured Masonry, once based upon the Ancient Mysteries, by adopting, owing to a mistaken notion of the origin of the craft, the name of *Free Masonry* and *Free Masons*. The mistake is due, he says, to those who connect Masonry with the *building* of Solomon’s Temple, deriving its origin from it. He derides the idea, and says: . . . “The *Franc Mason* (which is not *maçon libre*, or free masonry) knew well when adopting the title, that it was no question of *building a wall*, but that of *being initiated into the ancient Mysteries* veiled under the name of *Franc-maçonnerie* (Freemasonry); that his work was only to be the continuation or the renovation of the ancient mysteries, and that he was to become a *mason*

after the manner of *Apollo* or *Amphion*. And do not we know that the ancient initiated poets, when speaking of *the foundation of a city*, meant thereby the *establishment of a doctrine*? Thus *Neptune*, the god of reasoning, and *Apollo*, the god of the *hidden* things, presented themselves as masons before Laomedon, Priam's father, to help him to build the city of Troy—that is to say, to establish the Trojan religion." (*Maçonnerie Orthodoxe*, p. 44.)

Such *veiled* sentences with double meaning abound in ancient classical writers. Therefore, had an attempt been made to show that, *e.g.*, Laomedon was the founder of a branch of archaic mysteries in which the earth-bound material soul (the fourth principle), was personified in Menelaus' faithless wife (the fair Helen), if Ragon had not come to corroborate what we asserted, we might be told that no classical author speaks of it, and that Homer shows Laomedon building a *city*, not an *esoteric worship* or *MYSTERIES*! And who are those left now, save a few *Initiates*, who understand the language and correct meaning of such symbolical terms?

But after having pointed to many a misconceived symbol bearing on our thesis, there still remains more than one difficulty to be overcome. Most important among several such obstacles is that of chronology. But this could hardly be helped.

Wedged in between theological chronology and that of the geologists, backed by all the materialistic Anthropologists who assign dates to man and nature which fit in with their own theories alone—what could the writer do except what is being done? Namely, since theology places the Deluge 2448 B.C., and the World's Creation only 5890 years ago; and since the accurate researches by the methods of *exact Science*, have led the geologists and physicists to assign to the incrusted age of our Globe between 10 million and 1,000 million of years¹ (a *trifling* difference, verily!): and the Anthropologists to vary their divergence of opinion as to the appearance of man—between 25,000 and 500,000 of years—what can one who studies the Occult doctrine do, but come out and bravely present the esoteric calculations before the world?

But to do this, corroboration by even a few "historical" proofs was necessary, though all know the real value of the so-called "historical evidence." For, whether man had appeared on earth 18,000 or 18,000,000 years ago, can make no difference to profane History, since it begins hardly a couple of thousand years before our era, and since, even then, it grapples hopelessly with the clash and din of contradictory and mutually-destroying opinions around it. Nevertheless, in view of the respect the average reader has been brought up in for exact science, even that short *Past* would remain meaningless, unless the esoteric teachings were corroborated and supported on the spot—*whenever possible*—by references to historical names of a so-called *historical* period. This is the only guide that can be given to the

beginner before he is permitted to start among the (to him) unfamiliar windings of that dark labyrinth called the pre-historic ages. This necessity has been complied with. It is only hoped that the desire to do so, which has led the writer to be constantly bringing ancient and modern evidence as a corroboration of the Archaic and quite unhistoric Past, will not bring on her the accusation of having sorely jumbled up without order or method the various and widely-separated periods of history and tradition. But literary form and method had to be sacrificed to the greater clearness of the general exposition.

To accomplish the proposed task, the writer had to resort to the rather unusual means of dividing each volume or Book into three Parts; the first of which only is the consecutive, though very fragmentary, history of the Cosmogony and the Evolution of Man on this globe. But these two volumes had to serve as a PROLOGUE, and prepare the reader's mind for those which shall now follow. In treating of Cosmogony and then of the Anthropogenesis of mankind, it was necessary to show that no religion, since the very earliest, has ever been entirely based on fiction, as none was the object of special revelation; and that it is dogma alone which has ever been killing primeval truth. Finally, that no human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only: and that bosom is in the countries pointed to by the great seer of the past century Emanuel Swedenborg. There lies the heart of nature, that shrine whence issued the early races of primeval Humanity, and which is the cradle of *physical* man.

Thus far have proceeded the rough outlines of the beliefs and tenets of the archaic, earliest Races contained in their hitherto secret Scriptural records. But our explanations are by no means complete, nor do they pretend to give out the full text, or to have been read by the help of more than three or four keys out of the sevenfold bunch of esoteric interpretation, and even this has only been partially accomplished. The work is too gigantic for any one person to undertaken far more to accomplish. Our main concern was simply to prepare the soil. This, we trust we have done. These two volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made to fell and uproot the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two volumes should form for the student a fitting prelude for Volumes III. and IV. Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these volumes are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception with which Volumes

I. and II. will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost* completed.

Satyât Nâsti paro dharmah.

THERE IS NO RELIGION HIGHER THAN TRUTH.

FOOTNOTE

1. *Vide* Sir W. Thomson and Mr. Huxley.

THE SIX FUNDAMENTAL PROPOSITIONS OF *THE SECRET DOCTRINE*

The first volume of H. P. Blavatsky's masterwork, *The Secret Doctrine*, treats of the birth and evolution of universes, suns, and planets with all their kingdoms, stretching from the elemental lives or forces, up through the mineral, vegetable, animal, and human kingdoms. Above mankind, according to ancient tradition, are spiritual kingdoms stretching up to the great cosmic gods whose immanent activities constitute the law and harmony of the cosmos. The second volume treats of the origin and destiny of the human race in conjunction with all the other earth kingdoms with which we are familiar. Prominent in this volume is a discussion of the awakening of the human mind by more highly evolved beings.

Interspersed with these subjects are wondrous insights into sciences now asleep or only partly awake, such as the many-layered interpretation of legend, myth, and symbol. Also discussed is the story of initiation and the Mystery schools which existed in all parts of the world, places where stage by stage, first by instruction, discipline, and purification, and later through actual experience, the disciple might achieve within himself the birth of his inner god, an achievement which over many cycles every person may aspire to and will in time succeed in bringing about.

Commencing with volume one, the birth of worlds is based on what Blavatsky terms three fundamental propositions. The first one projects a picture of the ultimate, unknowable cause from which everything is born and to which all things eventually return:

An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought — in the words of Mandukya [Upanishad] “unthinkable and unspeakable.” — *The Secret Doctrine* 1:14

Ancient peoples refused to give attributes to this principle: the Jews called it ‘*eyn soph* (the Boundless), the Hindus *tat* (That). It cannot be called large or small, good or evil, for these terms apply only to finite things. Its aspects are given as infinite space, eternal duration, and unending motion.

The second proposition Blavatsky phrases as follows:

The Eternity of the Universe *in toto* as a boundless plane; periodically “the playground of numberless Universes incessantly manifesting and disappearing, . . .”

. . . the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe. — *Ibid.* 1:16—17

While the first proposition conveys a picture of the boundless source of all, the second proposition sets the pattern for all manifested existence — whether atoms, humans, gods, or universes — which issue forth from their inner essence. Many of the old philosophies speak of a ray from the Unknowable fecundating chaos or the mother principle, so that out of chaos is born the cosmos, the manifested worlds. Here we have the trinity — Father, Mother, Son; Father, Holy Spirit, Son; Osiris, Isis, Horus; Parabrahman, Mulaprakriti, Brahman.

The third proposition pertains to those aspects of life with which we are the most directly involved:

The fundamental identity of all Souls with the Universal Over-Soul, . . . and the obligatory pilgrimage for every Soul — a spark of the former — through the Cycle of Incarnation (or “Necessity”) in accordance with Cyclic and Karmic law, . . . In other words, no . . . (divine Soul) can have an independent (conscious) existence before the spark . . . has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas [mind], from mineral and plant, up to the holiest archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. — 1:17

The range of beings stretches from the tiniest subatomic particle and below to the grandest universe or clusters of universes and beyond. And since every unit is a consciousness or monad of infinite potential, the cosmos is infilled with divine intelligences of all types, all seeking to unfold themselves through evolution by means of repeated imbodyments.

Blavatsky sought to reintroduce the concept of a living universe governed by cause and effect, or karma. When we are born, we come freighted with karma out of the past. We *are* that karma. In previous incarnations we have made ourselves what we now are, and are in the process of making ourselves what we shall one day become in future incarnations. When the universe is reborn, it seeks its rebirth by means of all the lesser lives of which it is composed, just like man with his atoms and lesser units when he reincarnates. The new universe is the karma of the old universe. All beings, then, are sparks of the universal essence or over-soul

at various levels in their self-unfoldment or evolution, which takes place through repeated imbodiments:

Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i.e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because we do not perceive any signs — which we can recognise — of consciousness, say, in stones, we have no right to say that *no consciousness exists there*. There is no such thing as either “dead” or “blind” matter, as there is no “Blind” or “Unconscious” Law. — 1:274

When the scroll of earth unrolled, all the lives of earth were unrolled with it, starting at a very ethereal level. Earth reimbodied itself by means of its lesser lives, and all the kingdoms of nature were present at the outset, including ourselves. However, neither earth nor its kingdoms resembled even remotely what we see about us today, for then everything was ethereal, spiritual, astral, not physical as now. Planetary evolution takes place in a series of pulsations or “rounds.” Blavatsky speaks of seven or more of these rounds for the earth. With each succeeding round, the earth grew more material until it reached its most material phase, which is roughly where we are today in the fourth round. In this round on this physical globe each of the kingdoms has successively dominated earth. For millions of years mineral activity was most intense and then, as the mineral efflorescence subsided, the lives of the plant kingdom eventually became dominant. Overlapping the era of plant dominance and gradually superseding it was the animal kingdom, which climaxed and declined, giving way to a new insurgence, our own human life-wave.

Three further propositions are given in volume two, having to do with life on this physical globe in the fourth round:

As regards the evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas: it teaches (a) the simultaneous evolution of seven human groups on seven different portions of our globe; (b) the birth of the *astral*, before the *physical* body: the former being a model for the latter; and (c) that man, in this Round, preceded every mammalian — the anthropoids included — in the animal kingdom.— 2:1

For tens of millions of years mankind was more astral than physical. And although the seven primeval races appeared simultaneously, they did so in seed or germ, one by one to flower, each on its own continental system. Each such root-race had numerous subraces, family and tribal races, and other smaller subdivisions. We are now approaching the midpoint of the fifth root-race. In *Works and Days*(lines 147-234) Hesiod mentions the five races that have thus far appeared, and also the four ages, the Golden, Silver, Bronze, and Iron, and said that we are now in the Iron Age and our fifth

race. Similar descriptions are given in the *Zend-Avesta*, the Puranas, the Eddas, the *Popul Vuh*, and other ancient works. When we study these accounts of earlier races, we should bear in mind that we are reading about ourselves, for those past races were the scenes of our previous striving.

Each great root-race flourishes upon its own system of continents. The continent of the first race,

“The Imperishable Sacred Land,” is said to have been located at the North Pole. The second or Hyperborean race occupied a horseshoe-shaped continent in the far north. The third (Lemurian) and fourth (Atlantean) races inhabited continents, large portions of which may now be under the oceans, buried under deserts, or may still be in use as parts of existing continents. Because root-races endure for millions of years, the continents they live on vary greatly during their lifespan. Each race is born from the midpoint of its parent race, from its most material cycle or kali yuga. When a race has entered its kali yuga, the seeds of the next race begin increasingly to appear. Eventually as these seeds become numerous, they are separated geographically, and portions of the old continents become uninhabitable and begin to break up or submerge. In the case of the fifth race, Central Asia was the cradleland for those fleeing from Atlantean depravity. There our young race enjoyed its Golden and Silver ages in a series of splendid civilizations. Our own root-race is now entering its kali yuga or midpoint.

Perhaps the most important evolutionary event insofar as humanity is concerned took place in the third root-race and is remembered in all the world’s religions and legendary histories. When the human vehicle was ready, the heretofore slumbering human mind awakened. The Greeks expressed it as Prometheus stealing from the gods the fire of mind for mankind. In the Far East the manasaputras or Sons of Mind were said to have incarnated in humanity and thus awakened it into mental life and self-awareness, qualities which distinguish the human from the animal. These superior beings had evolved beyond the human stage in a previous cosmic cycle and returned to inflame the latent human mind. Christian mythology remembers it in the story of Lucifer, the Lightbringer, who was on the right hand of God and cast out to make his way to the Garden of Eden: Lucifer, the Christian Prometheus, who as a serpent tempted Eve with the fruit of the Tree of Knowledge of Good and Evil. Thereafter humans possessed the power to choose; they could sow and reap karma in a far more potent manner than before. There could no longer be an Eden or idyllic mindless life, for humanity now had self-conscious mind.

Interestingly, anthropologist Loren Eiseley, while going through a museum in which the supposed human ancestors were depicted, found himself strangely disappointed. Somewhere along the line, he felt, there must have occurred a sudden mitosis of the brain — one moment a higher mammal and in the next thinking man. Alfred Russel Wallace felt that human evolution was not so much bodily as mental; our evolution took place

primarily in the mind and its vehicle the brain. Wallace also believed that no evolution could take place without the intercession of superior beings.

Worldwide legends of divine teachers instructing early mankind in the arts and sciences, taken in conjunction with the incarnation in man of his manasaputra or higher self, would certainly have brought about spectacular physiological changes, separating man from all the other mammals. This is confirmed by embryology, for the human brain trebles in size during the first year after birth, something no other mammal succeeds in achieving. We see here how physiology confirms human history, and how the old myths can be found to have a basis in scientific fact.

One of the magnificent achievements of *The Secret Doctrine* is that Blavatsky does not speak merely in generalities, but quotes from the major scriptures and authors of the ages — East, Mideast, and West, ancient and modern — to illustrate step by step, as she develops her theme, what the greatest minds of the human race have said about the points she is then discussing. The two volumes contain quotes from about 1,200 authors and scriptures, some referred to many times.

Many who have looked into these references realize that although we may have read and reread certain passages, it is only when Blavatsky sheds her penetrating light upon them that we can see, for the first time perhaps, their real import. This is particularly true of those from ancient times, which are often fragmentary and highly symbolic. As we read in them the great events of cosmogenesis and evolution, we note how closely they parallel one another.

Blavatsky insisted that these ideas were not her own, but simply what she had been taught. She never claimed credit for anything except a knowledge of the principles of the ancient wisdom as known and taught through the ages. *This*, however, is the running thread without which all the quotations in the world would be aimless and misleading. It is because she had the esoteric philosophy in the forefront of her mind that she could produce a *Secret Doctrine* and cull the literatures of the world to illustrate its ageless universality. *The Secret Doctrine* is an enormous creative achievement. The substance of these volumes is a portion of the wisdom of the ages, pure and distilled.

The universe surrounds us on every side. It was born as we were born, has its life, and one day, like us, will die and then, after a lapse of cosmic time, seek its rebirth. It therefore has a history and a destiny over and above that which we now see and investigate; and the same is true of mankind. What is the relationship between man the microcosm and the all-embracing cosmos? This in brief is *The Secret Doctrine*.

JOHN P. VAN MATER, SR.

THE WRITING OF *THE SECRET DOCTRINE*.

There can be no separation between the writings of H. P. Blavatsky and the growth in comprehension of the work of The Theosophical Society by its adherents. As the first teachings of the ancient wisdom — barely sketched in H.P.B.'s earliest major work, *Isis Unveiled* — were assimilated, a natural demand was made for a more complete exposition of the philosophy. Likewise the Society's objectives and principles, as enunciated from time to time, became more defined and inclusive of the work envisioned for the Society by those responsible for its beginnings. The true founders of the TS were H.P.B.'s teachers, and it was in large measure from them that the subject matter in *Isis Unveiled* and *The Secret Doctrine* was called forth.

Isis Unveiled was commenced in the summer of 1875, a few months before the formation of the TS, although at the time H.P.B. did not know what was to become of the growing pile of manuscripts. Later, in September, as H. S. Olcott records, "She wrote me that it was to be a book on the history and philosophy of the Eastern Schools and their relations with those of our own times." (*Old Diary Leaves* 1:203)

In mid-December 1878, a year after the publication of *Isis*, H. P. Blavatsky and Colonel Olcott left New York for India where she carried on her work for the next six years. They soon made the acquaintance of A. P. Sinnett, editor of the Anglo-Indian newspaper, *The Pioneer*. Subsequent correspondence with H.P.B.'s teachers — two Eastern Adepts known as M and K.H. — had a profound effect on him. As a direct result of the inspiration and teaching he had received, and also because of certain phenomena he had personally witnessed, in 1881 Sinnett published *The Occult World* and two years later *Esoteric Buddhism*, two important books which were to produce a considerable stir in various parts of the world. However, in a few instances Sinnett's interpretation of the teachings was incorrect. He also had difficulty in understanding why there were apparent differences in the philosophical *expression* of theosophy as given by his Adept-correspondents and by H.P.B. in *Isis*. He did not comprehend that in *Isis* H.P.B. had been limited as to how much of the ancient wisdom she could give forth. That was in 1877 when the membership had little grasp of the magnitude of theosophy. Within the next five or six years, the time had come to reveal more of the esoteric philosophy and to devise a terminology suitable for Western understanding. K.H. wrote to Sinnett in 1882:

It [*Isis*] really ought to be *re-written* for the sake of the family honour. . . . Don't you see that everything you find in *Isis* is delineated, hardly sketched — nothing completed or fully revealed. Well the time has come, but where are

the workers for such a tremendous task? — *The Mahatma Letters to A. P. Sinnett*, letter XXc, 130-1

Nevertheless, starting with the January 1884 issue of the *Journal*¹, monthly advertisements appeared describing *The Secret Doctrine* as being a new version of *Isis Unveiled*. That summer in England two students² began writing *Man: Fragments of Forgotten History*. Even before it was published this exposition of theosophical philosophy proved unsatisfactory. On January 9, 1885, H.P.B. was given the “plan” for the great work, *The Secret Doctrine*. Olcott writes:

On the following night — as my Diary entry states — “H.P.B. got from her Teacher the plan for her *Secret Doctrine*, and it is excellent. Oakley and I tried our hands at it [H.P.B.’s notes and papers on revision of *Isis*] yesterday, but this is much better.” Meanwhile, the accumulation of materials for the book had long been going on. It will be news to some that this was not originally intended to be a new book, but only a recasting and amplification of *Isis Unveiled*, with the late T. Subba Row, B.A., B.L., as co-editor with H.P.B. As first advertised in the *Theosophist*, it was to have been issued in monthly parts of 77 pages each, and to have run to about twenty parts. This new scheme, given her by her Teacher, changed this programme, and the gradual building up of the present grand work was the result.³

— *ODL* 3:199-200

The previous year, in February 1884, H.P.B., Olcott, and four companions had left Bombay for Europe. While they were away a carefully planned attack was begun against H.P.B. and indirectly the Theosophical Society by Alexis and Emma Coulomb (who had been taken into the headquarters at Adyar) and the editors of the *Christian College Magazine* in Madras. H.P.B. was charged with forgery in producing letters from her teachers as well as trickery in the production of phenomena. The effect of this attack was immediate worldwide publicity and the return to India of both Olcott and Blavatsky by year’s end. At this time the Society for Psychical Research sent to India a young man named Richard Hodgson to investigate and report on the situation.

In their efforts not to cause more publicity and expose the names of the Mahatmas to public eye, Olcott and the TS Council at Adyar left H.P.B. undefended, and thus by their silence virtually implied her guilt. H.P.B. strenuously objected; the honor of the Society and of her teachers was at stake. She had wished to go to court in order to vindicate her teachers and the work they had sent her to do. But Olcott threatened H.P.B. with his resignation if she did not abide by the decision of the Special Judicial Committee.⁴ Eventually her already poor health broke down. On March 21 H.P.B. tendered her resignation as Corresponding Secretary, and on the 31st on doctor’s orders she left India, hopefully to recover sufficiently to finish her *Secret Doctrine*. As she was boarding the steamer, Subba Row asked

H.P.B. to continue writing and send him through Olcott every week what she had written, as he would then “make notes and commentaries” (*The Theosophist*, March 1925, 784).

Even on the open sea, she received “pages of manuscript referring to *The Secret Doctrine*.⁵ She stayed about three months in Italy, at Torre del Greco and Rome, and later in Switzerland, finally settling at Wurzburg, Germany in early August. On October 28, 1885, H.P.B. wrote Olcott that she had “not much time now . . . but shall in a month or two send you the first six sections.” (*ODL* 3:317).

But no real work was done until December when Countess Wachtmeister came to be a companion and helper to H.P.B. Saved now from continual interruptions which had plagued her previously, H.P.B. was able to keep a schedule of writing day after day through the long hours. In the months that followed only three times was the Countess able to prevail upon her to leave the apartment.

But December was hardly over when H.P.B. received the *Proceedings* of the Society for Psychical Research based on Hodgson’s investigations in India. This account was as unfair to her as was the earlier attack by the Coulombs and the *Christian College Magazine*.⁶ It is difficult to imagine the impact of this upon H.P.B. Countess Wachtmeister relates:

“This,” she cried, “is the Karma of the Theosophical Society, and it falls upon me. I am the scapegoat. I am made to bear all the sins of the Society, and now that I am dubbed the greatest impostor of the age, and a Russian spy into the bargain, who will listen to me or read *The Secret Doctrine*? ”

— Wachtmeister, *Reminiscences*, 26

On January 6, 1886, H.P.B. wrote to Olcott that *The Secret Doctrine* would be the vindication of herself and her teachers.

For Secret Doctrine is *entirely new*. There will not be there 20 pages quoted by bits from *Isis*. . . . In four Parts — Archaic, Ancient, Mediaeval and Modern Periods. Each Part 12 chapters, with Appendices and a Glossary of terms at the end. Countess here, and she sees I have almost *no books*. Master and Kashmiri [M and K.H.] dictating in turn. She copies all.

— *Theos.*, Aug. 1931, 667

H.P.B. stayed at Wurzburg from August 1885 till May 1886. About the end of April she decided to spend the summer months at Ostende, Belgium, with her sister and niece. However, en route Gustav and Mary Gebhard persuaded her to visit their home at Elberfeld, Germany, and while there H.P.B. injured her leg. It was not until July that she settled in Ostende where the Countess soon joined her, and once again the writing for the *S.D.* continued without interruption.

In the evening after her day's work, H.P.B. was not averse to reading to visitors what she had written if she felt they would be interested. She also gave sections of the manuscript to different individuals to read. Eight pages were sent to Sinnett to share with Sir William Crookes, the most eminent chemist of his day in England and also a theosophist. On a number of occasions manuscripts were mailed to Adyar both from Wurzburg and Ostende. At one time H.P.B. sent a large section to Olcott, warning him and Subba Row not to lose it.

Do, however, as you please, . . . and if you want to add write the addition on page and pin it to the page you add to. Remember, this is my last *great work*. I could not rewrite it if lost to save my life or that of the Society which is more. — *Theos.*, March 1925, 790

In *Old Diary Leaves* (3:385), Olcott writes that the *S.D.* manuscript of Volume I arrived in December 1886, but that Subba Row would not work on it as originally agreed upon because, as he said, there were so many errors he would have to rewrite it. H.P.B., much distressed, carefully went over the material again making many corrections.

Earlier, on October 21, she had written Olcott that in the spring she would go to London because of the availability of books at the Museum for checking, and also she would have proofreaders among the members there. Later, when Subba Row flatly refused to look at the material, H.P.B. asks what should she do now without his help for the second volume, "where I have any number of Sanskrit words and sentences, and the esoteric meaning of any number of exoteric Hindu allegories from their Cosmogony and Theogony . . ."

Please answer immediately. The whole almost is given by the "old gentleman" and Master and there *are* wonderful things there I tell you. But someone must see to the Sanskrit and the corrections of the *exoteric* renderings. — *Ibid.*, 787

In England at this time, a number of members of Sinnett's London Lodge were not satisfied with the existing state of affairs. They felt that a new impulse was needed for public work⁷, and they decided to write H.P.B. individually about the problem. Each received a long letter in return in which, among other things, she explained the urgency for her to finish *The Secret Doctrine* before taking up other activities. Nevertheless, early in 1887 Bertram Keightley went to Ostende to see H.P.B., who asked him "to look over parts of the MSS." She agreed to come to London at the end of April, provided lodging and other matters could be arranged. Soon after, Dr. Archibald Keightley⁸ went to Ostende to visit H.P.B., who likewise gave him some of the *S.D.* to read. But hardly had he returned to England when news came of H.P.B.'s grave illness. Her physician and friends thought this

time she would surely die but, as she had done in India in February 1885, she again miraculously recovered. Almost immediately thereafter she announced that the next phase of her work was to be carried on in England, both as regards *The Secret Doctrine* and the Theosophical Society. Learning of this, the Keightleys went to Ostende in the last weeks of April to prepare for the move. She was to stay at the small home of Mrs. Mabel Cook (Mabel Collins), Maycot, Upper Norwood, London.

H.P.B. describes her move in a card to William Q. Judge:

Maycot, Crownhill. Upper Norwood. London C.S. May 7th.

“Oh *thy* prophetic Soul!” Didn’t know old H.P.B. was for 17 days hovering between life & death; drawn irresistibly by the charm *beyond* the latter & held by her coat-tails by the Countess & some London Lodges? Nice intuitional friend. Anyhow, *saved* once more, & once more stuck into the mud of life right with my classical nose. Two Keightleys & Thornton (a dear, *real* new Theosophist) came to Ostende, packed me up, books, kidneys & gouty legs & carried me across the water partially in steamer, partially in invalid chair & the rest in train to Norwood in one of the cottages of which here I am, living (rather *vegetating*) in it till the Countess returns. Write here “1000 words for the Path”? I’ll try, old man. Very, very seedy & weak; but rather better after the mortal disease which *cleansed* me if it did not carry me off. Love & sincere, as usual, & for ever. Yours in heaven & hell. “O.L.” H.P.B.

— Archives, Theosophical Society, Pasadena

As soon as possible she was at her desk and work went on as usual. The task of readying the *S.D.* for publication fell mainly to the Keightleys. Bertram Keightley wrote that on arriving in England H.P.B. asked them what they wished to do and after hearing their replies remarked, “All right, then, . . . here you are — get to work right away” (B.K., *Reminiscences*, 7). With that she gave them the entire manuscript to go through and advise her about arranging it. It made a pile over three feet high and was, as Archibald Keightley relates, “in detached sections, . . . with no definite arrangement, much of which had been patiently and industriously copied by the Countess Wachtmeister.” After prolonged consultations the plan submitted to H.P.B. became the present division of the volumes and contents. Other material having no place in the order and plan was to be saved for the future. They worked through the summer “reading, re-reading, copying, and correcting.”⁹ There were many quotations to be verified at the British Museum or wherever else they might be located.

It should be mentioned that the Stanzas of Dzyan, on which *The Secret Doctrine* is based, had little commentary in the first drafts of the book. To H.P.B. they were perfectly understandable, but for the student explanations were needed. A plan was arrived at whereby a Stanza was written out on a blank sheet of paper, and questions pinned to it, to which H.P.B. would write answers. Often she demanded clarifications of the questions before

attempting her comments. Yet with all this work on the *S.D.* going on, H.P.B. founded a new magazine, *Lucifer*, the first issue of which appeared in September 1887. That same month she moved to larger quarters at 17 Lansdowne Road. The spirit and enthusiasm of those working with her show up clearly in the following extract from a letter dated May 28, 1887, from Bertram Keightley to W. Q. Judge:

H.P.B. is fairly well & working away right hard at the Secret Doctrine; which is *awfully good* & I am sure you will be immensely pleased with it. Tho' I date this from Linden Gardens, I am staying with H.P.B. at Maycot, Crown Hill, Upper Norwood. S.E where I expect she will be for the next two or three months. We have got a scheme on foot for establishing H.P.B. in winter quarters near London where she can live in peace & gather the real workers in the Society around her. But whether it will succeed or even ever be really begun I cannot tell. All I know is that we shall do our level best to bring it about. Still do *not mention* anything about it; as "there's many a slip twixt the cup & the lip" & these things are best kept quiet till actually done. Anyway we mean a real effort to put new life into this dull L.L. [London Lodge] & the new Magazine, is the first step. The title at present in favour is "*Lucifer: the Lightbearer*," but no final decision has yet been come to. At any rate we *mean to do two things*: to make H.P.B. as comfortable as we can & to prove to her that there are some at least who really appreciate her ceaseless self sacrifice & untiring exertions for the Cause. — Archives, TS, Pasadena.

After much cutting, pasting, and typing of clear copies of most of Volumes I and II, the manuscript finally was sent to press. Then came the task of proofreading, and this too had its challenges, as Archibald Keightley recalled:

The Secret Doctrine began to be printed and in this and in *Lucifer* Mme. Blavatsky's idiosyncrasy of regarding page-proof as being equivalent to manuscript, led to much argument and expense. It was not merely that she would divide a page after the type was all locked in the forms and insert a quantity of fresh matter, but she would with much care and precision of scissors cut out and then paste in a single sentence in an entirely different place. Woe betide the zealous sub-editor who protested on behalf of the printers and the provision of funds. "Off with his head" or his metaphysical scalp were the orders of the Queen of our wonderland. Nevertheless the account for corrections of *The Secret Doctrine* came to more than the original cost of setting up!

— "Reminiscences of H. P. Blavatsky," *Theosophical Quarterly* (VIII: 30, 115)

H.P.B. had long been disappointed with her financial arrangements with J. W. Bouton of New York for the publication of *Isis Unveiled* and, in consequence, she was determined to have financial control of *The Secret Doctrine* in both the United States and England. In May 1888 she asked W.

Q. Judge to secure copyright in her name in the United States for her book, and to publish it in the U.S. either from “stereo plates, or only the moulds” sent from England.¹⁰ Judge, after consultation with J. W. Lovell (of John W. Lovell Co. of New York), wrote Bert Keightley that the best method to follow for 1,000 sheets or more was for London to ship printed sheets, to be folded, collated, and bound in the U.S.¹¹ Copyright could be obtained in H.P.B.’s name as she was an American citizen, if all particulars about the book were furnished as requested. However, H.P.B. was to understand “that the emission of the American and English editions should be simultaneous.”¹² After delays in England the sheets for 1,000 copies of the first volume of the *S.D.* arrived in New York City on the steamer *Britannia*, Friday, October 19th. Judge wrote that the deadline of October 27th for “publishing” probably could not be met by him.¹³ Finally, on October 31st H.P.B. cabled Judge asking “Have you published?” Judge cabled back “Yes, Book Out Nov 1.” (Archives, TS, Pasadena) Volume II was published December 28th.

Questions as to who wrote *The Secret Doctrine* and how it was written have been asked ever since the book appeared. H.P.B. made no claim for the entire production. As she explained to Sinnett in her letter of March 3, 1886:

There’s a new development and scenery, every morning. I *live two lives again*. Master finds that it is too difficult for me to be looking consciously into the astral light for my *S.D.* and so, it is now about a fortnight, I am made to see all I have to as though in my dream. I see large and long rolls of paper on which things are written and I recollect them.

— *The Letters of H. P. Blavatsky to A. P. Sinnett*, 194

The Master K.H. gives further insight into the writing of the *S.D.* in his letter to Olcott, August 1888:

I have also noted, your thoughts about the “Secret Doctrine.” Be assured that what she has not *annotated* from scientific and other works, we have given or *suggested* to her. Every mistake or erroneous notion, corrected and explained by her from the works of other theosophists *was corrected by me, or under my instruction*. It is a more valuable work than its predecessor [*Isis*], an epitome of occult truths that will make it a source of information and instruction for the earnest student for long years to come.

— *Letters from the Masters of the Wisdom*, No. 19, I:47, 5th ed.

The co-authorship of *The Secret Doctrine* is also made plain in joint letters from the Mahatmas M and K.H. to Dr. Hubbe-Schleiden, received by him in Germany in early January 1886. Copies of these letters in Masters’ handwriting were sent by H.P.B. to Judge in America for his future use. He printed them with explanations in the April 1893 issue of *The Path*. The letters are reproduced on the following pages.

Any work, of course, must stand on its merit rather than on the means by which it was produced. Every reader must judge for himself how well H.P.B. carried out her purposes. As she states in her Preface, *The Secret Doctrine* was “written in the service of humanity, and by humanity and the future generations it must be judged.”

As the last sentences of Volume II indicate, H.P.B. had two further volumes in preparation to be issued if the reception of the first volumes warranted it. These were never published and one can only surmise that more time was needed to comprehend the material already given out. She did, however, produce *The Voice of the Silence*, a small book of precepts drawn from “the same series as that from which the ‘Stanzas’ of the *Book of Dzyan* were taken, on which *The Secret Doctrine* is based.” These present a noble conduct of life for those who would make themselves of greater service to mankind, and it was hoped that perhaps some few might find access to that inner knowledge to which she had pointed the way. As to Volumes III and IV, who is to say they will ever be issued.

Today, a century after the publication of *The Secret Doctrine*, other egos are creating a new world. The teachings they call forth for the next century will be in answer to their karma and the karma of their times. If H.P.B.’s writings have produced any effect, it may be found in the deeper spiritual yearning among an ever greater number to bring about the Universal Brotherhood for which she so labored and sacrificed.

KIRBY VAN MATER

The following letters regarding the “triple” authorship of *The Secret Doctrine* were written by the Mahatmas M and K.H. These facsimile reproductions are made from originals in the Archives of the Theosophical Society, Pasadena.

Letter One is a copy made by the Mahatmas of their original messages to Dr. Hubbe-Schleiden of Germany. Upasika stands for H.P.B.

Side One, written in blue crayon by K.H., reads:

To Hubbe Schleiden — copy.

I wonder if this note of mine is worthy of occupying a select spot with the documents reproduced and which of the peculiarities of the “Blavatskian” style of writing it will be found to most resemble? The present is simply to satisfy the Dr “the more proof given the less believed.” Let him take my advice and not make these two documents public. It is for his own satisfaction the undersigned is happy to assure him that the Secret Doctrine when ready, will be the triple production of M.: Upasika and the Doctors most humble servant.

S.E.C.
K.H.

Side Two, written diagonally in red crayon by M. and now very faint, reads:

If this can be of any use or help to Dr. Hubbe Schleiden — though I doubt it — I the humble undersigned Fakir certify that the Secret Doctrine is dictated to Upasika partly by myself and partly by my Brother K.H.

M.:

LETTER TWO, sent the following year by M. and K.H., repeats the original statement concerning the authorship of *The Secret Doctrine*. The portion written by K.H. is in blue crayon, the second half of the reverse side being written diagonally in red crayon by M. The texts read:

The certificate given last year saying that the Secret Doctrine would be when finished the triple production of Upasika M.: and myself was and is correct, although some have doubted not only the facts given in it but also the authenticity of the message in which it was contained. Copy this and also keep the copy of the aforesaid certificate. You will find them both of use on the day when you shall, as will happen without your asking, receive from the hands of the very person to whom the certificate was given, the original for the purpose of allowing you to copy it;¹⁴ and then you can verify the correctness of this presently forwarded copy. And it may then be well to indicate to those wishing to know what portions in the Secret Doctrine have been copied by the pen of Upasika into its pages, though without quotation marks, from my own manuscript and perhaps from M.: though the last is more difficult from the rarity of his know(n) writing and greater ignorance of his style. All this and more will be found necessary as time goes on but for which you are well qualified to wait.

K. H.

The Dr. will be in the same rut for many years. Go on and fear nothing. I am beside you when you least expect it. No, this is not my personal style — the latter in a language you could not read — Yes right, the whole age transits — Particulars not given

M.:

NOTES

1. *Journal of The Theosophical Society* [Supplement to *The Theosophist*].
2. Mohini M. Chatterjee and Laura C. Holloway.
3. One purpose of *The Secret Doctrine* was to correct errors in philosophy in *Esoteric Buddhism and Man: Fragments of Forgotten History*.
4. Annual Convention T.S., Dec. 1884; cf. *Lucifer*, Aug. 15, 1891 (VIII: 447).
5. Cf. Constance Wachtmeister, *Reminiscences of H. P. Blavatsky and "The Secret Doctrine,"* letter of F. Hartmann to Mrs. Vera Johnston, June 2nd, 1893, 109.
6. The April 1986 *Journal of the Society for Psychical Research* printed an article entitled "J'ACCUSE: An Examination of the Hodgson Report of 1885" by Vernon Harrison, a senior member of the S.P.R. and an acknowledged expert on handwriting and forgery (republished

as *H. P. Blavatsky and the S.P.R.*, Theosophical University Press, 1997) Dr. Harrison's critique concludes (p. 309):

“[Richard Hodgson’s] report is riddled with slanted statements, conjecture advanced as fact or probable fact, uncorroborated testimony of unnamed witnesses, selection of evidence and downright falsity. . . . His case against Madame H. P. Blavatsky is not proven.”

7. Bertram Keightley, *Reminiscences of H.P.B.*, 1931, and Archibald Keightley, “From Ostende To London,” *The Path*, November 1892, 245.

8. Uncle of Bertram, although one year younger.

9. Wachtmeister, *Reminiscences*, 97, 91, 98.

10. Letter, Bertram Keightley to W. Q. Judge, May 29, 1888, countersigned by H.P.B. (Archives, T.S., Pasadena).

11. Letter, J. W. Lovell to W Q. Judge, June 12, 1888, and Letter, W.Q.J. to B.K., June 22, 1888 (Archives, T.S., Pasadena).

12. Letter, W.Q.J. to B.K., June 22, 1888 (Archives, T.S., Pasadena).

13. Letter, W.Q.J. to B.K., October 19, 1888 (Archives, T.S., Pasadena).

14. In his Diary, under date of July 21 (1892), London, William Q. Judge writes: “. . . Hubbe Schleiden arrives had conference. . . . He lends me masters letters to him. Same as copies sent me by H.P.B.” — K.V.M.

SOME NOTES ON *THE SECRET DOCTRINE*

ESPECIALLY IN REGARD TO THE SO-CALLED “THIRD VOLUME.”

The Secret Doctrine, H. P. Blavatsky’s masterpiece, was begun in India in 1879 but owing to her pre-occupation with the activities connected with the establishing of Theosophy in that country, the editing and writing for her magazine *The Theosophist*, and her immense correspondence, little was done for several years. *The Secret Doctrine* was intended to be an enlarged and improved rendering of *Isis Unveiled* which, according to the Master K.H., writing in 1882, “really ought to be re-written for the sake of the family honour,” and in which everything is “hardly sketched — nothing completed or fully revealed.” (*The Mahatma Letters to A. P. Sinnett*, 130, 131.) About 1884 she took up the task of re-writing *Isis* and a full page notice appeared in *The Theosophist* for February of that year with a proposed title page running as follows:

The Secret Doctrine, a new version of *Isis Unveiled* with a new arrangement of the matter, large and important additions, and copious notes and commentaries, by H. P. Blavatsky, Corresponding Secretary of the Theosophical Society, assisted by T. Subba Row Garu, Councillor of the Theosophical Society.”

Subba Row, however, gave little assistance and withdrew from the undertaking long before the book was published.

H. P. Blavatsky wrote a few chapters in India — a more or less preliminary Draft — but they were not included in the final publication in 1888. Many years after her death they were printed in *The Theosophist* for 1931-2-3. During her visit to Europe in 1884, William Q. Judge, her old friend and trusted disciple, spent some weeks with her in Paris and at the château of the Count d’Adhémar, at Enghien, and was able to give help in the preparation of *The Secret Doctrine* which she said was of the greatest use to her. In *Lucifer*, July, 1891, Mr. Judge eloquently describes his experiences with H. P. Blavatsky during his stay at Enghien, and says:

It was with a feeling of some regret that we left this delightful place where such quiet reigned and where H.P.B. was able to work amid the beauty and the stillness of nature. It cannot be blotted from the memory, because there our friend and teacher was untroubled by the presence of curiosity seekers, and thus was free to present to us who believed in her a side of her many-sided nature which pleased, instructed and elevated us all.

It was very different, however, when she returned to India where the distressing condition of Theosophical affairs made any progress impossible. It was not until she settled in Würzburg, Germany, that she could concentrate on *The Secret Doctrine*. The Countess Wachtmeister lived with her and gave her the most devoted care, attempting to shield her from intrusion, but this was not always possible and the work was several times delayed. *Reminiscences of H. P. Blavatsky and The Secret Doctrine* by the Countess, an enthralling narrative by a constant observer who was at her side for months at a time, describes the remarkable way the book was written and the active part the Masters took in providing the information contained. Many “phenomena” occurred in the most matter-of-fact way, as a part of the regular method of communication between the Master and his chela and not in the slightest degree for the edification of the inquisitive or the skeptical — who were not present!

The Countess Wachtmeister was greatly impressed by the enormous number of quotations from books — including many very rare ones — that H.P.B. introduced into her manuscripts of *The Secret Doctrine*. The number of books she could carry in her travels was very limited. How did she get the quotations? The Countess writes:

Her manuscripts were full to overflowing with references, quotations, allusions, from a mass of rare and recondite works on subjects of the most varied kind. Now she needed verification of a passage from some book only to be found in the Vatican, and again from some document of which only the British Museum possessed a copy. Yet it was only verifications she needed. The matter she had.

In regard to the verification of one of these Vatican quotations, the Countess had to obtain the services of a friend who, in a roundabout way succeeded in having the original document examined. H.P.B.’s version was correct except in two words which in the original were so blurred as to be almost illegible. Furthermore, the Countess writes, in discussing the images which H.P.B. copied from the records in the Astral Light:

Such visions often present the image of the original reversed, as it might be seen in a looking-glass, and though words can, with a little practice, be read easily . . . it is much more difficult to avoid mistakes in figures. . . .

G.R.S. Mead relates many striking instances of H.P.B.’s employment of astral vision for similar purposes during the time he spent at her side as secretary; and Bertram Keightley independently corroborates the same in his account of the preparation of *The Secret Doctrine* in London after H.P.B. had left Würzburg. He writes:

Quotations with full references, from books which were never in the house — quotations verified after hours of search, sometimes at the British Museum for a rare book — of such I saw and verified not a few.

He also, to his great inconvenience, found that “the numerical references were often reversed, e.g., p. 321 for 123, illustrating the reversal of objects when seen in the astral light.”

During her long stay in Würzburg H.P.B. was closely confined to her apartment owing to ill health and had no opportunity of visiting libraries, the Countess having to do all her errands. She was very poor at this time of crisis when some of the most violent attacks on her reputation were being made, but, knowing how much she had to do and how little time was left to her to write, she absolutely refused to accept a large salary to write for the Russian journals. The Countess Wachtmeister suggested that she devote a part of the day to the Russian work, but she answered:

No — a thousand times no! To write such a work as *The Secret Doctrine* I must have all my thoughts turned in the direction of that current. It is difficult enough even now, hampered as I am with this sick and worn-out body, to get all I want, how much more difficult, then, if I am to be continually changing the currents into other directions.

H.P.B. told the Countess Wachtmeister that the four volumes of *The Secret Doctrine* “would give out to the world as much of the esoteric doctrine as was possible at the present stage of human evolution,” but that “it will not be until the next century when men will begin to understand and discuss the book intelligently.” Although the “next century” is not yet half through, the effect of H. P. Blavatsky’s work is already becoming plainly evident in modern thought.

During the Würzburg period H.P.B. corresponded with W. Q. Judge about the progress of *The Secret Doctrine*. In one letter, dated March 24, 1886, she writes:

I wish only you could spare two or three months and come to me at Ostende where I am emigrating again. . . . I want you badly for the arrangement of *Secret Doctrine*. Such facts, such facts, Judge, as Masters are giving out will rejoice your old heart. Oh, how I do want you. The thing is becoming enormous, a wealth of facts. . . .

Unfortunately, he was unable to leave America at that time.

In 1887 she moved to London, where two well-qualified and utterly devoted Theosophists, Dr. Archibald Keightley and Bertram Keightley, gave invaluable help in the preparation and publication of her greatest work, a tremendous task. They also provided much, perhaps most, of the financial

backing necessary. Without their indefatigable energy and self-sacrifice the world would possibly have had to wait a long time for *The Secret Doctrine*.

The first edition appeared in 1888 in two volumes, the publishers being The Theosophical Publishing Company, Limited, London; William Q. Judge, New York; and the Manager of *The Theosophist*, Madras. It was printed by Allen, Scott and Co., London.

The sales were so large that a second printing was soon called for. This has been strangely called the Second *Edition*, but it was only a reprint of the original with the words "Second Edition" stamped on it. In 1893 George R. S. Mead, well known as a classical scholar and a former secretary of H.P.B., and Mrs. Annie Besant edited and brought out a really new edition in two volumes. It was called the "Third and Revised Edition" though strictly speaking it was the second *edition*. The original text was considerably revised by the editors, and much criticism was aroused in certain quarters by many changes considered unnecessary and in some cases unjustifiable. However this may be, this edition cannot be called a *verbatim* or entirely faithful reproduction of the original as written and published by H. P. Blavatsky. In defense of the numerous alterations in the 1893 edition it has been said that H.P.B. was so anxious for accuracy that she corrected and added to the *paged proofs* of the original edition to the last minute even though it cost hundreds of pounds. These changes were, however, made by the author herself and were authoritative. It is quite a different matter when the author is dead. This widely circulated Third Edition was published by The Theosophical Publishing Society, London; *The Path* Office, New York; and *The Theosophist* Office, Adyar, and printed by the H.P.B. Press, London.

In 1895, a large and comprehensive Index to the "Third Edition" was published as a separate volume. As the paging had been changed from that of the original a key was included for the convenience of those who had the original edition. The publishers were The Theosophical Publishing Society, London; *The Path* Office, New York; The Theosophical Publishing Society, Benares; and *The Theosophist* Office, Adyar.

Until 1909 no other editions of Volumes I and II of *The Secret Doctrine* were produced, but in that year a new edition was published by the Aryan Theosophical Press, Point Loma, California (since then moved to Covina, California, {and now in Pasadena, California} and known as the Theosophical University Press) under the direction of Katherine Tingley. This is virtually a reprint of the original 1888 edition with a scholarly transliteration of Sanskrit words according to an accepted standard, some corrections of faulty Greek and Latin and of obvious typographical errors, and the occasional substitution of square brackets in place of parentheses for clearness. No changes were made in H. P. Blavatsky's language and no passages were eliminated. This is the standard edition still being published by the Theosophical University Press, Covina {Pasadena}.

As the demand for H. P. Blavatsky's works increased, yet another edition of *The Secret Doctrine* appeared. This was in 1925 when The Theosophy Company of Los Angeles published a photographic *facsimile* of the two authentic volumes, bound in one volume. This excellent edition provided opportunity for the study of H. P. Blavatsky's masterpiece in exactly the way she left it, without change or correction, even though in this way many typographical errors are perpetuated.

As the demand continued to increase, new editions and new printings have been printed from time to time, but there is no reason to enumerate them here; and *The Secret Doctrine* has been translated into many foreign languages.

THE ENIGMA OF THE "THIRD VOLUME"

We must now consider the puzzling problem of the so-called "Third Volume" about which so much controversy has raged. Subtitled "Occultism," it was published in 1907 by The Theosophical Book Concern, Chicago; The Theosophical Publishing Society, London; and The Theosophical Publishing Society, Benares. It was compiled and edited by Mrs. Besant alone, from writings left by H. P. Blavatsky.

Is this "Third Volume" of *The Secret Doctrine*, properly so-called? Is it the one to which H. P. Blavatsky referred when she said that *a third* and most of a fourth volume were written, or is it merely a compilation of more or less incomplete articles left by her, some of which she intended drastically to alter or re-write at some future time, presumably as part of the third or fourth volumes? After considerable research in the records at the Theosophical Headquarters at Covina, the following interesting information has been found which shows the conflicting nature of the evidence.

That, according to H. P. Blavatsky herself, a third volume and at least part of a fourth were written is supported by her own plain statements. In her letter to the American Convention of 1888 she writes:

Now with regard to the *Secret Doctrine*, the publication of which some of you urged so kindly upon me, and in such cordial terms a while ago, the MSS. of the first three volumes is now ready for the press; and its publication is only delayed by the difficulty which is experienced in finding the necessary funds.

On examining the original edition of *The Secret Doctrine* we find many corroborations of the definite statement just quoted.

(1) In the Preface of Volume I we read:

A large quantity of material has already been prepared, dealing with the history of occultism as contained in the lives of the great Adepts of the Aryan Race, and showing the bearing of occult philosophy upon the conduct of life,

as it is and as it ought to be. Should the present volumes meet with a favorable reception, no effort will be spared to carry out the scheme of the work in its entirety. The third volume is entirely ready; the fourth almost so.

(2) Volume I, xl: "Such a point. . . . cannot be offered in these two volumes. But if the reader has patience. . . . then he will find all this in Volume III of this work."

(3) Volume II, 437: "In Volume III of this work (the said Volume and the IVth being almost ready) a brief history of all the great adepts. . . . will be given. . . . Volume IV will be almost entirely devoted to Occult teachings."

(4) Volume II, 797, closing paragraph of the book:

These two volumes only constitute the work of a pioneer. . . . so that these two volumes should form for the student a fitting prelude for Volumes III and IV. . . . it entirely depends upon the reception with which Volumes I and II will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost* completed.

(5) Volume II, 106:

There is no space to describe the fires. . . . though we may attempt to do so if the third and fourth volumes of this work are ever published.

Observe that she says "if the third and fourth volumes are ever *published*," not "ever *written*." So, in addition to H.P.B.'s explicit statement to the American Convention of 1888, before the publication of the book, we have five equally clear statements given in *The Secret Doctrine* itself.

Before testimony confirming H. P. Blavatsky's statements about the actual existence of the third and part of the fourth volumes is offered, it is necessary to mention certain omissions and changes that Mrs. Besant and G.R.S. Mead made in their 1893 edition of *The Secret Doctrine* in the passages just quoted.

(1) The sentence after the word "entirety" deleted.

(2) The words "Volume III of this work" deleted, and replaced by "a future volume of the present work."

(3) The entire paragraph deleted.

(4) The words "Volumes III and IV" deleted and replaced by "other works," and the last words "though they are *almost* completed" deleted.

(5) The words "third and fourth volumes" deleted and replaced by "the rest."

So it appears that the information given by H. P. Blavatsky in the original edition and several times repeated, regarding the third and fourth volumes was carefully removed in the 1893 edition. What can the reason have been?

Now for a few corroborations of H.P.B.'s statements that the third volume was ready and the fourth in preparation.

Dr. Archibald Keightley, one of H. P. Blavatsky's closest friends, writes in a letter to *The New York Times* and quoted in *The Theosophist*, July 1889, describing her activities in London:

The third volume of *The Secret Doctrine* is in MS. ready to be given to the printers. . . . The fourth volume, which is to be largely hints on the subject of practical Occultism, has been outlined but not yet written . . . the actual work of writing will not be commenced until we are about ready to bring it forth.

It turned out, however, that although the third volume was written it had to be put aside for a while, for Claude Falls Wright, Mr. W. Q. Judge's secretary, writes in *The Path*, February 1891, that

H.P.B. has within the last week or two begun to get together the MSS (long ago written) for the Third Volume of *The Secret Doctrine*: it will, however take a good twelve months to prepare for publication.

Presumably when H.P.B. looked over the manuscript she saw an opportunity for making changes and improvements such as she had made in the first two volumes up to the last moment.

In *The O. E. Library Critic*, April, 1927, the editor publishes the statement that the Angarika Dharmapala, the eminent Buddhist leader, friend and pupil of H.P.B., said that G.R.S. Mead told him that the missing volumes of *The Secret Doctrine* had been written but had unaccountably disappeared. Mead was closely associated with H. P. Blavatsky for some time before her death, but had no connection with the publication of the first two volumes of *The Secret Doctrine*.

In regard to the existence of the MS. of a third volume "ready for the printers," as Dr Keightley writes to the *New York Times*, evidence is at hand that no such considerable mass of material has ever been found, nor was such seen by the Keightleys, who had the greatest opportunity of knowing the facts of the case: a fourth volume is still more difficult to explain. For instance, we learn from Bertram Keightley that he and Dr. Keightley went through the entire MS. of *The Secret Doctrine* and devised a plan for its arrangement in which H.P.B. fully concurred. The book was to be published in four volumes (1) The Evolution of Cosmos (2) The Evolution of Man (3) Lives of Great Occultists (4) Practical Occultism. The plan was never fully carried out for lack of material, we are told. Bertram Keightley writes in *The Theosophist* of September, 1931, in regard to the two completed volumes:

After this was done, there still remained a certain amount of matter over; mostly unfinished fragments or 'Appendices' or bits about symbolism, which

could find no suitable place in the selected matter or — more frequently — were not in a condition or state for publication. Of course we asked H.P.B. about this matter as it was she herself — not Arch, or myself — who had set it aside for the time being. She put this left over matter in one of the drawers of her desk and said that “someday” she would make a Third Volume out of it. But this she never did, and after H.P.B.’s death, Mrs. Besant and Mr. Mead published *all* that could possibly be printed — without complete and extensive revision and re-writing — as part of Volume III in the revised edition.

We find no evidence here of a Third Volume, “ready for the printers.”

The evidence of Mrs. Besant and Mr. Mead must also be examined. In the Preface to Volume III as published six years after H. P. Blavatsky’s death, Mrs. Besant writes:

The task of preparing this volume for the press has been a most difficult and anxious one and it is necessary to state clearly what has been done. The papers given to me by H.P.B. were quite unarranged and had no obvious order. I have therefore taken each paper as a separate section, and have arranged them as sequentially as possible. . . . This volume completes the papers left by H.P.B. with the exception of a few scattered articles that still remain and that will be published in her own magazine *Lucifer*.

In the same Preface Mrs. Besant writes that the Buddha series (on pages 376 to 385) “were given into my hands to publish as part of *The Secret Doctrine*.” In view of the above statements by Mrs. Besant that the papers generally were given to her by H.P.B., and that the Buddha pages were given into her hands, the following information is difficult to explain and only adds to the mystery of the original papers left by H.P.B.

A Mr. W. Mulliss of the *Hamilton Spectator*, Ontario, Canada, interviewed Mrs. Besant on October 6, 1926 at Los Angeles, California, on behalf of his own and several other newspapers. From the report in the *O. E. Library Critic* of June 1938 we quote:

Mr. Mulliss. Your critics have insisted that somebody or other has deliberately suppressed the Third and Fourth Volumes of *The Secret Doctrine* to which H.P.B. makes reference in the First Volume of *The Secret Doctrine*. What have you to say to this? Do you regard the Third Volume of your edition of *The Secret Doctrine* entitled “Occultism” as containing any of the matter intended for the Third and Fourth Volumes?

Mrs. Besant. I was appointed H.P.B.’s literary executor, and the matter from which I compiled the Third Volume of “Occultism” in *The Secret Doctrine* published under my direction was compiled from a mass of miscellaneous writings found in her desk after her death. These I took under my own charge.

Mr. M. Did Mead help you in the compilation of these articles?

Mrs. B. No. The papers came absolutely under my own hand and Mead had nothing to do with them.

Mr. M. Well what about the material for the Third and Fourth Volumes?

Mrs. B. I never saw them and do not know what became of them.

Obviously, from the above, Mrs. Besant, at the moment at least, did not claim her compilation called "Vol. III" to be the one mentioned by H.P.B.

When we turn to G.R.S. Mead's testimony we find it still more confusing. He writes in *Lucifer*, July 1897:

It is somewhat a novel form of experience for the present writer who has edited in one form or another almost all that H.P.B. has written in English, with the exception of *Isis Unveiled* to find himself turning over the leaves of *The Secret Doctrine* as one of the general public for with the exception of pp. 433-594 he has seen no word of it before. But other work has prevented his sharing in the labor of editing the MS., and the burden has fallen on the shoulders of Mrs. Besant.

The pages he mentions are the private Instructions given by H.P.B. to her pledged students. He continues:

The editor was bound to publish these [various writings] but we entirely share her private opinion, that it would have been better to have printed them as special articles in *LUCIFER* than to have included them as part of *The Secret Doctrine*.

However this may be, the reader will hardly be edified when he compares the above paragraphs by Mead with his considered statement made after he left the Theosophical Society and seemingly felt free to express opinions which are, to put it mildly, rather startling when coming from a man who held a high character for sincerity when he was still working harmoniously with W. Q. Judge. He writes in *The Occult Review* for May 1927, as quoted in *The O. E. Critic*, June 1927:

Next, I come to Vol. III. With this I refused to have anything to do whatever. I judged the *disjecta* or *rejecta membra* from the manuscript or type-script of Vols. I and II not up to standard, and that it would in no way improve the work. They could, I thought, be printed preferably as fugitive articles in *Lucifer* but they could not possibly be made into a consistent whole. Mrs. Besant, who put a far higher value on everything H.P.B. had written than I did, persisted in her view and by herself edited the matter for publication, but even when every scrap that remained had been utilized, it made a very thin volume. I therefore persuaded her to add the so-called Instruction of what is known as the 'Esoteric Section' or Eastern School; which had hitherto been secret documents. My argument was that the 'occult teachings' as they were deemed by the faithful, were now in the hands of hundreds, scattered all over the world, some of whom were by no means trustworthy, and that it was highly probable that we should some day find them printed publicly by some unscrupulous individual or privately circulated illegitimately. Fortunately, Mrs. Besant

agreed, and they were included in Vol. III, save certain matter dealing with sex questions. A load of anxiety was lifted off my mind. I thought that the making of these 'Instructions' accessible to the general public might possibly put an end to this unhealthy inner secret school. But this hope, alas, was not to be fulfilled.

The reader will observe that in the quotations just given Mrs. Besant writes in the Preface to her Volume III that the writings of which it is composed were *given to her by H.P.B.*, and from this we are led to conclude that they were intended for the third volume. But in the interview with Mr. Mulliss Mrs. Besant says that this volume was compiled from miscellaneous writings *found in H.P.B.'s desk after her death* and that she (Mrs. Besant) never saw the material for the third and fourth volumes and did not know what became of them!

Mead is still more confusing. He writes that he declined to have anything to do with the third volume *after judging the miscellaneous writings and finding them not up to standard*, yet in his original statement in 1897 he plainly says *he had never seen a word of the third volume* until it was in print except the strictly private part that he had "persuaded" Mrs. Besant to publish to all the world out of H.P.B.'s Instructions to her most trusted students!

Perhaps it is no wonder that the Masters of Wisdom refrain from giving out the *real secrets of occultism*, which, in the hands of the unfit and unworthy, however fair-seeming and intellectual, would produce disastrous effects.

As if some puckish sprite desired to make the puzzle of the third volume more difficult, others who claimed to be well informed offered different answers. For instance, Basil Crump, in *The O. E. Library Critic* for September, 1939, claims that though part of the MSS. of the third and perhaps the fourth volumes of *The Secret Doctrine* were destroyed by H. P. Blavatsky herself shortly before her death because it did not satisfy her, most of it was saved and taken to India where it is held in safekeeping until the time comes for its release.

In *The Canadian Theosophist*, April, 1939, Thomas Green, a Theosophist, is quoted as saying that he was employed by the H.P.B. Press in London to set up the type for the third and part of the fourth volumes of *The Secret Doctrine*, and that H.P.B. had the forms broken up just before they were about to be printed. James M. Pryse who was one time in charge of the press, denies that this was possible, but Mr. Pryse was not working there until eight months before H. P. Blavatsky's death. Almost incredible as the statements of Mr. Crump and Mr. Green appear they are given some plausibility by a remark in *The Secret Doctrine*, Volume II, 798, where H.P.B. writes:

Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these pages are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception which Volumes I and II will meet at the hands of Theosophists and Mystics, whether the last two volumes will ever be published, though they are *almost* completed.

Is it impossible, then, that when she had completed the first two volumes she decided or was instructed by her Master to publish no more, and therefore had the MSS. of the third volume removed and the type broken up? In November 1889 she wrote to Judge N. D. Khandalavala in India that the rest of her life would be devoted to her trusted pupils, to the teaching of those whose confidence she retained and who were sincerely working for Theosophy. She added:

By leaving it [India] I have been able to write *The Secret Doctrine*, *Key to Theosophy*, *Voice of the Silence*, and to prepare two more volumes of *The Secret Doctrine* which I could never have done in the turbulent atmosphere of India.

Notice the words “two *more* volumes.”

The theory that connects the disappearance of the true third volume with the orthodox Brahmins cannot be omitted. We know, from the storm aroused in those circles by the so-called “Prayag Letter” (See *The Mahatma Letters to A. P. Sinnett*, page 461), and by the opposition shown by the learned Subba Row who finally refused to help in the production of *The Secret Doctrine*, that any further revelation of the deeper meanings of the Hindu Scriptures would have been extremely unpopular with the Brahmins. H. P. Blavatsky writes in *The Letters of H. P. Blavatsky to A. P. Sinnett*, page 95:

“Such as Subba Row — uncompromising initiated Brahmins will never reveal — even that which they are permitted to. . . .” She then writes that Subba Row warned her that

you have been guilty of the most terrible of crimes. You have given out secrets of Occultism — the most sacred and the most hidden. Rather that you should be sacrificed than that which was never meant for European minds.

Subba Row was a chela of H.P.B.’s Master, but for all that he was a thorough-paced Brahman, and it cut him to the quick to see some of the teachings so closely guarded within the exclusive portals of the Brahman caste being given to the profane, the *mlechchhas* {*mlecchāḥ*}. Though he died in 1890 there must have been many left who knew of H.P.B.’s work and who would have been glad to suppress the two last volumes of *The Secret Doctrine* in view of the possibility of what they might contain,

especially the fourth which was to treat of {practical} occultism, as we know.

In conclusion, there can be no doubt that H.P.B. intended to write a third volume of her great work and probably a fourth, and that some reason exists to believe that the third and some preparation for the fourth was actually written though nothing was published of all this. The opening paragraphs or even the whole "Introduction" of Mrs. Besant's "Third Volume" may have been intended or even used for the real third volume. The closing words of the first paragraph are significant:

Outside the Theosophical circle, therefore, the present volume is certain to receive at the hands of the general public a still colder welcome than its predecessors have met with.

Although the so-called "Third Volume" contains brief references to some of the topics mentioned by H.P.B. as the main features of Volumes III and IV, it does not fulfill this promise. It has no resemblance to the important and profoundly instructive work which she obviously intended to produce. It is merely a compilation touched up by Mrs. Besant as she thought best.

Although the so-called third volume cannot be accepted as the authentic "Third Volume of *The Secret Doctrine*" that H.P.B. had in mind, and although most of the best "miscellaneous writings" were published in *Lucifer*, it is not just to call the volume "spurious" as some over hasty critics have done. It contains much information and valuable teaching which is obviously authentic H.P.B. material, though it displays haste and incompleteness in many places.

Regardless of the problem of putting Mrs. Besant's "Third Volume" in its proper place among H.P.B.'s works, it is more than probable that the "miscellaneous writings" are by no means published just as H.P.B. left them. This conclusion is reached by an examination of the great number of alterations Mrs. Besant and Mead made in their 1893 edition of *The Secret Doctrine* which anyone can verify by a comparison with the original. Though most of these thousands of changes are of small importance, some are quite significant.

Strong evidence for *changes, additions and omissions* in the so-called Third Volume is provided by Mrs. Alice L. Cleather in *The Canadian Theosophist*, December 1937. Mrs. Cleather was one of H. P. Blavatsky's Inner Group of pledged students and she possessed a copy of the original report of the oral teachings received directly from H.P.B. These oral teachings form part of the private Instructions published in the "Third Volume" between pages 433 and 594, which Mead cynically said that he "persuaded" Annie Besant to insert *in order to fill it out*, and incidentally, as he hoped, to break up her Esoteric School. These Instructions had been entrusted to the recipients under the seal of strict secrecy — perhaps with the object of testing their worthiness!

Mrs. Cleather published a facsimile of page 559 in *The Canadian Theosophist* mentioned above, on which she marked the large number of alterations made on that single page. They consist of changes in arrangement, construction of sentences, capitalizing, the use of synonyms in place of original words, and above all of omissions and additions. One addition is significant as it seems to reflect psycho-occult teaching that Mrs. Besant is believed to have received from Brahmins after she threw off the restraining influence of William Q. Judge. This addition reads: "The head should not be covered in meditation. It is covered in Samādhi." Hardly one line on this page is left without some alteration.

On summing up all the information to hand on the subject of the so-called "Volume III" it is not easy to find any valid justification for calling this collection of miscellaneous writings by H. P. Blavatsky an integral part of *The Secret Doctrine* as conceived by H.P.B. and the Masters, although as said it contains most valuable and obviously authentic H.P.B. material. We are, however, in no position accurately to judge how seriously the matter has been revised and altered, or whether H. P. Blavatsky would have permitted much of it to be published without a great number of alterations and additions which she alone was qualified to make.

CHARLES J. RYAN.

Diagram of Meditation [per H.P.B.¹]

First conceive of Unity by Expansion in Space and Infinite in Time.

Either with or without self-identification at first.

Then meditate logically and consistently on this in reference to states of Consciousness.

Then the normal state of our consciousness must be moulded by:—

Acquisitions:

Perpetual Presence in imagination in all Space + Time.

From this originates a substratum of memory which does not cease in dreaming or waking; its manifestation is courage.

With memory of universality all dread vanishes during the dangers + trials of life.

Continued attempt at attitude of mind which is neither love, hate, nor indifference, to all existing things. Different in external activity to each, because in each the capacity alters. Mental-ly same to all.

Equilibrium + Constant Calm.

Greater ease in practicing the “Virtues,”² which are really the outcome of wisdom, for benevolence, sympathy, justice, etc., arise from the intuitive identification of the individual with others, altho’ unknown to personality.

The Perception in all embodied beings of Limitation only.

Criticism without Praise or Blame.

Acquisition is completed by conception “*I am all Space + Time.*”

Beyond that _____ (“It cannot be said”).

Deprivations:

Constant refusal to think of reality of:—

Separations + Meetings. Association with Places, Times, + Forms.

Futile longings. Expectations. Sad memories. Broken-heartedness.

Distinctions Friend + Foe.

Resulting in absence of Anger + Bias. (Replaced by judgment.)

Possessions. Personality.

Greed. Selfishness. Ambition. Vanity. Remorse.³

Sensation.

Gluttony, Lust, etc.³

These deprivations are caused by the perpetual imagination — without self-delusion* — of “I am without —”; the recognition of their being the source of bondage, ignorance, + strife.

Deprivation is completed by the meditation “*I am without attributes.*”

* There is no risk of self-delusion if personality is deliberately forgotten.

All the passions + virtues interblend with each other, therefore diagram gives only general hints.

{NOTES}

1. “Apparently the diagram was part and parcel of esoteric instruction of H.P.B.” as recorded by E. T. Sturdy. See *The Inner Group Teachings of H. P. Blavatsky*, p. 130. Copied and reformatted from original handwritten diagram. Bolding, Italics, Notes were added.

2. The PĀRAMITĀS: *Dāna* (charity and love immortal), *Śīla* (harmony in word and act), *Kshānti* (patience sweet), *Vīrāg*’ (indifference to pleasure and to pain, illusion conquered), *Vīrya* (dauntless energy, fighting to supernal TRUTH), *Dhyāna* (ceaseless contemplation of BE-ing), *Prajñā* (which makes of a man a god, a Bodhisattva). See *The Voice of the Silence*, pp. 47-48.

3. No doubt inclusive of the “Seven Deadly Sins”: Pride (Vanity), Greed, Wrath (Anger), Envy (Selfishness), Lust, Gluttony, Sloth, }

