



A Psalm Of Life

by Henry Wadsworth Longfellow

Tell me not in mournful numbers, Life is but
an empty dream!
For the soul is dead that slumbers, And things
are not what they seem.

Life is real! Life is earnest! And the grave is
not its goal;
Dust thou are, to dust thou returnest, Was not
spoken of the soul.

Not enjoyment, and not sorrow, Is our
destined end or way;
But to act, that each tomorrow Find us farther
than today.

Art is long, and Time is fleeting, And our
hearts, though stout and brave,
Still, like muffled drums, are beating Funeral
marches to the grave.

In the world's broad field of battle, In the
bivouac of Life,
Be not like dumb, driven cattle! Be a hero in
the strife!

Trust no Future, howe'er pleasant! Let the
dead Past bury its dead!
Act, — act in the living Present! Heart within,
and God o'erhead!

Lives of great men all remind us We can make
our lives sublime,
And, departing, leave behind us Footprints on
the sand of time;

Footprints, that perhaps another, Sailing o'er
life's solenn main,
A forlorn and shipwrecked brother, Seeing,
shall take heart again.

Let us then be up and doing, With a heart for
any fate;
Still achieving, still pursuing, Learn to labor
and to wait.

IAMBlichus¹: A TREATISE ON THE MYSTERIES.²

A NEW TRANSLATION, BY PROFESSOR
ALEXANDER WILDER, F.T.S.³

INTRODUCTION

I.

LETTER OF PORPHYRY TO ANEBO THE
EGYPTIAN

Porphyry⁴ to Anebo the Prophet, Greeting

¹ We have modernized some of the spellings: *Iamblichos*, to Iamblichus, *Porphyrios* to Porphyry, *Ammonios* to Ammonius, *Plotinos* to Plotinus, etc. The text was highly prized and often quoted by H.P.B., so the effort to have the best translation possible available to Madame Blavatsky's students is a useful endeavor. Normally HPB ranks Taylor's translations as the best, but in this case she specifically mentions this one by Alexander Wilder, M.D., F.A.S. There are footnotes by Wilder, HPB and myself. — ED. A.T.

² The *Platonist*

³ Professor of Psychological Science in the United States Medical College, New York, and Member of the General Council of the Theosophical Society. This very rare Work of Iamblichos has never been hitherto fully or even correctly translated from the original Greek. Our esteemed friend is an eminent Platonist, and no one is better qualified for the work than he is. We are happy to find that he has at last realized his dream of many years standing, to give to the public a correct rendering of this most abstruse and difficult treatise upon *theurgy* by the Neo-Platonic mystic, — Thomas Taylor's translation being very unsatisfactory. — ED. THEOS.[HPB]

⁴ Porphyry was a distinguished scholar, and the foremost writer in the later Platonic School. He was a native of Tyre, and his name [was] Molech, or King... He was a disciple of Plotinus, who had broadened the field of philosophic study till it included the "Wisdom of the East." In personal habits he followed the Pythagorean discipline. He was a severe critic of the Gnostic beliefs then current, and he evidently included with them also the new Christian faith. His mysticism was spiritual and contemplative, and he regarded the

I am led to open this friendly acquaintance with you by considerations in regard to the gods and good spirits,¹ but more especially the speculations of philosophers which are cognate to them. Very many things have been advanced concerning them by philosophers among the Greeks; but they, for the most part derived the principles of their faith; from conjecture.

DISTINCTIONS AMONG THE SUPERIOR ORDERS

First, then, the existence of divine beings must be taken for granted. But, I ask, what are the respective peculiarities of the higher orders, by which they are to be distinguished from each other? Is the cause of the distinction among them to be set forth, perhaps, as the active energies, the passive co-operations, the things consequent — or the distribution among the different bodies, as, for example, of the deities to ætherial, the tutelary spirits to aerial, and souls to earthly bodies?

INQUIRIES IN REGARD TO PECULIAR RITES

I ask also, why, among the divinities inhabiting the celestial expanse, only those of the Earth and Underworld are invoked in the theurgic rites?

ceremonial rites of the Egyptian theurgy with distrust. He favored Mithraism, which prevailed in Asia, while Iamblichus belonged rather to the cult of Serapis, which was the State religion of Egypt.

Of Anebo we know little. He is addressed as an Egyptian priest, and his name is that of Anabu or Anubis, the Egyptian Psychopompus and patron of sacred literature. He was a "prophet" *hen niter* or servant of divinity, and expounder of the oracles: and Porphyry, himself an "*epoptes*" or initiated person, asks him accordingly to explain the Egyptian theosophic doctrines respecting the divine beings, rites and religious faith. — A.W.

¹ I have rendered the term *Daimon spirit*, more generally *guardian* or *tutelary spirit*. I would have preferred leaving it in the text; but it has been confounded with *devil*, and would often be misconstrued. *Theos* is generally translated *deity*. — A.W.

Why are certain ones said to be of the water and the air, and others assigned to other places and distributed to particular parts of bodies as may be circumscribed, having at the same time power unconditioned, undivided, and uncomprehended?

How will they become at one with each other, when they are thus separated by circumscribed divisions of parts, and according to the diversities of places and subject-bodies?

Why do the Theosophists represent them as moved by passion, and say that on this account phallic images are erected to them, and indelicate language employed in the rites?

If they are indeed without sensibility, then will the invocations of the deities, which indicate that their favor may be propitiated and their anger appeased by sacrifices, be utterly useless; and still more what are termed "the necessities of the gods." Any being without sensibility can neither be pleased, nor compelled, nor constrained by necessity. Why, then, are many things done in the Sacred Rites as though they were capable of being influenced by passion? Prayers are likewise offered up to deities as though they were subject to emotion; so that it would seem that not only the tutelary spirits, but the very deities, are affected by passion, as indeed Hômerôs himself has declared (*Ilias ix.*, line 493): —

"Even the gods themselves are yielding."

If, however, we declare, as some do, that the deities are pure spiritual essences, and that the guardian spirits are psychical, and therefore partakers of the spiritual nature, nevertheless the spiritual essences will be in a greater degree incapable of receiving delight and being mixed with things of sense. The prayers are therefore entirely out of place, as being offered to

pure spiritual essence; and yet offerings are presented as to beings of soul and sense.

Are not the deities then distinguished from the tutelary spirits by the endowment of the latter with bodies, while the former are without body?

Yet if the deities only are unbodied, why will the Sun and Moon and the celestial luminaries be reckoned gods?

How is it that some are beneficent and others do harm?

What is the intermediary agent that connects the gods in the sky that have bodies with those that are unbodied?

The visible deities being classed with the invisible, what is the means of distinguishing tutelary spirits from the deities, visible and invisible?

In what respect does a tutelary spirit, a half-god, and a soul differ — in substance, potency, or active energy?

What is the certain evidence of the presence of a deity, angel, archangel, guardian spirit, or of any potentate, or soul? For it is a common affair for the deities, tutelary spirits, and, indeed all the higher orders, to speak ostentatiously, make a pompous display of themselves; so that the order of gods will exhibit nothing superior to the tutelary spirits.

Ignorance and error in regard to divine matters are the cause of impurity of heart and impious action; whereas to know aright concerning the gods is holy and beneficial. Darkness comes from ignorance of things honorable and excellent, but from the knowledge of them is light. The one will fill men with every kind of evil, through their lack of instruction and indiscreet audacity; whereas the other will be a fountain of every species of good.

ENTHEASM, OR ECSTATIC EXALTATION.

What is the outcome in the eutheastic condition? Often while we are asleep, we obtain through dreams the perception of things to come, when we are by no means in any tumultuous ecstasy, for the body lies tranquil; yet these matters are not so well understood as when we are normal. So also many, in a state of mental exaltation and divine transport, will attain the perception of the future. At one time they will be so wide awake as to act under the influence of the physical senses; but at another they will not be conscious of their condition, or, at least, not so conscious as they had been before.

So, also, certain of the ecstasies become excited with enthusiastic frenzy when they hear cymbals and drums or a peculiar melody; as, for example, those engaged in celebrating the Korybantic rites, those who participate in the Sabazian Orgies, and those who take part in the arcane worship of the Great Mother. Others are likewise affected by drinking water, as the priest of the Klarian Apollo at Kolophon; others, by

TABLE OF CONTENTS

Psalm of Life	1
Iamblichus on the Mysteries	1
Tiger Tiger Burning Bright	21
HPB to her Pupils	22
Every World Has its Fohat	22
Students of Occultism	
Ought to Know	22
Comments and Thoughts	23
Experience and Memory	25
Correspondence	25
A Case of Obsession	26
Point out the Way — XXXIX	30
Dnyaneshvari — XXXVIII	32
An Outcome of Their Age	34

sitting above a little aperture in the ground, like the inspired ones at Delphi; others, by breathing the exhalation from water, like the women at the oracle in Branchidae; and some even by standing upon indented marks, as though they were filled from some unperceived insinuation of the peculiar influence.

Others, who are perfectly conscious in regard to themselves in other respects become divinely affected through the power of fancy; others employ darkness for their auxiliary to produce this condition; others make use of certain drinks, and others are excited by certain chants and compositions. Some display the phantasy through a peculiar influence of water, others in the niche of a wall, others in the open air, others in the sun or other heavenly bodies. Some have likewise instituted the art of divining the future by examination of entrails, the motion of birds and of the stars.

SOURCE OF INSPIRED UTTERANCE.

I also inquire, in regard to the matter of oracular utterance, what it is, and what is its nature? The inspired persons (*manteis*) all say that it is through deities or tutelary spirits that they obtain foreknowledge of what is to come, and that others do not perceive it except those having power over the future. I question, therefore, whether the Godhead has ever been brought into such close subjection to human beings as not to be reluctant to assist those who divine with meal.

As for the origins of the prophetic art, it is to be doubted whether a deity, angel, tutelary spirit, or any other such personality, is present in the manifestations, inspired utterances, or other such sacred operations, as though drawn down through you by the necessities which come forth through the invocation. It is the soul that says and imagines these things; and, according to the opinion of some persons,

they are its passions kindled into activity by a very little supply of fuel.

So, also, a certain blended form of substance is evolved, part from our soul, and part from a divine inspiration beyond. Hence, by means of joint actions of this kind, the soul generates the power of fancy which penetrates the future; or else the elements coming from the primal Matter, by virtue of the powers inherent in them, evolve the tutelary spirits — and especially is this the case where the matter was derived from living beings.

In sleep, when we are occupied with nothing, we sometimes receive suggestions of the future. But that the soul is itself the source of inspired utterance is evident from the fact that the physical senses are restrained, vapors are administered, and prayers put up; and, also, that not every person, but only the more ingenuous and young, are suitable for the purpose.

An ecstatic condition of the reasoning faculty is likewise a cause of inspired utterance. So also, is the mania or exaltation which supervenes in disease, or any aberration, abstinence from wine, congestion of the body, the phantasies incited by disease, or equivocal conditions of mind such as are incident after abstinence from wine, an ecstasy, or the visions artificially produced by magical means.

Nature and art, and the sympathy of parts in everything, as in a single living being, make certain things manifest to others at a time previous to their occurring. Besides there are bodies so constituted that there is a presaging from some to others. Examples of this kind are plain from the effects displayed. The persons who make the invocations carry magical stones and herbs, tie certain sacred knots and untie them, open places that were locked, and change the deliberate intentions of the persons entertaining them, so that these are

transformed from being frivolous into purposes which are worthy.

Those individuals are by no means to be held in low esteem who restore the images that possess efficacious power. They observe the motion of the heavenly bodies, and are able to tell by the position and relation of one to another in the sky whether the oracles will be true or false, or whether the rites which are performed will be to no purpose or significant and effectual, although no deity or tutelary spirit may have been attracted by them.

ELEMENTARY SPIRITS AND SPIRITUAL MEDIUMS

There is another class of persons who suppose that there is an order of spiritual beings that are likely to be attracted by these means, that are naturally deceitful, assuming every guise, and changing in every way, personating indiscriminately the deities, tutelary spirits, and souls of the dead; and they believe that by the agency of these beings all such manifestations, whether apparently good or evil, are possible. But such spirits are not able to contribute anything really good, such as relates to the soul, nor even to perceive such things; but instead they ill-treat, deride, and often entangle the feet of persons endeavoring to attain a condition of moral excellence. They are likewise full of arrogance, and take delight in exhalations and sacrifice.

A charlatan, with wide open mouth, will impose upon us in many ways with the expectations that he endeavors to incite.

COMMANDING THE SUPERIOR BEINGS

It perplexes me very much to understand how superior beings may be commanded like inferiors in these

invocations. They consider it necessary for the worshipper to be just; but when they are themselves entreated to do injustice, they do not refuse. They will give no heed to the person invoking them if he is not uncontaminated from sexual intercourse; but they are not reluctant to lead chance individuals into unlawful concubinage.

I also question the utility or power which sacrifices possess, whether in the world or with the deities, and also the reason for which they are presented — fitness for those who are thus honored, and profit for those who receive the gifts.

The officials who deliver the oracles hold that it is necessary for them to abstain from animal food, in order that the divine beings may not be repelled by the exhalations from their bodies; and yet it is asserted that the deities invoked by them are especially attracted by the exhalations from sacrificed animals. It is also regarded as essential that the *epoptes* (or seer) shall not come in contact with a dead body; yet the ceremonies employed to compel the deities to be present are considered to be rendered effective by means of dead animals.

But, as if to be more irrational than such things indicate, it is not merely to a tutelary spirit or the soul of a dead person, but to the King Sun himself, or the Moon, or some one of the heavenly luminaries, as to a man that may be brought into subjection by such chance hitting upon him, that they make use of threats and senseless alarms in order to induce the disclosing of the truth. Does not the expression that the supplicant will break down the sky, divulge the Mysteries of Isis, expose to public gaze the Arcanum in the inner shrine [*adyton* for *Abydos*], stop the Baris in its voyage, give the limbs of Osiris to Typhon to be scattered, &c., contain some reservation in regard to the exaggeration of rash

utterance in the making of threats which he does not understand, and is not able to carry out? But what of the pusillanimous condition, very much like children not yet arrived at mature understanding, which is induced in those persons who are frightened at the vain alarms and senseless fictions? And yet Chairêmôn, the expounder of the Mysteries, records these things as common matters with the Egyptians. It is also stated by others that these and similar expressions were of the most violent character.

What sense, I ask, do these prayers have which declare that a certain divinity was evolved from the primal matter, that he is sitting upon the lotus-blossom, that he sails in a boat, that he changes his forms according to the season, and adapts his appearance according to the animal in the Zodiac? For so they say it is at the *autopsia* (or self-inspection); and, having no interior conception of the fact, they attach to him the peculiar creation of their own fancy. If, however, such things are spoken symbolically, and are symbols of his operations, then let me demand the interpretation of the symbols. For it is plain that if these things are like the Passion of the Sun, as in eclipses, they will be apparent to all who are gazing intently upon the spectacle.

THE USE OF UNCOOUTH FOREIGN TERMS

Why are obscure names chosen, and of such as are obscure, why are foreign ones preferred over those which exist in our own language? If the hearer fixes his attention upon the meaning, it is evident enough that the idea remains the same, whatever the names may be. The god who is invoked is evidently not an Egyptian, nor of that race; and even if he is an Egyptian, he seems never to use the Egyptian language, nor, indeed, any which is used by human beings. These things are all falsifications of wizards,

and concealments which are imputed to the Godhead, but are actually evolved from our own passions and conditions; or we are entertaining ideas contrary to the truth in respect to the Divine Nature, or it is constituted of real essence itself —

THE FIRST CAUSE

I desire it to be explained to me what the Egyptians believe in regard to the First Cause — whether it is an Interior Mind or an entity beyond Mind; a single Principle, or associated with another, or with others; whether it is without body or has a body; whether it is the same as the Creator, or prior to the Creator; also, whether the universe has its origin from One or from many; whether they accept the hypothesis of Matter or that in respect to certain primal bodies; and whether they suppose Matter to have been unbegotten or generated.

Chairêmôn and others express no belief in regard to anything whatever anterior to the visible universe; adopting at the beginning of their discussions the deities of the Egyptians, and no others, except the planets, as they are called, and those other luminaries which fill up the Zodiac, and such as appear in their neighborhood. They also accept the division into decans, the horoscopes, the Mighty Leaders, as they are called, whose names are given in the Almanacs, the services to which they are subjected, their risings and settings, and their foreshowing of things to come. For it was perceived that what was affirmed concerning the Sun as the Creator, concerning Isis and Osiris, and all the myths related by the priests, might be changed into narrations about the stars, their phases, occultations, and risings, or else the increase and decrease of the Moon, the journey of the Sun, the vault of the Sky as seen by night or day, or the river Nile, if nothing else. Indeed, they interpret everything as physical, and

nothing as relating to incorporeal and living essences. Very many of them do away with the agency of the stars in relation to humankind, and bind all things, I know not how, with the indissoluble bonds of Necessity which they denominate *Fate*; binding all things fast and connecting them absolutely with the deities, whom they worship in temples, and with statues and other emblems.

IX

THE DEMON OR GUARDIAN SPIRIT

In relation to the guardian spirit of an individual, it must be asked how the Overlord¹ (lord of the house, city, or habitable earth) gives it; according to what manner, what mode of emanation, or life, or faculty, it was imparted from him to ourselves; whether it has actual being or not; and whether it is possible or impossible to find out the Overlord. Hence, indeed, he is happy who, comprehending the plan of his existence, and knowing his guardian spirit, is liberated from Fate.

The canons of the science of casting nativities, however, are innumerable and hard to comprehend; but it is impossible for skill in such learning to mature into real knowledge. Indeed, there is much disagreement in regard to it, and Chairêmôn, together with many others, has disputed its pretensions. So also the right idea of the Overlord or Overlords, if there are more than one to a nativity, upon which they say that the knowing of one's own guardian spirit intimately

¹ This designation, both in Greek and English, is the exact equivalent of Baal-Zeboul, the Phoenician Apollo, or Esculapius. In the *Gospel* inscribed to Matthew the play on the name repeatedly appears: "If they call the Overlord Beelzeboul." "He casteth not out *daimonia* except by Beelzeboul, archon of the *daimonia*." I judge that Porphyry, who was a Tyrian of Jewish extraction, was familiar with this divinity, and his peculiar functions, and translated the name accordingly. — A.W.

depends, is confessed by them to be almost impossible to ascertain.

But further; does a particular guardian spirit rule parts of our organism? It is imagined by some that tutelary spirits preside over specific parts of the body, over the health, the general appearance, and the physical habits, acting in concert with each other; and that one chief is placed over them all in common. And further, that there is a guardian spirit over the body, another over the soul, and another over the inferior mind; and that some of these are good, but others are bad. I question, however, whether this peculiar guardian spirit may not be itself a part of the soul; and if I am right in this matter, then whoever is wise from the interior mind is truly favored.

I observe likewise that the cultus of the peculiar tutelary spirit becomes twofold; that it is rendered as to two, and again as if to three. But the invocation is made by all according to a common form of prayer.

X

EUDÆMONIA, OR TRUE SUCCESS

I ask further whether there is not some other secret path to true success which is afar from (the Rites of) the gods. I doubt whether it is really necessary to pay any regard to the opinions of individuals in regard to the divine endowment of divination and Theurgy, and whether the soul does not now and then form grand conceptions.

Moreover, there are other methods which may be employed to ascertain things to come. Perhaps they who are endowed with the divine faculty foresee, and yet are not really successful: for they may foresee the future, but fail to employ the knowledge to any good purpose for themselves. I desire from you, therefore, to show me the path to success, and in

what its essence consists. There is a great deal of controversy about this matter among us, as though good might be derived from human reasonings by comparison of views.

If, however, this part of the inquiry, the intimate association with denizens of the higher world, is passed over by those who devised it, wisdom will be taught by them to trivial purpose. It will be in such case but the calling of the attention of the gods to assist in the finding of a fugitive slave, or a purchase of land, or perchance a marriage or traffic. Suppose, however, that this subject of intimate communion with denizens of the higher world is not passed over, and those who are thus in communication tell things that are remarkably true about different matters, but nothing important or trustworthy in relation to the true success — employing themselves with matters that are indeed difficult, but utterly useless to mankind — then neither gods nor good dæmons will be in association with them, but only some one of the kind demoniated *erratic*; or else it will be a device of men, or a deception of a mortal nature.

CHAPTER II.

REPLY OF ABAMMON THE TEACHER TO THE LETTER OF PORPHYRY TO ANEBO

INTRODUCTION

Hermes,¹ the patron of learning, in ancient time, was rightly considered to be a god in whom the whole sacerdotal order

¹ Hermes is here the same as the Egyptian divinity, Thoth or Tahuti, the god of learning and medicine. He was regarded as the Scribe and recorder who registered the actions of the dead and living, so that they "were judged out of those things which were written in the books." He was also the revealer of the divine will to men. His name *Tahuti* signifies "thrice great" or "very great," or *Trismegistos*, in Greek. — A.W.

participated.² The one who presides over true knowledge is one and the same everywhere. Our predecessors dedicated to him their wise discoveries, and named their respective treatises BOOKS OF HERMES. If we also have a share of the same divinity, attained and possible to us,³ you do right in proposing your questions concerning divine matters to the priest as friends to be resolved. Accordingly, I, considering the letter sent to my disciple as written virtually to myself, will endeavor to answer you explicitly. It would not be becoming that Pythagoras, Plato, Democritus, Eudoxus, and many others of the old Greeks, should have been able to obtain suitable instruction from the Sacred Scribes of their time, when you, our own contemporary, holding sentiments like theirs, are disappointed in your endeavor by those now living and recognized as public teachers.

I, therefore, undertake the present discourse, and ask of you whether you are willing to consider the matter as though the same person to whom you sent your letter is answering you. But if it seems to you more proper, regard me as myself or any other religious teacher of the Egyptians as discoursing with you in these sentences; for this is a matter of no

² The priests in Egypt consisted of many orders, including those who performed the Rites, the learned profession which included prophets, philosophers, poets, authors, physicians, artists, master mechanics, and also embalmers of the dead. — A.W.

³ This form of expression extends through this entire book. Though hardly familiar to us, it was formerly common in philosophic writings. The gods being spiritual essences, it was very properly considered that their worshipers would participate in their substance as we partake of the air that we inhale. In this way their powers and virtues were supposed to be imparted to the recipients. This treatise accordingly mentions the gifts received by the persons initiated at the telestic or Theurgic Rites, as a participating of the gods. The fact that they represent or personify qualities rather than individualities makes this mode of speaking eminently proper. — A.W.

importance. Of, what I consider still better, take no notice of the person who speaks, whether he is inferior or superior, but confine the attention to the things uttered, and stimulate the understanding to discriminate whether truth or falsehood is spoken.

THE GODS AND THEIR PECULIARITIES

At the outset, let us draw a distinction in the order of subjects, in regard to the quality and kind of problems which have been proposed. Then let us next proceed to set forth the doctrines of theological science which relate to the deities from which the questions are deduced, and establish by proposition the demonstrated facts, according to which they will be examined. Some things which are now badly jumbled together require separating; others relate to the First Cause by which every thing exists and is already understood; others demand the knowledge of both sides, and we shall accordingly present the contrary views. Some things will also demand from us an explanation of the entire Mystic Worship. Such being the case, our answer will be taken from many topics and from different facts of demonstrated knowledge.

Some things embrace sciences derived from what the Wise Men of the Chaldens have delivered; others comprehend what the spiritual teachers of the Egyptians inculcated; and some, being deduced from the theory of the philosophers, elicit inquiries of an analogous character. There are also certain topics which originate from other opinions not worthy of a word, which give rise to unseemly controversy; and others which take their origin from prejudices common to human beings. These matters are therefore, every one of

them, variously arranged in regard to each other, and are combined together after many forms.

Hence, on account of all these things, there is some discussion necessary for the directing of them properly.

PLAN OF THE DISCUSSION

We will, therefore, set forth to thee the hereditary opinions of the Assyrian Sages¹ in regard to the True Knowledge, and will show thee in plain terms our own. Some things in the Gnôsis will be brought into the discussion from the innumerable archaic writings, and the rest will be from works upon the entire range of Divine Matters, which the old compilers have collected into a book of limited dimensions.

If, however, you propose some philosophic question, we will determine it for you according to the ancient Tablets of Hermes,² which Plato and Pythagoras, having studied thoroughly beforehand, combined together in Philosophy.

But questions that are foreign to the subject, or that are disputatious and exhibit a contentious disposition of mind, we shall tone down gently and aptly, or else show their impropriety. So far also as they go in the line of common ways of

¹ It is evident that there was a Gnôsis, or Sacred Doctrine common to the religions of the principal countries, and that its focus was at Babylon. Compare Jeremiah li, 7 and Revelation xvii. Iamblichus lived chiefly at Khalkis in Syria, and was familiar with the magi and learned men of Persia and Assyria. Hence as Abammon he refers the Gnôsis to that region. — A.W.

² The Stelæ, Pillars or Tablets of Thôth, appear to be little else than a figurative expression for the sacred learning in possession of the Sacerdotal Caste in Egypt. When we call to mind that the Pyramids in that country, before their spoliation, were cased all over with tablets of stone on which hieroglyphic writing was engraved, we shall the better apprehend the significance of the allusion of Abammon. — A.W.

thinking we shall try to discuss them in a familiar manner. Those, likewise, which require the experiences of the Divine Dramas¹ for an intelligent understanding we will, as far as it is possible, explain by words alone; but those which are likewise full of intellectual speculation will be shown to be effective for purifying (from the earthly contamination).

II. We will accordingly begin by communicating to you the hereditary doctrines of the Assyrians, in regard to Knowledge of Truth, and will also distinctly explain our own, deducing some of them from the innumerable ancient treatises upon Wisdom, and others the men of former times have collected into a single volume respecting the whole that is known concerning divine subjects. But if you press an inquiry after the method of the philosophers, we will adjudicate it according to the ancient Pillars of Hermes, which Plato and Pythagoras have already recognized and combined with their own philosophical maxims. We promise to handle those questions lightly and carefully which appear foreign to the discussion or of a controversial or contentious character; or we will show them to be irrelevant. We will endeavor to be very familiar and judicious in deducing those which are within the range of the general understanding; and we will set forth as far as is possible by words alone those which require an actual going through the divine orgies in order to understand them thoroughly, as well as those which are full of interior contemplation (*noëpias théorias*) examining them thoroughly. It is possible to obtain valuable indications, by reason of which you and others like

you will be led by the interior mind near to the essence of existing things.

We promise you that none of those matters which are made known by words shall be left without a complete explanation. But we promise that we shall set forth to you in every case what is strictly germane to each. Such as pertains to the knowledge of the deities we shall answer according to the method in divine matters, and such as belong to theurgy we will explain according to theurgic science. But when we come to matters connected with the pursuit of Wisdom, we will, in company with you, compare them together after the manner of the philosophers, and such of them as clearly involve first causes, according to first principles, we will follow up together and bring them out to light. Those which concern ethics or ends, we will adjudicate according to the ethical rule. In short, we will dispose of other matters coming before us according to their proper order.

We will now proceed to consider your inquiries: —

III. You say that, “first, the existence of the deities is to be taken for granted.” It is not proper to speak in this manner. The knowledge of the gods is innate, and pertains to the very substance of our being. It is of a higher nature than judgment and choosing, and precedes both speech and demonstration. From the beginning it was at one with its own source, and was co-existent with the inherent impulses of the soul to the Supreme Goodness.

If, however, it is necessary to state the truth exactly, the union to the divine nature is not knowledge; for it is in some way kept distinct by

¹ Greek ἐζγὰ ὕεῖα divine works or performances; the exhibitions at the Mystic Rites. As these were dramatic representations to prefigure experiences of spiritual character, we substitute the term “*drama*” as more likely to afford a clearer conception of the meaning. Element designated the Eleusinic “*drama*.” — A.W.

an otherness¹. But previous to this, there is the uniform embracing at all points of contact, spontaneous and indistinguishable, as of one thing knowing another which joins us with the Godhead.

Hence, it is not proper to concede this point as though it was a thing which it is possible not to grant, nor even to assent to it as an equivocal matter. It is always established in energy as a distinct Idea. Nor is it even permissible to examine it as one having authority to judge and determine. We are enclosed in it, or, rather, we are filled by it, and the very selfhood which we are we possess in this knowing of the deity.

I have the same thing to say to you in regard to the superior orders which come next after the deities. I am speaking of the tutelary spirits or demons,² of heroes or half-gods, and of souls that have not been tainted by the conditions of life on earth.³

¹ Iamblichus is alluding to the degrees of alignment with our Conscience, our Higher Ego, or Inner Voice. — ED. A. T.

² Called by the medieval Kabalists — *Planetary Spirits*, and in the Hindu philosophy — *Devs*

³ "By the conditions of life" on *our* Earth, and only so far as they have not reached it. No Planetary Spirit (and each human "Soul" — rather *Spirit* at the beginning of every new *Manvantara* or the periodical resurrection to objective and subjective life of *our* universe — limited, of course, to our planetary System — is a planetary pure and formless Spirit) can avoid the "Cycle of Necessity." Descending from, and re-ascending to the first starting-point, that junction in the Infinity where Spirit or *Purusha* first falls into *Prakriti* (plastic matter) or that primordial and yet formless cosmic matter which is the first out-breathing of the Infinite and Changeless Universal Soul (the *Parabrahm* of the Vedantins, the Planetary Spirit has to take shape and form and live successively in each of the spheres — our own earth included — which compose the great *Maha-Yuga*, or the Circle of Existences, before he can lead a *conscious* Ego-life. Alone the "Elementals" — those half-blind Forces of Nature — say the Kabalists — which are

It must always be borne in mind in regard to these that they have one ordained mode of being; and to put aside every idea of indefiniteness and instability such as are incident to the human endowment; and also to deprecate the inclining to one or the other side of a question, which is incited from the counterbalancing of opposing arguments. Anything of this kind is alien to the sources of Reason and Life, but rather it emanates from the inferior principles, and those which are connected with the power and opposing tendency of the earthly life. It is necessary that we conceive of them as of a uniform mode of being.

So, therefore, any interior perception in regard to the companions of the gods in the eternal world cognizes them as being alike in their nature. Hence, as they are always the same in the principles of their being, so the Human Soul is united to them in knowledge, according to the same. Having been closely associated with the gods in these matters, it never seeks by conjecture, opinion, or balancing of argument, all which originate in time, but by the pure and irreproachable intuitions which it received from them in eternity, to learn the essence which is superior to all these things. But you seem to imagine that the knowledge of divine matters is like that of other

the coruscations of matter and of the rudimentary minds of the descending "spirits" who have failed on their downward way — have not yet lived but will live some day on earth. The esoteric philosophies of both the eastern and western initiates whether Greek or Hindu, Egyptian or Hebrew, agree on the whole. Whenever they seem to clash, it will be always found due rather to the difference of terms and mode of expression than to any essential difference in the systems themselves.

things, and that any point may be greatest after a comparing of arguments, as is the custom in regard to propositions in debates. There is, however, no such similarity. The knowledge of these matters is entirely different and is separate from all such arranging of opposite propositions. It is not established by being now conceded, or in being developed in discussion; but it was one sole idea, and was with the soul from eternity.

I say these things to you concerning the first principle in us, at which they who would utter or understand anything whatever concerning those superior to us must begin.

IV. You ask: "What are the peculiarities of the higher Orders, by which they are distinguished from each other?" If you mean by "peculiarities" certain specific differences under the same Order which are indicated by diverse qualities, as the rational and irrational under the animal order, this is the answer. We do not admit at all of any such difference in entities that have neither a participation nor a contrast of substance to make them equal, nor derive their composition from a common indefinite principle and a particular defining characteristic. But if you conjecture that the peculiarity is a certain simple condition defined in itself, as in superior and inferior natures, which differ both in the entire substance and in all the outcome, you have the rational conception of the peculiarities. These peculiarities, having been evolved entirely from entities always existing¹ will be in

all particulars distinct and simple. But the inquiry is going on to no good purpose. It behooves us first to ascertain what are the peculiarities of these Orders according to essence;² then according to faculty, and so afterward according to action. As you now put your question in relation to distinguishing by certain peculiarities, you speak only of peculiarities of action. Hence you ask the difference in final matters in regard to them, but leave unscrutinized those which are above all and most excellent as relating to the elements of the variableness.

You add also in the same place the expression, "active and passive movements." This division is not at all suitable to indicate the difference of the superior Orders. The discrepancy of active and passive does not exist in any of them. Their operations are unconditioned and unchangeable, and may be contemplated apart from the regard to objects in opposition. Hence we do not admit the existence of such impulses as those of action and passivity. We do not concede that there is a self-moving of the soul from something that moves and is moved, but we take for granted that it has a certain simple motion, after

"Night of Brahma" which corresponds in length of period to the "Day." It is the beginning of such a rebirth that is considered by the vulgar minds as the "creation" of the world, whereas it is but one of the number of successive existences in an infinite series of *re*-evolutions in the Eternity. Therefore, as Spirit and Matter are one and eternal, the one being thrown into objectivity by the other, and none capable of asserting itself *per se* to our sensual perceptions unless linked together, these "Entities" have "*always*" existed. — ED. THEOS.[HPB]

¹ The *Maha Pralaya* or the Universal Dissolution occurring at the end of every "Day of Brahma" is followed by a Universal *Rebirth* at the end of the

² Plato defines essence as that which has "real being," and describes it as "colorless, formless and intangible, visible only to the mind or higher reason that guides the soul." — A.W.

the manner of substance, being the same with the things themselves, and not having beforehand a dissimilar tendency, and being exempt from acting on itself and suffering by itself. Who, then, may endure that the peculiarities of the Orders superior to the soul shall be distinguished according to the motions of action and suffering?

The expression also which is subjoined by you, "or the things consequent," is incongruous to them. In things which are joined together, and exist with others or in others, and are comprehended in others, some are to be regarded as precedent and others as consequent; and some as being, and others as contingent to essences. There exists a certain arrangement of them in order, and an alienation and separation occur between. But in the case of the superior Orders all things are to be considered as in being. Whole exist as principles, are separate by themselves, and do not derive their substance from others or in others; so nothing in them is consequent. No peculiarity of them is characterized by these things.

There is also a distinction brought, according to the order of nature, at the end of your question. The question is asked: "How are the superior beings distinguished by active energies, physical motions, and things consequent. If active energies and passive motives were the essential characteristics of the superior beings, they would also be endowed with the power of creating the distinctions which exist between them. But if the superior beings, existing themselves already separately, generate the energies, they will also impart to the motions,

energies and things consequent the characteristics which distinguish them. This matter of peculiarity, therefore, which you are in eager pursuit to solve, is exactly the reverse of what you set forth.

To say all at once, whether you imagine that there is one order of gods and one of tutelary spirits, and so of heroes, and likewise of never-embodied souls, or admit that there are many of each, you exact that the difference among them shall be stated according to their respective peculiarities. If, indeed, you conjecture each of them to be a distinct unit, the whole arrangement of scientific theology is thrown into confusion. If, however, you suppose instead that it abounds with others strictly defined, and that there is not one common reason after the manner of superior beings among them all, but, on the contrary, that the superior ones are entirely distinct from the inferior, it is not possible to find their common boundaries. If, indeed, it was possible, this very thing itself would destroy their peculiarities. The thing sought cannot, therefore, be ascertained in this way. He will be able, however, to define their peculiarities who perceives the analogous sameness of reason among the superior beings; as, for example, among the gods, and again of the tutelary spirits and half-gods, and lastly among souls. By reason of this, therefore, the propriety of the present inquiry, its distinctions, the manner in which it is impossible, and that in which it is possible are manifest to us.

- V. Let us proceed in due order next to answer the questions which you have submitted.

There is, then, the Good; both the good which is beyond Essence and that which is with Essence. I am speaking of the Essence which is most ancient and venerable and not contained by a body.¹ It is a distinguishing peculiarity of divinities, and extends through all the orders that existed among them, preserving their proper classification and arrangement; and they are not severed from this essence, but remain the same equally through the entire series.

Neither the essence of Goodness nor the Cause of Good, which is prior to Essence, is present, however, in souls that rule in bodies, that take care for them before every other consideration, and that were assigned to them in the eternal world before the earth-life. But a certain restraint and habit derived from it are present, just as we may notice that the sharing of excellence and merit is very different from what we observe among human beings. In composite natures this exists as something of a twofold character, and acquired from elsewhere. But the former condition is established unchangeable and constant in souls. It is neither removed at its own instance, nor is it taken away by any other agencies.

DEMONS AND HEROES OR HALF-GODS

Such then being the case with the divine races, the first and the last (the gods and souls), let us consider

¹ This is the common dogma of every ancient faith. In the Hindu category, the Brahman is the Good which is beyond essence and absolute, while Brahmâ is identical with essence. The Parsis acknowledge Zeroana, the Unlimited, and Ahuramazda, the Divine Creator. The Egyptian priests worshipped Amun, the hidden One, and Ptah, the Demiurgos or Architect of the Universe.

the two races intermediate between these two extremes, namely:

1. The order of half-gods may be exalted higher than that of souls by inherent faculty and merit, excellence and dignity, and, indeed, may excel in all good endowments belonging to souls. Yet it cleaves tenaciously to them, being closely united by the kinship of a life-principle absolutely similar.
2. But the order of tutelary spirits is connected with that of the deities, although it is far inferior. It follows, as not being before in activity, and attends like an assistant upon the good pleasure of the Gods. By copying after their goodness, which was otherwise imperceivable, brings it to light in action; and by so producing its likeness it also perfects their operations. It renders utterable the facts pertaining to the divine good which were otherwise arcane; it cause that which was without form to become manifest in forms; it exhibits in open speech that principle of good which was otherwise beyond all expression. It received at the beginning, a participation in the supernal excellence, and freely imparts it to the races which are of lower rank.

In this way these intermediary orders, having received the sources of all these things from the Gods alone, fill out the connection which is common alike to the divinities and to the psychical essences; make the bond which unites them indissoluble. They ally the superior to the last of these orders in one continuous succession, and make the entire communication to be indivisible; and cause every individual essence to have the most perfect blending and continuity with the whole series. They induce an outflow of energy from the nobler to the inferior orders, and a reciprocal influence from the subordinate races to those above. In some peculiar way they establish among the more undeveloped spirits a means and measure for the proper and equal distribution of the benefits which are transmitted from the nobler and intermediate orders, and so make all things from the divine source to be addressed and adapted to all.

Do not imagine, therefore, that this diversity is a “characteristic of potencies or energies, or of essence,” nor consider any one of them singly, taking them separately to study one by one. Extend your inquiry, instead, to all of them equally. In this manner you will complete the answer to what was asked in relation to the peculiarities of gods, demons (*i.e.*, tutelary spirits), half-gods, and ensouled entities, concerning which you made inquiry.

DEITIES AND SOULS DISTINGUISHED.

Let us proceed again, by another line of argument. Everything, whatever it may be, and of whatever quality, that is united, that is firmly established in itself by

unalterable law and is a cause among the indivisible [immaterial] essences — that is immovable, and so is to be considered as the cause of all motion [or changes], and which is superior to all things and has nothing whatever in common with them, namely, that which is commonly considered as unmingled and separate in essence, potency, and active energy.

Meanwhile, on the other hand, everything that is divided into groups; that is able to impart itself to others; that receives limitation of its operation from others; that is capable for distributing of divisible things so as to make them complete; that partakes of the first-operative and life-imparting motion; that has common participation with all things existing and coming into existence; that receives an admixture of qualities from all, and imparts a diffusion of its own elements to all; and that extends these peculiar influences and characteristics through all the potencies, essences, and active energies, by its own operation — ALL THIS we will concede to the Souls, declaring truly that it is inborn.

TUTELARY¹ SPIRITS AND HOLY GODS

VI. What, then, shall we say concerning the intermediate Orders? I may infer that they have been made clearly manifest to everyone from the things which have been already explained. They make complete the connection between the extremes,² which may not be broken. It is certainly very proper, however, to set forth this subject further. I maintain, therefore, that the race of tutelary spirits to be a multitude in one, to be commingled in an

¹ Also called “dæmons” or “demons.”

² The gods above and the souls below, angels, daemons and demigods.

unmingled manner, and only associates with the other more imperfect races as their superior.

But the race of heroes or half-gods is more readily associated with division and increase, as well as motion, intermingling, and matters akin to these things, and is so placed from above. It has likewise received boons of nobler character — such as are concealed within. I mean unity with the other Orders, stainless purity, and a permanent condition, an indivisible identity, and superiority to other natures. Each of these intermediaries is next to one of the extreme Orders; one next to the very highest and the other to the last. Hence it follows, as a matter of course, that the one which takes its starting-point from the most excellent proceeds in a continuous chain of relationship to the lower Orders; and the other, having primarily a connection with the last of them all, should in some way have communication with those that are superior. Hence, any one may perceive the complete intercommunication of the highest and lowest orders through these intermediaries, and that this is a complete adhering together, equally in essence as in potency and active energy.

Thus in these two ways we have set forth the complete distinction of the four Orders of superior beings. We deem it sufficient, therefore, in our other endeavors, to exemplify the peculiar powers and endowments of the Extreme grades alone. This will be done for the sake of brevity, and because that which remains, the comprehending of the intermediate Orders, is to some degree already clear. So we will omit the intermediaries, already known from the others; and make our definition of the latter in very short terms.

CHAPTER III.

THE SUPERIOR RACES

PECULIARITIES OF THE GODS AND SOULS

In regard to the extreme races (the gods and souls) the former is chief, superior and perfect; the other is inferior and imperfect. The former can do all things at once uniformly and now; but the other is neither able to do anything completely nor immediately; neither speedily nor individually. The former generates all things and is guardian over them; but the latter has a natural disposition to yield and to turn submissively toward what it generates and has under guardianship. The former, being the original cause, has preeminence over all; but the latter, being dependent upon the pleasure of the gods as from a cause, is coexistent with it from eternity. The former in a single decisive moment the ends of all the energies and essences; but the latter passes from some things to others and goes forward from the imperfect to the perfect. Further still, there exists with the former the highest and unlimited, superior to all measurement, and so completely formless as to be circumscribed by no formative principles; but the latter is dominated by impulse, habit and inclination, and is held fast both by longings for that which is inferior and by being familiar with things of a secondary character. At length it is moulded in various ways and proportions from them. Hence MIND, the leader and king of the things that actually are, the demiurgic art of the universe, is always present with the gods in the same manner, completely and abundantly, being established in itself unalloyed according to one sole energy. But the soul partakes of divisible and multiform mind,¹

¹ The *Chaldean Oracles* also recognize this twofold mind. The one, the Pure Reason or Intelligence, was placed over the first Triad. "The Mind of the

adapting itself to the supreme authority over all. It also takes care of unsouled beings, having been itself born into various forms at different times. From the same causes, order itself and beauty itself are co-existent with the Superior races; or if it is desired so to express it, the First cause is coexistent with these. But with the soul the allotment of intellectual order and divine beauty is always associated. With the gods, the measure of all things, or rather the cause of it, is perpetually coordinate; but the soul is confined to the divine limit and only participates of this in a limited degree. With good reason there may be ascribed to the gods dominion over all beings, by the power and supreme authority of the First Cause; but the soul has defined limits within which it can have command.

Such being the different peculiarities of the races at the highest and lowest extremes, what we have now been saying may be understood without difficulty, and also the peculiarities of the intermediates, the demons and half-gods; these being each next to one of the extremes, resembling both and going out from both to the intermediate region, and so effecting a harmonious union by commingling them and joining them together in due proportions.

Let such, then, be considered the peculiarities of the first divine races.

DISTINCTIONS OF THE SUPERIOR RACES

We do not admit the distinction of the Superior races to be what you have suggested: "a classification established

Father named all things in threes, and governed them all by Mind." This mind they considered as sole, unparticipating, and essential. The other was described as participant and divisible into parts or qualities. — A.W.

by difference of bodies, the gods being distinguished by aetherial bodies, the daemons by aerial bodies, and souls by bodies pertaining to the earth." Such an arrangement would be like the assigning of Socrates to a tribe when he was a Prytanis,¹ and is not proper to be admitted in regard to the divine races, which are all by themselves, unbound and free² To make bodies their own first causes, as to their specific nature, appears to be a fearful absurdity; for they are subservient to these causes and subject to the conditions of generated existence.

Further still, the races of Superior beings are not in the bodies, but govern them from outside. Hence they do not undergo changes with the bodies. Yet they give from themselves to the bodies every such good as the latter are able to receive, but they themselves receive nothing from the bodies. Hence, they cannot have received from them any peculiarities. For if they were as habits of the bodies, or as material forms, or some other body-like quality, it might be possible for them, perhaps, to undergo change together with the different conditions of the bodies. But if they preexist separate from bodies and unmingled with them, what rational distinction originating from the bodies can be developed in them?

In fact, this proposition in regard to these races makes the bodies actually superior to the divine races, since by such a hypothesis they furnish a vehicle for the superior causes and fix in them the peculiarities incident to their essence.

¹ The Prytanis of Athens were fifty in number, and were selected from the Boulé or Senate. Socrates, at the age of sixty, was chosen to that dignity. — A.W.

² The Chaldean Theology did not unequivocally describe all the gods as "unbound." The seven cosmocratores, or rulers of the world, the lords of the zodiacal house and the cosmic gods assigned to regions of the world, were bound to their respective jurisdictions. — A.W.

Nevertheless, it is plain that if the allotments, distributions and assignments of those that govern are arranged with those that are governed this authority will be given to the more excellent. For it is because those that are placed over others are such that they receive thereby such an allotment, and give this a specific character; but the essence itself does not become assimilated to the nature of the corporeal receptacle.¹

Hence I may speak as regards this subject in its turn, but a supposition of this kind must be admitted in respect to the imperfect soul. For such a mode of living as the soul projected, and such an ideal as was ready before entering into a human body, there is a corresponding organic body², joined to it and a similar nature which receives its more perfect life.³

In respect to the superior races and those which as being universal include the

¹ The preexistence of the soul in the eternal world, before becoming involved in the genesis and conditions of the earth-life, was generally believed. Even after being set free at death, it was supposed to be, after a period of less or greater length, again attracted back to the mundane sphere. Plato illustrates this by the Vision of Eros in the *Republic*. The choice of the earthly condition is made by the soul itself, and very generally it differs from what it had been in the preceding term of life in the world. "The cause is in him who makes the choice, and the divinity is without blame in the matter." Eros adds that after the souls had chosen their new lives according as they drew the lots, they all went in their order to Lachesis, and she gave to every one the demon that he had chosen, and sent the demon along with him to be the guardian genius of his life, and the accomplisher of the fate which he had chosen. Then he was born anew into the earth. — A.W.

² The Lower Manas as a projected Ray of the Higher draws an organic body in accord with its Karma. "Its more perfect life" ascends to the Higher EGO. — ED., A.T.

³ The cause or incentive for the coming of the soul into generated life is variously explained by different writers. According to Plotinus, the universal soul does not come to a body as the body may come to it, nor does the body contain the soul, but is contained by it. Simplicius accepted the statement of Iamblicus, that "the soul projects certain lives for itself." — A.W.

origin of all, the inferior ones are produced in the superiors, the corporeal in the incorporeal, and, being encompassed by them in one circle, are governed by them. Hence the revolutions of the heavenly spheres⁴ have been induced originally by the aetherial soul and are always inherent in it. The souls of the world also being extended to their own mind, are absolutely encompassed by it and primarily generated in it. In like manner also, the Mind, both that which is divisible (into attributes and qualities) and that which is entire, is included (as essential quality) of the superior races. Hence the secondary races, being always turned toward the primary, and the superiors leading the inferiors as exemplars, essence and ideal come to the lower races from those which are superior, and those which are ignoble are produced primarily in the more excellent. Hence, accordingly, order and proportion come from the latter to the inferior races, and these are what they are through the former. But there is no transmitting of peculiarities from the inferior races to those which precede them.

Such a classification, therefore, based on corporeal conceptions, is shown by these arguments to be false. Even though in this case it may seem otherwise to you, the false assumption is not worthy of a word. Such a case does not exhibit abundant argument, but one belabors himself to no purpose if he puts forth hypotheses and then endeavors to refute them as not being true. For in what way is essence, which is absolutely incorporeal, having nothing in common with the bodies that partake of it, to be distinguished from such bodies? Not being in any way present with the bodies as a matter of place, how is it to be separated by places after the corporeal manner? And not being separated by

⁴ The stars and planets were regarded as abodes or receptacles of souls. — A.W.

circumscribed divisions of subject matter, how is it to be held in a divided condition by the divisions of the world? But what is more, what is there that can hinder the gods from going everywhere? What is there to hold their power in check, from extending to the vault of the sky? For this would be the work of a cause far mightier than the one shutting them in and circumscribing them within certain parts. Real being — that which truly is, and which is in itself incorporeal — is everywhere, wherever it pleases. Yet, as you take for granted, that which is divine and which transcends all things is itself transcended by the perfectness of the entire world, and is encompassed by it in a specific division, and hence is inferior in respect to bodily dimensions. Yet if there is no divine creation and no participation of divine ideals extending through the whole world, I do not see, for my part, any opportunity for a creating and framing of them after specific forms.

In short, however, this opinion which banishes the presence of the superior races entirely from the earth is an abrogating of the Sacred Rites and theurgic communion of the gods with human beings. For it says nothing else than that the divine ones dwell apart from the earth, that they do not commingle with human beings, and that this region is deserted by them. Consequently, according to this reasoning we priests have never learned anything whatever from the gods, and since we differ in nothing from other men thou hast not done right in questioning us as though we knew more than others.

Not one of these statements of yours, however, is sound. For neither are the gods limited to parts of the earth, nor are the inferior races about the earth excluded from their presence. On the contrary, the superior races are characterized in this way: that they are encompassed by nothing and that they

encompass all things in themselves. But those that belong to the earth have their being in the perfections (pleroma) of the gods, and when they become fit for the divine communion they at once, prior to their own essence, possess the gods that preexisted in it.

That this entire classification is false, that this plan of investigating peculiarities is irrational, and that the notion of distributing the gods each to a certain region does not permit the receiving of the entire essence and power which are in them, we have fully established. It would have been right, therefore, to omit the dissenting inquiry in regard to the distribution of the Superior races, as it contradicts nothing in regard to the true conceptions. On the other hand, our attention should be directed, instead, to the intelligent perception of matters relating to the gods, and not to the holding of a discussion with a man; and for this reason we shall adapt the present discourse to the disposing of subjects of probability and matters relating to the gods.

HOW DIVINE RACES ARE DISTRIBUTED

I assume accordingly that you ask a solution of that matter of which you seem to be in doubt, namely: “As the gods dwell only in Heaven, why are invocations at the Theurgic Rites directed to them as being of the Earth and Underworld?”

This position which is thus assumed at the beginning, namely: that the gods traverse heaven only, is not true; for the universe is full of them. But you then demand: “How is it that although possessing power unlimited, undivided and unrestricted, some of them are mentioned as being of the water and of the atmosphere, and that others are allotted by definite limitation to different places and distinct parts of bodies? If

they are actually separated by circumscribed limitations of parts, and according to diversities of places and subject-bodies, how will there by any union of them one to another?"

One most excellent solution of all these and an infinite number of similar questions is by a survey of the manner in which the gods are allotted.

This, then, is the explanation: Whether the allotment be to certain parts of the universe, as to heaven or earth, whether to holy cities and regions, whether to certain temple-precincts or sacred images, the divine irradiation shines upon them all from the outside, just as the sun illuminates every object from without with his rays. Hence, as the light encompasses the objects that it illuminates, so also the power of the gods comprehends from without those that participate of it. In like manner, also, as the light of the sun is present in the air without being combined with it — and it is evident that there is nothing left in the air when the illuminating agent is removed, although warmth is still present when the heating has entirely ceased — so also the light of the gods shines while entirely separate from the objects illuminated, and, being firmly established in itself, makes its way through all existing things.

Still further, the light that is the object of perception is one, continuous, and everywhere the same entirety; so that it is not possible for a part of it to be cut off by itself, or to be enclosed in a circle, or at any time to remove itself from the source of illumination. According to the same principles, therefore, the whole universe, being susceptible of division, is distinguished with reference to the one and indivisible light of the gods. In short, this light is one and the same everywhere, and is not only present, undivided, with all things that are capable of participating

of it, but it, likewise, by an absolute power and by an infinite superiority, fills all things, as a cause, joins them together in itself, unites them everywhere with itself, and combines the ends with the beginnings. The whole heaven, including with it the universe imitating this, goes around in a circular revolution, unites all to itself, and leads the elements whirling in a circle; and all things being in one another, and borne toward one another, it holds them together and defines their equal proportions; and guiding them to the remotest distances, makes the ends combine with the beginnings — as, for example, the earth with the sky — and effects a sole connection and accord of wholes with wholes.

Who, then, that contemplates the visible image of the gods thus united as one¹ will not have too much reverence for the gods, its causes, to entertain a different judgment and to introduce among them artificial divisions, arbitrary distinctions, and corporeal outlines? I, for one, do not think that any one would be so disposed. For if there is neither any analogy, nor scheme of proportion, nor interblending in respect to power or simple energy of that which is set in order with that which sets in order,² then I say that there is nothing existing in it, either of extension or in regard to distance, or of encompassing locally, or of division by due setting apart, or of any other such natural equalizing of qualities in the presence of the gods with beings inferior in their nature. For in natures that are homogeneous in essence and power, or

¹ Plato affirms this in the *Epinomis*. "It is Heaven that we should honor," says he; "it is the cause of all benefits to us." Abammon, doubtless, alludes to Ra, of the Egyptian Pantheon, who was regarded as the source of light, and also as being the whole heaven united as one eikon and personality. — A.W.

² Proclus reiterates this declaration, so often insisted upon, that the superior nature and essence can receive nothing from one that is inferior. — A.W.

that are in some manner of similar form or alike in race, there can be perceived an encompassing or holding fast. But in the case of those that are totally exempt from all these conditions, what opposing circumstance in respect to these things, or pathways through them all, or separate outline, or encompassing in some prescribed space, or anything of this kind, can be justly conceived? On the other hand, I think that they who are partakers of the gods¹ are, every one, of such a nature as to partake of them according to their own intrinsic quality, some as of the æther, others as of the atmosphere, and others as of the water; which the technique of the Divine Performances recognizes,² and so makes use of the adaptations and invocations according to such a classification.

SUPERIOR BEINGS NOT CLASSIFIED AS PASSIVE AND IMPASSIBLE

After these distinctions you suggested another classification on they own account, and separated the essences of the superior races by the differentiation of "passive and impassible." I do not, however, by any means accept this classification. For no one of the superior races is passive, nor yet is it impassible in such a manner as to be thus contradistinguished from any that is susceptible, as being adapted by nature to receive impressions, or as freed from them through inherent virtue or some other excellent condition. On the other hand, it is on this account, because they are entirely exempt from the inconsistency of being either passive or

¹ Intelligent readers will understand from what has been said, that as the gods are spiritual essences, the partaking of them, or, in other words, of their irradiation, is analogous to the partaking of light. The luminance itself is in no way affected, but the partaker is filled and pervaded by it. — A.W.

² This is the Theurgic Rite. "This Theurgy," says Thomas Taylor, "is, doubtless, the same as the 'Magic of Zoroaster,' which was no 'black art,' but a peculiar mode of worship."

not passive, because they are in no way susceptible to impression, and because they are unchangeably fixed in regard to essence, that I set them down in all these respects as impassive and unchangeable.

Consider, if you are willing, the last one of the divine races, the soul pure from the defilement of bodies. Being superior to the realm of nature, and living the unbegotten life, what does it want of the generated life with sensual pleasure and of the restoration thereby into the realm of nature?³ Being outside of everything corporeal, and of the nature which is divisible in respect to the body, and being.

[TO BE CONTINUED]⁴

July 1881, No. 22, Vol. II, No. 10



Tiger Tiger Burning Bright

[The legendary Jim Corbett narrates this true story in his classic, *The Man-eaters of Kumaon*.]

Corbett, as a young boy, would often go for long hikes in the forests of the Kumaon hills in the Gadhwal Himalayas. He would always be unarmed and more often than not spend the night in the jungle, making himself comfortable against the base of a tree. (The jungle is actually a safe place, safer than any of your cities. Wild animals never attack unless they feel threatened by you). On one such long walk, young Corbett decided to rest for sometime.

He knew there was a tiny hamlet close by and thought he would spend the

³ The soul was called by Damascius, our last echo of Divinity. In the mundane region it was considered as not a whole and united essence, but as divided into qualities and traits of character. — A.W.

⁴ HPB printed only two insertions in *The Theosophist*, the remainder is derived from a later translation done by Alexander Wilder, published in 1910.

night there. All jungles are quite noisy, and this was no exception — the cicadas (a type of insect) were at their nosiest, a group of jungle warblers were rooting around squabbling with each other and a peacock was calling, harshly, frequently.

Suddenly the jungle fell silent. Then young Corbett heard the rustling of grass some 20 or 30 feet away. A tiny kid (a young goat) stumbled out.

Corbett knew the villagers would soon come looking for the little fellow.

As he was looking at the kid, he sensed something nearby. He slowly turned his head: a magnificent tigress strode into the clearing. And she was as surprised as Corbett at the sight of the kid. The kid not having seen or known what a tigress was, ran towards the great creature. Bemused, the tigress waited till the kid came up to her, then they both touched noses.

The tigress licked the kid on top of its head. The kid must have realised that it had blundered for it turned and bounded towards the village. The tigress looked calmly at Corbett and her look seemed to say, "And what are you doing here, young man?" She then turned and disappeared into the jungle.

The tigress knew that the kid and Corbett were young and meant her no harm.

Why should she hurt them? After all she too had young ones. For a few days later, Corbett saw the same tigress with a pair of cubs.



Comments of HPB to some of her Pupils:

The Lodge is not a myth invented by some for folly or by others for the purposes of ambition. Universal testimony proves that a Lodge does exist. The present existence of false ones only proves that men try to imitate the real thing.

The lower degrees of the Lodge are composed of those who have entered on the path by deed or vow or impulse, no matter when or where. They are everywhere and in all nations and it does not follow that because a man is now in low estate of mind or body or seems to be doing wrong, therefore he is not a member of the Lodge. He may be even though he does not know it. All those who are willing to think they are members of these lower degrees are probably such, and have to see that they live up to their own lights. For they cannot live up to the lights of another, as each man stands in this on his own feet, though everyone has a universal duty to help all the rest.



EACH WORLD HAS ITS FOHAT

"Each world has its Fohat, who is omnipresent in his own sphere of action. But there are as many Fohats as there are worlds, each varying in power and degree of manifestations. The individual Fohats make one Universal, Collective Fohat—the aspect-Entity of the one absolute Non-Entity, which is absolute Be-Ness, 'SAT.' "Millions and billions of worlds are produced at every Manvantara"—it is said. Therefore there must be many Fohats, whom we consider as conscious and *intelligent* Forces. This, no doubt, to the disgust of scientific minds. Nevertheless the Occultists, who have good reasons for it, consider all the forces of Nature as veritable, though supersensuous, states of Matter; and

as possible objects of perception to Beings endowed with the requisite senses.



STUDENTS OF OCCULTISM OUGHT TO KNOW

Now that which the students of Occultism ought to know is that THE “THIRD EYE” IS INDISSOLUBLY CONNECTED WITH KARMA. The tenet is so mysterious that very few have heard of it.

The “eye of Siva” did not become entirely atrophied before the close of the Fourth Race. When spirituality and all the divine powers and attributes of the deva-man of the Third had been made the handmaidens of the newly-awakened physiological and psychic passions of the physical man, instead of the reverse, the eye lost its powers. But such was the law of Evolution, and it was, in strict accuracy, no FALL. The sin was not in using those newly-developed powers, but in *misusing* them; in making of the tabernacle, designed to contain a god, the fane of every *spiritual* iniquity. And if we say “sin” it is merely that everyone should understand our meaning; as the term *Karma** would be the right one to use in this case; while the reader who would feel perplexed at the use of the term “spiritual” instead of “physical” iniquity, is reminded of the fact that there can be no physical iniquity. The body is simply the irresponsible organ, the tool of the *psychic*, if not of the “Spiritual man.” While in the case of the Atlanteans, it was precisely the Spiritual being which sinned, the Spirit element being still the “Master” principle in man, in those days. Thus it is in those days that the heaviest Karma of the Fifth Race was generated by our Monads.

Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean

bodies. The Law of KARMA is inextricably interwoven with that of Re-incarnation.

It is only the knowledge of the constant re-births of one and the same individuality throughout the life-cycle; the assurance that the same MONADS — among whom are many Dhyana-Chohans, or the “Gods” themselves — have to pass through the “Circle of Necessity,” rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us — nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues — far more deserving in every way — perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one’s ears ringing and heart aching with the cries of pain around him — that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator. (SDII, 303-304)



Comments and Thoughts

ZAKK DUFFANY

Telepathy:

The brain is tool. It is a physical tool. Physical tools have their limitations, as they

are physical. The brain can be a tool utilized in the area of telepathy. It also limits, sets a certain restriction, on telepathic communication. The brain is best utilized after the communication occurs, versus using it as a tool of the communication itself. The mind can operate independent of the brain. The mind exists after the brain ceases to function, as well as before the brain was created. An example can be given, of the mind operating independently of the brain, while one is still "physically alive". The example would be known to many as an "out-of-body" experience. Those who can do this at will, will be able to associate or understand what is being presented. During the out of body experience, communication is not terminated. The brain is not being used for communication either. Communication is done on a telepathic basis. This is done with the mind, independent of the brain. This level of communication can be done while still in the physical body. The level of understanding, that one receives through the telepathic means, is greater than when the brain is used as a tool of reception. To focus through the mind, rather than the brain, would be seen as an optimal choice for clearer communication.

Levitation:

The use of forces is a method of levitation. There are other methods as well. One other method is the use of what is referred to as "clear light". When the clear light is placed around an object, it can be referred to as a "field" around it. The environment within this field is not controlled/dominated by the environment outside of it. This negates the attraction effect.

Invisibility:

One method of becoming invisible, is to let the physical light pass through the body. When this is done, there is no physical light reflecting off the body in order for it to be seen. This method of invisibility is successful only in regards to

the physical eyes. Another method is light dispersement. The physical light is directed to flow around the body, versus passing through it.

Object manifestation:

All thoughts have a shape or form. The thought of "apple" has a different shape or form than "orange". Thoughts have an existence. They have an "energy arrangement". When a thought is created, it is given a form consisting of certain energy type and arrangement. The energy type gives it its attributes/properties. The energy arrangement gives it its form. From the stage of being a thought, to the stage of being a manifestation, a process of "solidifying" takes place. The thought is the basic outline of what will manifest. The solidifying process is when the outline is given the energy to become "dense" enough to appear in the physical realm. The energy given to the thought, has to follow the outline in which the thought is.

There are many methodologies for many things. It shows the many possibilities and avenues. It is a reflection of the limitless and its grandeur.

The material presented is methodologies and not specific instruction as to their accomplishment. That comes with the depth of understanding of the individual. The comments and thoughts shared is to express a part of the wonder and splendor of the universe and its infinitude.



Correspondence

An Exchange of Views:

"All individuals follow a path in which they chose. Many of the choices made have a determining factor that is based upon their level of understanding and background. We are in a state of evolving. How can one individual say what is the path needed for another to evolve? Or learn? "

It sounds very Theosophical. But it is not! Actions based on wrong information will be wrong action in relation to the needed experience!

HPB spent a significant time in fighting the so called spiritualists (Key). Why? Because they think the shells of Astral Bodies are real.

They, not only go in the wrong path wasting their time but also lead a large number of innocent people wrong way. Theosophists are obliged to point out this every time it occurs. If not they are not following the Golden Path (Golden stairs).



Let us look at a parent and a small child. There is a wide span in knowledge and experience. The parent is cooking on a stove. The pan in use is hot. The parent tells the child not to touch it, because it is hot. The parent does not wish the child to get burned. The child, having less experience, has not touched a hot pan before. The child touches the hot pan.

The child gets a burn. This experience has taught the child, on a

much more significant level, about the feeling of touching the hot pan. The temporary burn goes away. The experience and knowledge gained stays. The act of touching the hot pan gave the child much more insight than the words of the parent ever could.

Did the child "waste it's time"?

I do not say "do not point things out". It is good to point things out. It is also good to be understanding of others. What is brotherhood? What does it entail? Is it the berating of another human being?

Or is it the understanding of another?

To understand another is not to agree with another. It is to look through the eyes of compassion. It is much easier to assist in the "education" of another when you understand the other. I emphasize the statement that to understand another, does not mean that one agrees with the other.

Would an individual, who is on a "wrong path", have the tendency to listen to one who is berating, or, one who is understanding?

How can one best assist another?

Let us look at past lives. In another life's experience, was not one at a different level of understanding? Has there not been progression? Was there not one who, being of a higher level of understanding, showed compassion and understanding which assisted in that progression? Should one not pass on what was granted unto him?

To understand another's choice of path, is not to promote it. An older brother aids in the guidance of a younger brother.

An older brother looks at the "mistaken path" of the younger with compassion versus anger.

I see a difference between educating and fighting, between advice and conflict. Please do not interpret my comments as a promotion of the "spiritualist" choice of path. It is not intended that way.

How one responds to another's choice, has an impact of influence. Not only to the other, but to self as well. Let the response be one of compassion, of understanding, of brotherhood. These are positive influences, not only to others, but to one's self well being as well.

I have presented one line of thought. Many others exist. I do not presume what is "best." I enjoy all lines of thought, and the sharing of them. It is an avenue in which one may gain an insight.

ZAKK



EXPERIENCE & MEMORY

Analogy is always, says H.P.B., our best guide. What do we consider as the final form that all experience takes with us? It is one of two things — knowledge or memory, and either the knowledge or the memory, or both of them, may be latent or active. Suppose we substitute for the words "Spirit and Matter, knowledge and memory and there is the final form into which everything is resolved. Now, at the beginning of manifestation, Spirit, which is knowledge, stirs up Matter or memory, and thus the plan is brought over, since nothing perishes either in the form of Spirit, Consciousness, or knowledge, or in the form of latent memory or Matter. Memory as the basis of action is merely the tendency to repeat. All mechanical action, all chemical action, all electrical action, is the clearest picture in the world of the action of memory. If we study the question from this stand—point, into

what is everything finally resolved with us? Into memory or knowledge. Memory takes many forms when stirred up—tendency, habit, instinct, impulse, the imitative faculty. What stirs up memory? Consciousness or knowledge. (*Point out the Way*, p. 32)



A CASE OF OBSESSION

[*The Theosophist*, Vol. I No. 8, May, 1880, pp. 207-208]

The particulars of the case of "obsession," alluded to in the April number of this magazine, are given in the following letter from a respectable English medical man who is in attendance upon the victim:—

I take the liberty of addressing you in the cause of humanity, with the intention of exciting your sympathies and obtaining all the aid in your power to afford, in a case of "control." You will understand that the gentleman is being made a medium against his wish, through having attended a few séances for the purpose of witnessing "materialization."

Ever since he has been more or less subject to a series of persecutions by the "controlling" spirit and, in spite of every effort of his to throw off the influence, he has been made to suffer most shamefully and painfully in very many ways and under most trying and aggravating circumstances, especially by his thoughts being forced into forbidden channels without external causes being present—the bodily functions overruled, even being caused to bite his tongue and cheeks severely whilst eating, etc., and subjected to every species of petty annoyances which will serve as a means for the "control" (unknown) to sustain and establish the connection. The details are in their most painful features not such as I can write to you; but if there be any means

known to you whereby the influence can be diverted, and it is thought necessary to be more particular in my description of this case, I will send you all the information I possess.

So little is known in India of the latest and most startling phase of Western mediumistic phenomena — “materialization” — that a few words of explanation are needed to make this case understood. Briefly, then, for several years, in the presence of certain mediums in America and Europe, there have been seen, often under good test conditions, apparitions of the dead, which in every respect seem like living human beings. They walk about, write messages to present and absent friends, speak audibly in the languages familiar to them in life, even though the medium may be unacquainted with them, and are dressed in the garb they wore when alive. Many cases of fraudulent personation of the dead have been detected, pretended mediums have sometimes gone on for years deceiving the credulous, and real ones, whose psychical powers have been apparently proved beyond doubt, have been caught playing tricks in some evil hour when they have yielded to either the love of money or notoriety. Still, making every allowance for all these, there is a residuum of veritable cases of the materialization, or the making visible, tangible, and audible of portrait-figures of dead people. These wonderful phenomena have been variously regarded by investigators. Most Spiritualists have looked upon them as the most precious proofs of the soul-survival; while Theosophists, acquainted with the views of the ancient Theurgists, and the still more ancient Aryan philosophers, have viewed them as at best misleading deceptions of the senses, fraught with danger to the physical and moral natures of both medium and spectator—if the latter chances to be susceptible to certain psychical influences. These students of Occultism have noticed that the mediums for materializations have

too often been ruined in health by the drain upon their systems, and wrecked in morals. They have over and over again warned the Spiritualistic public that mediumship was a most dangerous gift, one only to be tolerated under great precautions. And for this they have received much abuse and few thanks. Still one's duty must be done at every cost, and the case now before us affords a valuable text for one more bit of friendly counsel.

We need not stop to discuss the question whether the so-called materialized forms above described are or are not those of the deceased they look like. That may be held in reserve until the bottom facts of Oriental psychical science are better understood. Nor need we argue as to whether there has ever been an authentic materialization. The London experiences of Mr. William Crookes, F.R.S., and the American ones of Colonel Olcott, both so widely known and of so convincing a character, give us a sufficient basis of fact to argue upon. We assume the reality of materializations, and shall take the instance cited by the English physician as a subject for diagnosis.

The patient then is described as having been “controlled” since attending “circles” where there were materializations, and as having become the bond-slave of some evil powers which force him to say and do painful and even disgusting things, despite his resistance. Why is this? How can a man be compelled to so act against his will? What is Obsession? Three brief questions these are, but most difficult to explain to an uninitiated public. The laws of Obsession can only be well understood by him who has sounded the depths of Indian philosophy. The only clue to the secret, which the West possesses, is contained in that most beneficent science, Magnetism or Mesmerism. That does teach the existence of a vital fluid within and about the human being; the fact of different human polarities; and the possibility of one person projecting

this fluid or force at will, to and upon another person differently polarized. Baron Reichenbach's theory of Odyle or Odic force shows us the existence of this same fluid in the mineral and vegetable as well as the animal kingdoms. To complete the chain of evidence, Buchanan's discovery of the psychometrical faculty in man enables us to prove, by the help of this faculty, that a subtle influence is exerted by people upon the houses and even the localities they live in, the paper they write upon, the clothing they wear, the portion of the Universal Ether (the Aryan Akâ a) they exist in—and that this is a permanent influence, perceptible even at the most distant epochs from the time when the individual lived and exerted this influence. In one word, we may say that the discoveries of Western science corroborate most fully the hints thrown out by Greek sages and the more defined theories of certain Indian philosophers.

Indians and Buddhists believe alike that thought and deed are both material, that they survive, that the evil desires and the good ones of a man environ him in a world of his own making, that these desires and thoughts take on shapes that become real to him after death, and that Moksha, in the one case, and Nirvana, in the other, cannot be attained until the disembodied soul has passed quite through this shadow-world of the haunting thoughts, and become divested of the last spot of its earthly taint. The progress of Western discovery in this direction has been and must ever be very gradual. From the phenomena of gross to those of more sublimated matter, and thence on towards the mysteries of spirit is the hard road made necessary by the precepts of Aristotle. Western Science first ascertained that our out-coming breath is charged with carbonic acid and, in excess, becomes fatal to human life; then, that certain dangerous diseases are passed from person to person in the spores thrown off into the air from the sick body; then, that man projects upon everybody and everything he encounters a

magnetic aura, peculiar to himself; and finally, the physical disturbance set up in the Ether in the process of thought-evolution is now postulated. Another step in advance will be to realize the magical creative power of the human mind, and the fact that moral taint is just as transmissible as physical. The "influence" of bad companions will then be understood to imply a degrading personal magnetism, more subtle than the impressions conveyed to the eye or the ear by the sights and sounds of a vicious company. The latter may be repelled by resolutely avoiding to see or hear what is bad; but the former enwraps the sensitive and penetrates his very being if he but stop where the moral poison is floating in the air. Gregory's *Animal Magnetism*, Reichenbach's *Researches*, and Denton's *The Soul of Things* will make much of this plain to the Western inquirer, though neither of those authors traces the connection of his favourite branch of science with the parent-stock—Indian Psychology.

Keeping the present case in view, we see a man highly susceptible to magnetic impressions, ignorant of the nature of the "materializations" and, therefore, unable to protect himself against bad influences, brought in contact with promiscuous circles where the impressionable medium has long been the unwitting nucleus of evil magnetisms, his system saturated with the emanations of the surviving thoughts and desires of those who are living and those who are dead. The reader is referred to an interesting paper by Judge Gadgil of Baroda (see our December number) on "Hindu Ideas about Communion with the Dead," for a plain exposition of this question of earth-tied souls, or *Pi achas*. "It is considered," says that writer, "that in this state the soul being deprived of the means of enjoyment [of sensual pleasures] through its own physical body, is perpetually tormented by hunger, appetite and other bodily desires, and can have only vicarious enjoyment by entering into the living physical bodies of others, or

by absorbing the subtlest essences of libations and oblations offered for their own sake." What is there to surprise us in the fact that a negatively polarized man, a man of a susceptible temperament, being suddenly brought into a current of foul emanations from some vicious person, perhaps still living or perhaps dead, absorbs the insidious poison as rapidly as quicklime does moisture, until he is saturated with it? Thus, a susceptible body will absorb the virus of smallpox, or cholera, or typhus, and we need only recall this to draw the analogy which Occult Science affirms to be warranted.

Near the Earth's surface there hangs over us—to use a convenient simile—a steamy moral fog, composed of the undispersed exhalations of human vice and passion. This fog penetrates the sensitive to the very soul's core; his psychic self absorbs it as the sponge does water or as fresh milk effluvia. It benumbs his moral sense, spurs his baser instincts into activity, overpowers his good resolutions. As the fumes of a wine-vault make the brain reel, or as the choke-damp stifles one's breath in a mine, so this heavy cloud of immoral influences carries away the sensitive beyond the limits of self-control, and he becomes "obsessed." like our English patient.

What remedy is there to suggest? Does not our very diagnosis indicate that? The sensitive must have his sensitiveness destroyed; the negative polarity must be changed to a positive; he must become active instead of passive. He can be helped by a magnetiser who understands the nature of obsession, and who is morally pure and physically healthy; it must be a powerful magnetiser, a man of commanding will-force. But the fight for freedom will, after all, have to be fought by the patient himself. His will-power must be aroused. He must expel the poison from his system. Inch by inch he must win back the lost ground. He must realize that it is a question of life or death, salvation or ruin, and strive for victory, like one who makes a last and

heroic effort to save his life. His diet must be of the simplest, he must neither eat animal food, nor touch any stimulant, nor put himself in any company where there is the smallest chance for unclean thoughts to be provoked. He should be alone as little as possible, but his companions should be carefully chosen. He should take exercise and be much in the open air; use wood-fire, instead of coals. Every indication that the bad influence was still working within him should be taken as a challenge to control his thoughts and compel them to dwell upon pure, elevating, spiritual things, at every hazard and with a determination to suffer anything rather than give way. If this man can have such a spirit infused into him, and his physician can secure the benevolent help of a strong, healthy magnetiser, of pure character, he may be saved. A case almost exactly like this one, except that the patient was a lady, came under our notice in America; the same advice as the above was given and followed, and the obsessing "devil" was driven out and has been kept out ever since.

Collected Works, Vol. II, 396-400





POINT OUT THE WAY

XXXIX

Chapter VIII

I. — Reincarnation and “New Thinkers”

Question: — If all this is true, then there must be a beginning to man?

Answer: — How could there be a beginning to anything? If there is some thing that once was not and now is, we are confronted with a miracle. All religious people believe in miracles but none of them are able to produce any!

Question: — What do you mean by the expression, a “new Thinker”?

Answer: — We haven’t produced anything new when we wake up a sleeping man; we have produced a change of state in the same man. We haven’t produced anything new when we put a waking man to sleep; what we have done is to produce a change of state in Mr. Man. The sleeping state always is, but not all beings are in it at the same time. The waking state always is, but not all beings are awake at the same time. The thinking state always is, but not all beings are in the thinking state.

For example, when a man is in the state called in the books “concentration,” he isn’t thinking; he can’t think, because he is beyond the state called thought. When a man is in the state called in our books

“meditation,” he can’t think — he is beyond the state called thought. He has risen beyond the native habitat of the human race, and when a man is in the state pure and simple, the highest of all, that the books call Atman — that is, the Knower, the Perceiver — then he is outside of the circle of manifested existence, which is in him, but he is not in it.

Every one of us is a Perceiver, just as much a Perceiver as we ever were or ever will be. So is every atom of our body the perceiver. But we look directly upon ideas; the lives below man look directly upon sensation. We say, waking, dreaming, sleeping because our attention has not been directed to the state of nature beyond life or man as immortal. But there are other names for these states of consciousness. Think of the mineral kingdom as a state of consciousness. Just as with us, we know that sleeping is a state, or dreaming is a state, or waking is a state. Think of the vegetable kingdom as meaning life in a given state of consciousness, and the forms built in that state. Think of the animal kingdom as life in a given state of consciousness with the appropriate forms built in them.

Now we — in the state called the Thinker, which is our natural state — are not any the less the Perceiver, because we are also at the same time the Thinker, and the being which feels. But neither are we the Thinker pure and simple, nor are we the creature that is the experiencer of effects pure and simple — nor are we the Perceiver pure and simple. It is impossible to dissociate the three. If a man were in the state called the Perceiver, and if he were in that state pure and simple, all this that is a mystery to us would be just as objective in the spiritual sense as we here and now are objective to each other in the “sense use” of the term.

Question: — Could not the question of the “new Thinker” be answered by the statement

on p. 58 (2nd Indian ed.) (p.54 Am. Ed.), that these Elder Brothers set fire to our minds, the lower principles and the Monad, thus lighting up Manas? Is that just what you are trying to say in other words?

Answer: — In the chapter on Manas, speaking of the lighting up of Manas, it says the Elder Brothers set fire to the Monad and the combined lower principles and thus initiated a new hierarchy of self-conscious thinkers. Is that the same as has been said? Surely. What is the Monad in any sense and in every sense? It is Life regarded as a unit. What are the combined lower principles? The mineral monad's life knows one state and one only — which, from the point of view of consciousness, would correspond to dreamless sleep, utterly unconscious of everything external. So, it is a one — principled life.

Take the same Life and, should there be the incipient dawning of an other kind of consciousness, that of contact and touch, we have the vegetable kingdom. It is the same Monad; that is, Life with two principles partially awakened. Take that identical Monad or Life which already is responsive to two states; let it develop, however incipiently, another degree of consciousness — not the sense of contact but the sense of externality which is the opposite of the sense of contact — and we have the animal kingdom. Remember all the time that growth in ability to receive impressions means the development of a higher faculty.

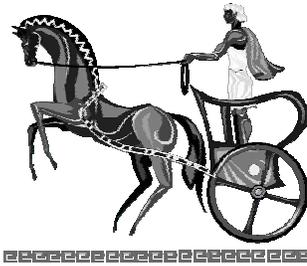
The Monad or Life has reached the point where it is saturated, not merely with impressions from these three states but also with what Leibnitz called the “apperception” of the higher state — due to a partial waking of the higher nature — that is, the waking up of the impressions gained through aeons of experience in the lower state. Then, what happens? The Elder Brothers set fire to the Monad and the combined lower principles. Who are those Elder Brothers? We are — who else?

How do we “set fire”? Use your imagination. Here is a candle; it went through an infinity of forms and experiences before a force unknown to it pressed that suet and that tallow into the shape we call a candle. Then there is all the experience gained in invisible impressions, moulded to the form that we call a candle. Observe it still more closely. In the centre of the candle is another kind of form and shape which also has been through an infinity of transformations, and that accumulation of impressions we call a wick. There is matter sleeping—Life which has been through an infinity of transmigrations and knows nothing about it, loaded with impressions which aren't alive. Along comes somebody and touches a match to the wick; you light up that candle. What has entered? Fire, and as the fire burns, what does it do to the wick and the candle? It consumes them. The fire is there all the time, but an intentional intelligence had to come into play to unite invisible fire with fireless elements—then you have the lighted candle.

Now, what are we? Are we a candle? No. Are we a wick? No. Are we the fire? In one sense, yes. What we have done is to set fire to this candle called the body by entering into it and giving it the fire of our self-conscious intelligence.

It is a miracle when you come to think about it — one of the profoundest miracles in the world. In the first place, what is fire, and how is it that fire is the Monad, because fire is eternally one? In the second, it does not make a bit of difference what the fuel is — fire is one though the fuels be many: Why? What is the third miracle? It is the very thing we are talking about. Watch that candle, and pretty soon there will be no tallow; there will be no suet; there will be no wick; there will not be anything physical — it will all have been transformed into fire. There is the return from matter to spirit.

[TO BE CONTINUED]



DNYANESHVARI

XXXVIII

[The *Dnyaneshvari* is mentioned many times by Madame Blavatsky, always in glowing terms. The following rendition is extracted from Manu Subedar's translation. The great Sage, Dnaneshwara Maharaj sang this work to his people when he was quite young. He did it in their native language, Marathi, about 700 years ago. It is his commentary on the *Bhagavad Gita*.]

CHAPTER ELEVEN

Arjuna says to Shri Krishna: O Lord, through Your great favor, I, who am a common person, have been enabled to see Your universal form (Vishwarupa). You have done a great thing for me in making me realize that of this universe, You are the one support. Like herds of wild animals seen at various places on the Mandara Mountain, I see different worlds in your body. Like constellations of stars in the sky and shoals of birds on large trees, I see in Your body the heaven inhabited by the gods (Devas). I see here the five elements and all the living beings produced therefrom. I see the spiritual world and Brahmadev, the great Creator, residing on one side of it, and Mahadev, the great Destroyer, residing on the other side. O Lord, I find the families of all sages, and I see not only the upper but the lower worlds. I visualize Your limbs as walls on which all the fourteen worlds have been drawn out. I see on that picture the dwellers of all these worlds. It is a matter to me of unfathomable wonder.

By means of the spiritual insight given by You, I discern that the whole sky is like a

small sprout springing from Your hands. I have seen that all the operations of the universe are being performed at the same moment by You, by means of only one of Your limbs. Like fruits on the tree of Para-Brahma, I see innumerable faces on innumerable heads and endless rows of eyes. I see everything in heaven and on earth and in the lower worlds. I see You containing all the space. I do not know where You have come from, where You are standing or sitting, which mother has given birth to You, and what kind of dwelling place You have. When I think of Your appearance and age of what is beyond You, or what is Your means of locomotion, I find only one answer, viz. Yourself. You are without origin, neither standing nor sitting, neither tall nor short, neither in heaven nor in the lower world. Your forms are only comparable to yourself, O Lord. Your age, Your back and front, everything pertaining to Yourself is Yourself. After repeated search, I find only this answer. I find many forms in Your form, just as there are rolling waves in the ocean, You are the tree and the different forms are the overhanging fruits. You are the earth and the different forms are like the articles which the earth supports. You are the sky and the different forms are like the stars suspended therefrom. In each individual form, I find further, the three worlds produced and destroyed. These numerous entities are in Your universal form like hair on an ordinary human body. You, who maintain this entire universe in this manner, who are You and to whom do You belong? The moment I ask this, I find You to be my charioteer. Though all pervading, You assume different shapes as a matter of favor to Your devotees. Out of kindness to me, You have assumed Your small human form, which I can embrace with my two hands, but it is through the defect of my vision that I have hitherto regarded it as common. With my spiritual sight, I now see things as they are. I see Your real greatness. I see You assuming the universal form. The crown that You were wearing then, is the same crown You are wearing now, but I did not see its luster before. You have the same implements in Your hand, and I can identify everything else about You. I am not worthy of the great mystery, to see which You have given me the privilege, and I am surprised at

my own temerity in seeking what You have disclosed to me. I am unable to determine whether what I see before me is the universal form. I am immersed in the wonder of the sight, before whose luster the light of fire pales, and the sun is like a glow-worm. The brilliance of Your universal form could only be gauged (standard of measure), if an ocean of great light were to overflow the world, or if the sky were to be covered all over by lightning. I am appalled in spite of the spiritual sight. I am afraid in spite of the eyes of wisdom.

You are indestructible, O Lord. You are beyond the syllable "OM". You are the One whom the Vedas are searching. You are the root of everything, and You are the seat of all the treasures of this world. You are immutable, You are unknowable, You are indestructible. You are the soul of religion. You are firm and without a beginning. You are ever the same outside of the thirty-six elements. You are the only independent entity, self-contained. Fortified in Your own power, You are limitless. In Yourself, You constitute the innumerable hands and feet that are found in this world. The sun and the moon merely signify Your glances, indicating the play of anger and triumph. You can be angry with one eye, and You can support, favor and nourish with the other. I see You like this. My feeling is like that of a bird about to fall in a fire when I look at some of the faces in which the tongues are licking the teeth and the jaws. I feel the warm breath emanating from your mouth and the luster of your splendid body. It seems to me that everything is about to come to an end. You have enveloped everything within Yourself, and I am filled with amazement that at any moment the whole thing might be sucked in. The universe might be drowned in a sea of light. I cannot keep looking on any more. I am already tired, and the expanse of the universal form seems to be limitless. Your luster is unbearable. I am not merely uncomfortable but I find it difficult to keep alive. Fear assails me like floods overflowing a region. Calamity seems to have gripped the three worlds. Realizing Your greatness I should have no fear, but I do secure joy from what is visible to me. When I had not seen this universal form I found the

world attractive, but I am distressed now and my mind is agitated. I have seen You, but I am unhappy that I am unable to embrace You. If I were to turn back, there is the world with its endless troubles waiting for me, and if I were to go forward, I would not have the strength to put up with this unbearable sight. I find not only myself but the whole universe now troubled and agitated by this dilemma. It is a difficult problem to face. A man who is scorched with fire must not be frightened at the waves of the ocean, towards which he turns in order to get cooled, and yet this is the condition of myself and the whole world. Even those sages who have destroyed all the seeds of their actions and who are offering prayers now to You with deep devotion, seeking spontaneously to unite with You, are frightened at Your universal form. From the ocean of error and from the network of the pleasures of the senses, and even from the attraction of heaven, they seek release. They throw themselves at Your mercy and await Your favor. The Rishis, the Devas, and the other spiritual beings are offering prayers to You, saying 'Swasti,' 'Swasti.' There are the Rudras, Adityas, Vasus, the Devas, Sadhyas, Valu, Maruti, Pitras, Gandharvas, Yakshas and Rakshasas. There is Indra and there are the Siddhas. All of them have moved out of their respective planes, anxious to see Your universal form. They bend their heads and cry 'Jaya,' 'Jaya.' They fold their hands and touch their heads. This sight is the final fulfillment of eyesight. It is the dawn of happiness for the mind. On every side where one turns, one finds your universal form, concentrating upon all essentially destructive phenomena. On some of these faces, the teeth appear like lions peeping out of their caves, or like evil spirits dancing with joy in the darkness of the night of destruction. Time, the great destroyer, and death itself are, as it were, out on a campaign. Creation itself is like a struggling plant on the shores of the river of destruction, which is in flood. The destructive energy of the cyclone seems to be multiplied a thousand fold, and death itself is stalking abroad in anger. I am referring to the fear in the hearts of other people, but, to tell you the truth, I am myself afraid. I, the brave Arjuna, who did not know what fear was, am trembling all over. I

find in this terrible Vishwarupa, which would frighten fright itself, indescribable destruction. Some of the faces that are of different sizes and colors would eat away the sky and the wind in one mouthful. The great destruction has begun. I see the paralysis of the wind, sucking in of the ocean and the fire of the forest. If death tried to destroy death, it would not be worse. I find the great tongues in the mouth idle at the moment, but capable of consuming instantaneously the whole universe. I see in the same manner all the other terrible limbs. I am in terror. I wanted to see the universal form, but I can bear nothing more. Why have you created this? I am not worried about my body, but I am worried about the life inside. I feel humble. Nothing is left of my pride, and my intelligence is wandering. This fear has penetrated deeper to that which is separate from all these physical things, viz., the immutable inner soul, which ought to be nothing but an embodiment of pure joy. I did not anticipate this extraordinary effect. I did not expect that this sight would be so terrible as to frighten wisdom itself. I am so afraid that I cannot now be your pupil. Though I am trying, I have lost my fortitude and I am abject (cast down). Instead of clearing my mind, You have actually created a greater puzzle. My poor soul, which was in search of peace everywhere, has not now any resting place left. The destruction that was rampant in the universal form has in its grip all living things. I see a flood of anger pouring out of those faces. I have lost my sense of direction and I have forgotten myself. I feel unhappy. Kindly hold back this terrible form from me. Had I known this earlier, I would have avoided the very topic. Please protect me, O Lord. You are indestructible and protector of everything. Save my life by withdrawing this destructive form and make it invisible to me. You are the Lord of all life and the universe. O Supreme One, be pleased to withdraw Your Maya and save me from this frightfulness. This is my devout prayer. I have faced death on previous occasions but this is far more terrible than death. If the protector were to destroy, where will life be? It is not an irony of fate that, in seeking peace, I have reaped trouble? I see one of these terrible mouths about to swallow the world, including all the armies and the heroes

of the family of the Kauravas. It does not appear as if anyone will survive to tell the story. I find battalions of artillery, infantry and elephants being dragged in and crushed. I find millions of weapons being swallowed up. The truth-loving Bhishma and the great sage Drona, I see walking into the mouth of death. I also see the great warrior Karna doing the same. Alas, how mysterious is the action of Providence that harm should result from the favor of the Lord! It appears that the mind runs after that which is going to happen, and I cannot avert the infamy of being the cause of the death of these.

[Arjuna said this, not knowing the intention of the Lord to destroy his illusion. Arjuna did not realize that nobody could destroy anybody, and was, therefore, afraid of the phenomenon of continuous universal destruction.]

[TO BE CONTINUED]



AN OUTCOME OF THEIR AGE

The philosophers themselves had to be initiated into perceptive mysteries, before they could grasp the correct idea of the ancients in relation to this most metaphysical subject. Otherwise outside such initiation for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and as unmistakably as there is for the progress of any nation or race in its cycle by the law of Karma. Outside initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environment and periods. (*Secret Doctrine* Vol. I, p. 326)