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 AND
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We have to watch ourselves so as to make of each a centre from which, in our measure, may flow out the potentialities for good that from the adept come in large and affluent streams. We have, each one of us, to make ourselves a centre of light; a picture gallery from which shall be projected on the astral light such scenes, such influences, such thoughts, as may influence many for good, shall thus arouse a new current, and then finally result in drawing back the great and the good from other spheres from beyond the earth.

—W. Q. JUDGE

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- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher than Truth

BOMBAY, 17th October 1943.

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THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th October 1943.

VOL. XIII. No. 12

CYCLES

[A PAPER READ BY WILLIAM Q. JUDGE BEFORE THE ARYAN T. S., OCTOBER 22, 1889.]

[Reprinted from *The Path*, Vol. IV, p. 272, for December 1889.—Eds.]

In advancing these few observations upon the doctrine of cycles, no claim to an exhaustive study of the matter is made. This paper is merely by way of suggestion.

The subject was brought before my mind by our discussion some evenings ago, when the question of the descent upon earth, or ascent from it, of celestial beings or progressed souls engaged our attention. It seemed certain that such ascent and descent were governed by cyclic laws, and therefore proceeded in regular periods. Some sentences from the *Wisdom of the Egyptians* by Synesius, in matter furnished me by Bro. Chas. Johnston, now of India, read :

" After Osiris, therefore, was initiated by his father into the royal mysteries, the gods informed him * * * that a strong tribe of envious and malignant dæmons were present with Typhos as his patrons, to whom he was allied and by whom he was hurled forth into light, in order that they might employ him as an instrument of the evil which they inflict on mankind. For the calamities of nations are the banquets of the evil dæmons. * * *

" Yet you must not think that the gods are without employment, or that their descent to this earth is perpetual. For they descend according to orderly periods of time, for the purpose of imparting a beneficent impulse in the republics of mankind. But this happens when they harmonize a kingdom and send to this earth for that purpose souls who are allied to themselves. For this providence is divine and most ample, which frequently through one man pays attention to and affects countless multitudes of men.

" For there is indeed in the terrestrial abode the sacred tribe of heroes who pay attention to mankind, and who are able to give them assistance even in the smallest concerns. * * This heroic tribe is, as it were,

a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature. But when matter excites her own proper blossoms to war against the soul, the resistance made by these heroic tribes is small when the gods are absent ; for everything is strong only in its appropriate place and time. * * But when the harmony adapted in the beginning by the gods to all terrene things becomes old, they descend again to earth that they may call the harmony forth, energize and resuscitate it when it is as it were expiring. * * When, however, the whole order of mundane things, greatest and least, is corrupted, then it is necessary that the gods should descend for the purpose of imparting another orderly distribution of things."

And in the *Bhagavad Gita* it is said by Krishna :

" When Righteousness

Declines, O Bharata ! when Wickedness
Is strong, I rise, from age to age, and take
Visible shape, and move a man with men,
Succouring the good and thrusting the evil back,
And setting Virtue on her seat again,"
And

" At the approach of Brahma's day, which ends after a thousand ages, all manifested objects come forth from the non-developed principle. At the approach of Brahma's night they are absorbed in the original principle. This collective mass of existing things, thus coming forth out of the absolute again and again, is dissolved at the approach of that night ; and at the approach of a new day it emanates again spontaneously."

In the foregoing quotations two great aspects of cyclic law are stated.

The latter has reference to the great cycle which includes all cycles of every kind. All the minor cycles run their course within it. When it begins a new creation is ushered in, and when it ends the great day of dissolution has arrived. In Arnold's translation of the *Bhagavad Gita* the

beginning of this great cycle is beautifully called by him "*this vast Dawn*," and of the close he reads :

"When that deep night both darken, all which is Fades back again to Him who sent it forth."

The real figures expressing the mortal years included in this period are not given. Each Manwantara, according to the Hindus, is divided into the four Yugas or Ages, with a certain number of years allotted to each. Speaking on this subject in the *Key to Theosophy* (page 83 [Ind. Ed. 69]), H. P. Blavatsky gives us a clue thus :

"Take as a first comparison and help towards a more correct conception, the solar year; and as a second, the two halves of that year, producing each a day and a night of six months' duration at the North Pole. Now imagine, if you can, instead of a solar year of 365 days, eternity. Let the sun represent the universe, and the polar days and nights of six months each—*days and nights lasting each 182 trillions and quadrillions of years* instead of 182 days each. As the sun rises every morning on our *objective* horizon out of its (to us) *subjective* and antipodal space, so does the Universe emerge periodically on the plane of objectivity, issuing from that of subjectivity—the antipodes of the former. This is the 'Cycle of Life.' And as the sun disappears from our horizon, so does the Universe disappear at regular periods when the 'Universal Night' sets in. * * "

This is about the best idea we can get of it. It is impossible for the human mind to conceive these periods. No brain can grasp 182 trillions of years, much less if quadrillions are added. Few if any persons can mentally traverse the full extent of even a *million*. But we can make an approximation to the idea by using her suggestion of dividing the year and calling six months a day and six months a night, and then extending each into what is equivalent to infinity with us, since it is impossible to seize such immense periods of time.

And carrying out the correspondence suggested by her, we have at once a figure of the inclusion of all the minor cycles, by calling each day when we rise and night when we sleep as the beginning and ending of minor cycles. Those days and nights go to make up our years and our life. We know each day and can calculate it, and fairly well throw the mind forward to see a year or perhaps a life.

A quotation from Volume I, at 31 of *Isis Unveiled* will give us the Indian figures. She says :

"The Maha Kalpa embraces an untold number of periods far back in the antediluvian ages. Their system comprises a Kalpa or grand period of 4,320,000,000 years which they divide into four lesser yugas running as follows :

Satya yug.....	1,728,000 years
Treta yug.....	1,296,000 "
Dwapara yug.....	864,000 "
Kali yug.....	432,000 "

4,320,000

which makes one divine age or Maha yuga; seventy-one Maha Yugas make 306,720,000 years, to which is added a sandhi, or twilight, equal to a Satya yuga or 1,728,000 years, to make a manwantara of 308,448,000 years. Fourteen manwantaras make 4,318,272,000 years, to which must be added a sandhihamsa or dawn, 1,728,000, making the Kalpa or grand period of 4,320,000,000. As we are now (1878) only in the Kali Yuga of the 28th age of the 7th manwantara of 308,448,000 years, we have yet sufficient time before us to wait before we reach over half of the time allotted to the world."

Further H. P. Blavatsky clearly states that the other cycles are carried out within this greater one, as at 34, Vol. I.

"As our planet revolves once every year around the sun and at the same time once in every 24 hours upon its own axis, thus traversing minor cycles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced within the great Saros."

Leaving the region of mathematics, we find this great period represents the extension of pigmy man into the vast proportions of the great man, whose death at the close of the allotted period means the resolving of all things back into the absolute. Each of the years of this Being embraces of our years so many that we cannot comprehend them. Each day of his years brings on a minor cataclysm among men; for at the close of each one of his days, metaphorically he sleeps. And we, as it were, imitating this Being, fall fast asleep at night or after our diurnal period of activity.

We are as minor cells in the great body of this Being, and must act obediently to the impulses and movements of the body in which we are enclosed and take part.

This greater man has a period of childhood, of youth, of manhood, of old age; and as the hour arrives for the close of each period, cataclysms take place over all the earth. And just as our own future is concealed from our view, so the duration of the secret cycle which shows the length of life of this Being is hidden from the sight of mortals.

We must not, however, fall into the error of supposing that there is but one of such great Beings. There are many, each being evolved at the beginning of a new creation. But here we touch upon a portion of the ancient philosophy which is fully explained only to those who are able to understand it by virtue of many initiations.

The Sandhya and Sandhihamsa referred to in the quotation taken from *Isis Unveiled* are respectively the twilight and the dawn, each being said to be of the same length and containing the same number of years as the first or golden age—*i. e.*, 1,728,000. It is in strict correspondence with our own solar day which has its twilight and dawn between day and night.

In going over the figures of the four ages, a peculiarity is noticed to which I refer at present as merely a curiosity. It is this:

The digits of Satya Yug 1. 7. 2. 8. added together make 18; those of Treta Yug 1. 2. 9. 6. make 18; those of Dwapara Yug 8. 6. 4. make 18; while those of Kali Yug 4. 3. 2. sum up only 9; but if those of the grand total of 4,320,000 be added together they make 9, and that with Kali give 18 again. 18 is a number peculiar to Krishna in the *Bhagavad Gita*, and the poem has 18 chapters in it. If the three 18's and one 9 found as above be added together, the result will be 63, and $3 \times 6 = 18$, and if added make 9, and 18 added gives nine. If we multiply the three 18's and 9 produced from the different ages, we get 5. 8. 3. 2. which, if treated as before, give 18 again. And in the process of thus multiplying we discover a recurrence of the three eighteens and one 9, only inverted, as: The first 18 multiplied by the second one gives 3. 2. 4, which added results in 9;

324 multiplied by third 18 gives 5. 8. 3. 2; which being added gives 18; and the product of the multiplication of 5,832 by 9, which is the result of adding the figures of Kali Yuga, is 5. 8. 4. 1, which on being added gives 18 again. Now, as the last of these apparently fanciful operations, let us add together the results gained by multiplying the figures which were obtained during the various steps we have gone through and then adding the results.

The first figures are $1 \times 8 = 8$.

The second $3 \times 2 \times 4 = 24$.

The third $5 \times 8 \times 3 \times 2 = 240$.

The fourth $5 \times 8 \times 4 \times 1 = 160$.

These added together give.....4.3.2, which are the digits of Kali Yug.

Now turning to *Isis Unveiled* at p. 32 of Vol. I, we find this remarkable paragraph:

"Higgins justly believed that the cycle of the Indian system, of 432,000, is the true key of the secret cycle."

But in the following paragraph she declares it cannot be revealed. However, we may get some clues, for we see in the figures of Kali Yuga, 432,000, and in the great total (leaving out the Sandhis), 4,320,000. What this secret cycle is, I, however, am not competent to say. I only desire to throw out the hints.

Having thus glanced over the doctrine of the great cycle which includes all others, let us now devote a little consideration to the cycle referred to in the passages from the *Egyptian Wisdom* first quoted.

This cycle may be called for the present purpose *The Cycle of Descending Celestial Influences*. By "descending" I mean descending upon us.

Osiris here signifies most probably the good side of nature, and his brother Typhos the evil. Both must appear together. Typhos is sometimes called in the Egyptian books the opposer, and later with us, is known as the Devil. This appearance of Typhos at the same time with Osiris is paralleled in the history of the Indian Krishna who was a white Adept, for at the same time there also reigned a powerful Black magician named Kansa, who sought to destroy Krishna in

the same way as Typhos conspired against the life of Osiris. And Rama also, in Hindu lore the great Adept or ruling god, was opposed by Ravana, the powerful Black magician king.

In instructing Osiris after the initiation, the gods foresaw two questions that might arise within him and which will also come before us. The first is the idea that if the gods are alive and do not mingle with men to the advantage of the latter and for the purpose of guiding them, then they must necessarily be without any employment. Such a charge has been made against the Beings who are said to live in the Himalayas, possessed of infinite knowledge and power. If, say the public, they know so much, why do they not come among us; and as they do not so come, then they must be without employment, perpetually brooding over nothing.

The instructor answered this in advance by showing how these Beings—called gods—governed mankind through efficient causes proceeding downward by various degrees; the gods being perpetually concerned in their proper sphere with those things relating to them, and which in their turn moved other causes that produced appropriate effects upon the earth, and themselves only coming directly into earthly relations when that became necessary at certain “orderly periods of time,” upon the complete disappearance of harmony which would soon be followed by destruction if not restored. Then the gods themselves descend. This is after the revolution of many smaller cycles. The same is said in *Bhagavad-Gita*.

But frequently during the minor cycles it is necessary, as the *Egyptian Wisdom* says, “to impart a beneficent impulse in the republics of mankind.” This can be done by using less power than would be dissipated were a celestial Being to descend upon earth, and here the doctrine of the influence among us of Nirmanakayas* or Gnanis is supported in the Egyptian scheme in these words:

“For there is indeed in the terrestrial abode the sacred tribe of heroes, who pay attention to mankind, and who are able to give them assistance even in the smallest concerns.

*For Nirmanakayas see *The Voice of the Silence* and its glossary.

“This heroic tribe is, as it were, a colony from the gods established here in order that this terrene abode may not be left destitute of a better nature.”

✓ These “heroes” are none other than Nirmanakayas—Adepts of this or previous Manwantaras—who remain here in various states or conditions. Some are not using bodies at all, but keep spiritually alive among men in all parts of the world; and others are actually using bodies in the world. Who the latter are it would of course be impossible for me to know, and if I had the information, to give it out would be improper.

And among this “sacred tribe of heroes” must be classed other souls. They are those who, although now inhabiting bodies and moving among men, have passed through many occult initiations in previous lives, but are now condemned, as it were, to the penance of living in circumstances and in bodies that hem them in, as well as for a time make them forget the glorious past. But their influence is always felt, even if they themselves are not aware of it. For their higher nature being in fact more developed than that of other men, it influences other natures at night or in hours of the day when all is favourable. The fact that these *obscured adepts* are not aware now of what they really are, only has to do with their memory of the past; it does not follow, because a man cannot remember his initiations, that he has had none. But there are some cases in which we can judge with a degree of certainty that such adepts were incarnated and what they were named. Take Thomas Vaughan, Raymond Lully, Sir Thomas More, Jacob Boehme, Paracelsus, and others like them, including also some of the Roman Catholic saints. These souls were as witnesses to the truth, leaving through the centuries, in their own nations, evidences for those who followed, and suggestions for keeping spirituality bright,—seed-thoughts, as it were, ready for the new mental soil. And as well as these historical characters, there are countless numbers of men and women now living who have passed through certain initiations during their past lives upon earth, and who produce effects in many directions quite unknown to themselves now. They are, in fact, old friends of “the sacred tribe of heroes,” and can therefore be

more easily used for the spreading of influences and the carrying out of effects necessary for the preservation of spirituality in this age of darkness. We find in our present experience a parallel to this forgetting of previous initiations. There is hardly one of us who has not passed through circumstances in early life, all of which we have forgotten, but which ever since sensibly affect our thoughts and life. Hence the only point about which any question can be raised is that of reincarnation. If we believe in that doctrine, there is no great difficulty in admitting that many of us may have been initiated to some extent and forgotten it for the time. In connection with this we find in the 2nd volume of the *Secret Doctrine*, at page 302, some suggestive words. The author says:

"Now that which the students of Occultism ought to know is that the third eye is indissolubly connected with Karma.

" * * 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 that in those days 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."

In another place she puts the date of the last Atlantean destruction as far back as 11,000 years ago, and describes them as a people of immense knowledge and power. If we allow about 1,000 years for our period in Devachan, we will have only passed through some eleven incarnations since then; and supposing that many more have been our lot—as is my opinion, then we have to place ourselves among those wonderful though wicked people at the height of their power. Granting that we were guilty of the sinful practices of the days in which we then lived, and knowing the effect of Karma, it must follow that since then we have passed through many very disagreeable and painful lives, resembling by analogy dreadful situations in the years between youth and maturity. No wonder, then, if for the time we have forgotten outwardly what we then learned.

But all these historical personages to whom I have referred were living in a dark cycle that

affected Europe only. These cycles do not cover the whole of the human race, fortunately for it, but run among the nations influenced for the allotted period, while other peoples remain untouched. Thus while Europe was in darkness, all India was full of men, kings and commoners alike, who possessed the true philosophy; for a different cycle was running there.

And such is the law as formulated by the best authorities. It is held that these cycles do not include the whole of mankind at any one time. In this paper I do not purpose to go into figures, for that requires a very careful examination of the deeds and works of numerous historical personages in universal history, so as to arrive by analysis at correct periods.

It is thought by many that the present is a time when preparation is being made by the most advanced of the "sacred tribe of heroes" for a new cycle in which the assistance of a greater number of progressed souls from other spheres may be gained for mankind. Indeed, in *Isis Unveiled* this is plainly stated.

Writing in 1878, Madame Blavatsky says in Vol. I of *Isis*:

"Unless we mistake the signs, the day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known. Secrets long-kept may be revealed; books long-forgotten and arts long-time-lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? *An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin*, and the future pages of history may contain ... full proof that—

"If ancestry can be in aught believed,
Descending spirits have conversed with man,
And told him secrets of the world unknown."

Now the way to get at the coming on of the period or close of a larger cycle without wandering in the mazes of figures, is to regard the history and present state of mankind as known.

Thus in the darker age of Europe we find India almost unknown and America wholly so. That was a period when cycles were operating apart from each other, for men were separated from and ignorant of each other. In these continents there were great and powerful nations ruling in both North and South America, but they were not in communication with Europe or India.

Now, however, China knows of and communicates with England and America, and even dark Africa has constant visitors from all civilized nations, and to some extent is affected by us. Doubtless in the greater number of towns in Africa the white man and his doings are more or less like fables, but we with larger knowledge know that those fables rest upon the *fact* of our explorations there.

Judging, then, from the appearances in the affairs of men, we can conclude that now some great cycle is either ending or beginning, and that a number of minor circles are approaching each other.

At the same time with these social or material cycles, there are corresponding ones on a higher plane. One is quite easy to trace. It is the influence of Eastern metaphysics upon the Western mind. This higher cycle has been revolving for many years among the Orientals before we came within its power. Our falling under it is due to a physical cycle as a means. That one which is represented in the progress of trade, of science, of means for transportation. In this way the philosophical system of India and Tibet has begun to affect us, and no man can calculate its course.

Taking into account the spiritual cycles all so intimately connected with Karma and reincarnation, one would be compelled to conclude that this cycle will not be slow or weak. For, if we in Europe and America are the reincarnations of the ancients who formulated this philosophy, we must certainly be powerfully affected upon having it presented to our notice in this life. And as the very air is getting filled with theosophical ideas, and children are growing up every day, the conclusion is irresistible that as the new generation grows up it will be more familiar with theosoph-

ical terms and propositions than we were in our youth. For in every direction now, children are likely to hear Karma, Reincarnation, Buddhism, Theosophy, and all these ideas mentioned or discussed. In the course of twenty-five years, then, we shall find here in the United States a large and intelligent body of people believing once more in the very doctrines which they, perhaps ages ago, helped to define and promulgate.

Why not, then, call one of our present cycles the cycle of the Theosophical Society? It began in 1875, and, aided by other cycles then beginning to run, it has attained some force. Whether it will revolve for any greater length of time depends upon its earnest members. Members who enter it for the purpose of acquiring ideas merely for their own use will not assist. Mere numbers do not do the work, but sincere, earnest, active, unselfish members will keep this cycle always revolving. The wisdom of those who set it in motion becomes apparent when we begin to grasp somewhat the meaning of cyclic law. The Society could have remained a mere idea and might have been kept entirely away from outward expression in organization. Then, indeed, ideas similar to those prevalent in our Society might have been heard of. But how? Garbled, and presented only here and there, so that perhaps not for half a century later would they be concretely presented. A wise man, however, knows how to prepare for a tide of spiritual influence. But how could an every-day Russian or American know that 1875 was just the proper year in which to begin so as to be ready for the oncoming rush now fairly set in? To my mind the mere fact that we were organized with a definite platform in that year is strong evidence that the "sacred tribe of heroes" had a hand in our formation. Let us, then, not resist the cycle, nor, complaining of the task, sit down to rest. There is no time for rest. The weak, the despairing, and the doubting may have to wait, but men and women of action cannot stand still in the face of such an opportunity.

Arise, then, O Atlanteans, and repair the mischief done so long ago!

"Roll on, O Wheel, roll on and conquer;
Roll on forevermore!"

THE KABALAH AND THE KABALISTS¹

AT THE CLOSE OF THE NINETEENTH CENTURY

[Reprinted from *Lucifer*, Vol. X, p. 185, for May 1892.—EDS.]

Universal aspirations, especially when impeded and suppressed in their free manifestation, die out but to return with tenfold power. They are cyclic, like every other natural phenomenon, whether mental or cosmic, universal or national. Dam a river in one place, and the water will work its way into another, and break out through it like a torrent.

One of such universal aspirations, the strongest perhaps in man's nature, is the longing to seek for the unknown; an ineradicable desire to penetrate below the surface of things, a thirst for the knowledge of that which is hidden from others. Nine children out of ten will break their toys to see what there is inside. It is an innate feeling and is Protean in form. It rises from the ridiculous (or perhaps rather from the reprehensible) to the sublime, for it is limited to indiscreet inquisitiveness, prying into neighbours' secrets, in the uneducated, and it expands in the cultured into that love for knowledge which ends in leading them to the summits of science, and fills the Academies and the Royal Institutions with learned men.

But this pertains to the world of the objective. The man in whom the metaphysical element is stronger than the physical, is propelled by this natural aspiration towards the mystical, to that which the materialist is pleased to call a "superstitious belief in the supernatural." The Church, while encouraging our aspirations after the holy—on strictly theological and orthodox lines, of course—condemns at the same time the human craving after the same, whenever the practical search after it departs from its own

lines. The memory of the thousands of illiterate "witches," and the hundreds of learned alchemists, philosophers and other heretics, tortured, burnt, and otherwise put to death during the Middle Ages, remains as an ever-present witness to that arbitrary and despotic interference.

In the present age both Church and Science, the blindly-believing and the all-denying, are arrayed against the Secret Sciences, though both Church and Science believed in and practised them—especially the Kabbalah—at a not very distant period of history. One says now, "It is of the devil!" the other that "the devil is a creation of the Church, and a disgraceful superstition"; in short, that there is neither devil nor occult sciences. The first one forgets that it has publicly proclaimed, hardly 400 years ago, the Jewish Kabbalah as the *greatest witness* to the truths of Christianity;² the second, that the most illustrious men of science were all alchemists, astrologers and magicians, witness Paracelsus, Van Helmont, Roger Bacon, etc. But consistency has never been a virtue of Modern Science. It has religiously believed in all which it now denies, and it has denied all that it now believes in, from the circulation of the blood up to steam and electric power.

¹ The spelling of the word is various; some write Cabbalah, others Kabbalah. The latest writers have introduced a new spelling as more consonant with the Hebrew manner of writing the word and make it *Qabalah*. This is more grammatical, perhaps, but as no Englishman will ever pronounce a foreign name or word but in an Englishified way, to write the term simply Kabbalah seems less pretentious and answers as well.

² This is demonstrated by what we know of the life of John Picus de Mirandola. Ginsburg and others have stated the following facts, namely, that after having studied the Kabbalah Mirandola "found that there is more Christianity than Judaism in the Kabbalah; he discovered in it proofs for the doctrine of the Trinity, the Incarnation, the Divinity of Christ, the heavenly Jerusalem, the fall of the Angels," and so on. "In 1486, when only twenty-four years old, he published 900 theses which were placarded in Rome (not without the consent or knowledge surely of the Pope and his Government?), and which he undertook to defend in the presence of all European scholars whom he invited to the Eternal City, promising to defray their travelling expenses. Among the theses was the following: 'No science yields greater proof of the Divinity of Christ than magic and the Cabbalah.'" The reason why will be shown in the present article.

This sudden change of attitude in both powers cannot prevent events from taking their natural course. The last quarter of our century is witnessing an extraordinary outbreak of occult studies, and magic dashes once more its powerful waves against the rocks of Church and Science, which it is slowly but as surely undermining. Any one whose natural mysticism impels him to seek for sympathetic contact with other minds, is astonished to find how large a number of persons are not only interested in Mysticism generally, but are actually themselves Kabalists. The river dammed during the Middle Ages has flowed since noiselessly underground, and has now burst up as an irrepressible torrent. Hundreds to-day study the Kabbalah, where scarcely one or two could have been found some fifty years ago, when fear of the Church was still a powerful factor in men's lives. But the long-pent-up torrent has now diverged into two streams—Eastern Occultism and the Jewish Kabbalah; the traditions of the Wisdom-Religion of the races that preceded the Adam of the "Fall"; and the system of the ancient Levites of Israel, who most ingeniously veiled a portion of that religion of the Pantheists under the mask of monotheism.

Unfortunately many are called but few chosen. The two systems threaten the world of the mystics with a speedy conflict, which, instead of increasing the spread of the One Universal Truth, will necessarily only weaken and impede its progress. Yet, the question is not, once more, which is *the* one truth. For both are founded upon the eternal verities of prehistoric knowledge, as both, in the present age and the state of mental transition through which humanity is now passing, can give out only a certain portion of these verities. It is simply a question: "Which of the two systems contains most unadulterated facts; and, most important of all—which of the two presents its teachings in the most Catholic (*i.e.*, unsectarian) and impartial manner?" One—the Eastern system—has veiled for ages its profound pantheistic unitarianism with the exuberance of an exoteric polytheism; the other—as said above—with the screen of exoteric monotheism. Both are but masks to hide the sacred truth from the profane; for neither the Âryan nor the Semitic

philosophers have ever accepted either the anthropomorphism of the many Gods, or the personality of the one God, as a philosophical proposition. But it is impossible within the limits we have at our disposal, to attempt to enter upon a minute discussion of this question. We must be content with a simpler task. The rites and ceremonies of the Jewish law seem to be an abyss, which long generations of Christian Fathers, and especially of Protestant Reformers, have vainly sought to fill in with their far-fetched interpretations. Yet all the early Christians, Paul and the Gnostics, regarded and proclaimed the Jewish law essentially distinct from the new Christian law. St. Paul called the former an allegory, and St. Stephen told the Jews an hour before being stoned that they had not even kept the law that they had received from the angels (the æons), and as to the Holy Ghost (the impersonal Logos or Christos, as taught at Initiation) they had resisted and rejected it as their fathers had done (*Acts vii*). This was virtually telling them that their law was inferior to the later one. Notwithstanding that the Mosaic Books which we *think* we have in the *Old Testament*, cannot be more than two or three centuries older than Christianity, the Protestants have nevertheless made of them their Sacred Canon, on a par with, if not higher than, the Gospels. But when the *Pentateuch* was written, or rather *rewritten* after Ezdras, *i.e.*, after the Rabbis had settled upon a new departure, a number of additions were made which were taken bodily from Persian and Babylonian doctrines; and this *at a period subsequent to the colonization of Judea* under the authority of the kings of Persia. This reëditing was of course done in the same way as with all such Scriptures. They were originally written in a secret key, or cipher, known only to the Initiates. But instead of adapting the contents to the highest spiritual truths as taught in the *third*, the highest, degree of Initiation, and expressed in symbolical language—as may be seen even in the exoteric *Purânas* of India—the writers of the *Pentateuch*, revised and corrected, they who cared but for earthly and national glory, adapted only to astro-physiological symbols the supposed events of the Abrahams, Jacobs, and Solomons, and the fantastic history

♂ their little race. Thus they produced, under the mask of monotheism, a religion of sexual and phallic worship, one that concealed an adoration of the Gods, or the lower æons. No one would maintain that anything like the dualism and the angelolatry of Persia, brought by the Jews from the captivity, could ever be found in the *real* Law, or Books of Moses. For how, in such case, could the Sadducees, who revered that Law, reject angels, as well as the soul and its immortality? And yet angels, if not the soul's immortal nature, are distinctly asserted to exist in the *Old Testament*, and are found in the Jewish modern scrolls.³

This fact of the successive and widely differing redactions of that which we loosely term the Books of Moses, and of their triple adaptation to the first (lowest), second, and third, or highest, degree of Sodalian initiation, and that still more puzzling fact of the diametrically opposite beliefs of the Sadducees and the other Jewish sects, all accepting, nevertheless, the same *Revelation*—can be made comprehensible only in the light of our Esoteric explanation. It also shows the reason why, when Moses and the Prophets belonged to the Sodalites (the great Mysteries), the latter yet seem so often to fulminate against the abominations of the Sodales and their "Sod." For had the Old Canon been translated literally, as is claimed, instead of being adapted to a monotheism absent from it, and to the spirit of each sect, as the differences in the Septuagint and Vulgate prove, the following contradictory sentences would be added to the hundreds of other inconsistencies in "Holy Writ." "Sod Ihoh [the mysteries of Johoh, or Jehovah] are for those who fear him," says *Psalms* xxv. 14, mistranslated "the secret of the Lord is with them that fear him." Again "Al [El] is terrible in the great Sod of the Kadeshim" is rendered as—"God is greatly to be feared in the assembly of the saints" (*Psalms* lxxxix. 7). The title of Kadeshim (Kadosh sing.) means in reality something quite different from saints, though it is generally explained as "priests," the "holy" and the "Initiated"; for

³ This is just what the Gnostics had always maintained quite independently of Christians. In their doctrines the Jewish God, the "Elohim," was a hierarchy of low terrestrial angels—an *Ildabaoth*, spiteful and jealous.

the Kadeshim were simply the *galli* of the abominable mysteries (Sod) of the exoteric rites. They were, in short, the male Nautches of the temples, during whose initiations the *arcantum*, the Sod (from which "Sodom," perchance) of physiological and sexual evolution, were divulged. These rites all belonged to the first degree of the Mysteries, so protected and beloved by David—the "friend of God." They must have been very ancient with the Jews, and were ever abominated by the true Initiates; thus we find the dying Jacob's prayer is that his soul should not come into the *secret* (Sod, in the original) of Simeon and Levi (the priestly caste) and into their *assembly* during which they "slew a man" (*Genesis* xlix. 5,6).⁴ And yet Moses is claimed by the Kabbalists as chief of the Sodales. Reject the explanation of the *Secret Doctrine* and the whole *Pentateuch* becomes the abomination of abominations.

Therefore, do we find Jehovah, the anthropomorphic God, everywhere in the *Bible*, but of AIN SUPH not one word is said. And therefore, also, was the Jewish metrology quite different from the numeral methods of other people. Instead of serving as an adjunct to other pre-arranged methods, to penetrate therewith as with a key into the hidden or implied meaning contained within the literal sentences—as the initiated Brahmins do to this day, when reading their sacred books—the numeral system with the Jews is, as the author of *Hebrew Metrology* tells us, the Holy Writ itself: "That very thing, *in esse*, on which, and out of which, and by the continuous interweaving use of which, the very text of the Bible has been made to result, as its enunciation, from the beginning word of Genesis to the closing word of Deuteronomy."

So true is this, indeed, that the authors of the *New Testament* who had to blend their system with both the Jewish and the Pagan, had to borrow their most metaphysical symbols not from

⁴ To "slay a man" meant, in the symbolism of the Lesser Mysteries, the rite during which crimes against nature were committed, for which purpose the Kadeshim were set aside. Thus Cain "slays" his brother Abel, who, esoterically, is a female character and represents the first human woman in the Third Race after the separation of sexes. See also the *Source of Measures*, pp. 253, 283, etc.

the *Pentateuch*, or even the Kabbalah, but from the Åryan astro-symbology. One instance will suffice. Whence the dual meaning of the First born, the Lamb, the Unborn, and the Eternal—all relating to the Logos or Christos? We say from the Sanskrit *Aja*, a word the meanings of which are: (a) the Ram, or the Lamb, the first sign of the Zodiac, called in astronomy *Mesha*; (b) the Unborn, a title of the first Logos, or Brahma, the self-existent cause of all, described and so referred to in the *Upanishads*.

The Hebrew Kabbalistic Gematria, Notaricon, and T'mura are very ingenious methods, giving the key to the secret meaning of Jewish symbology, one that applied the relations of their sacred imagery only to one side of Nature—namely, the physical side. Their myths and the names and the events attributed to their Biblical personages were made to correspond with astronomical revolutions and sexual evolution, and had nought to do with the spiritual states of man; hence no such correspondences are to be found in the reading of their sacred canon. The real Mosaic Jews of the Sodales, whose direct heirs *on the line of initiation* were the Sadducees, had no spirituality in them, nor did they feel any need for it apparently. The reader, whose ideas of Initiation and Adeptship are intimately blended with the mysteries of the after life and soul survival, will now see the reason for the great yet natural inconsistencies found on almost every page of the *Bible*. Thus, in the *Book of Job*, a Kabbalistic treatise on Egypto-Arabic Initiation, the symbolism of which conceals the highest spiritual mysteries, one finds yet this significant and purely materialistic verse: "Man born of a woman is . . . like a flower, and is cut down: he fleeth also as a shadow, and continueth not" (xiv. 1, 2). But Job speaks here of the *personality*, and he is right; for no Initiate would say that the personality long survived the death of the physical body; the spirit alone is immortal. But this sentence in *Job*, the oldest document in the *Bible*, makes only the more brutally materialistic that in *Ecclesiastes*, iii. 19 *et seq.*, one of the latest records. The writer, who speaks in the name of Solomon, and says that "that which befalleth the sons of men befalleth beasts, even . . . as the one dieth, so

dieth the other . . . so that a man hath no pre-eminence above a beast," is quite on a par with the modern Hæckels, and expresses only that which he thinks.

Therefore, no knowledge of Kabbalistic methods can help one in finding that in the *Old Testament* which has never been there since the *Book of the Law* was re-written (rather than found) by Hilkiah. Nor can the reading of the Egyptian symbols be much helped by the mediæval Kabbalistic systems. Indeed, it is but the blindness of a pious illusion that can lead anyone to discover any spiritual and metaphysical correspondences or meaning in the Jewish purely astro-physiological symbology. On the other hand, the ancient pagan religious systems, so-called, are all built upon abstract spiritual speculations, their gross external forms being, perhaps, the most secure veil to hide their inner meaning.

It can be demonstrated, on the authority of the most learned Kabbalists of our day that the *Zohar*, and almost all the Kabbalistic works, have passed through Christian hands. Hence, that they cannot be considered any longer as universal, but have become simply sectarian. This is well shown by Picus de Mirandola's thesis upon the proposition that "no Science yields greater proof of the divinity of Christ than magic and the Kabbalah." This is true of the divinity of the Logos, or of the Christos of the Gnostics; because that Christos remains the same WORD of the ever-unmanifested Deity, whether we call it Parabrahm or Ain Suph—by whatever name he himself is called—Krishna, Buddha, or Ormazd. But this Christos is neither the Christ of the Churches, nor yet the Jesus of the Gospels; it is only an *impersonal Principle*. Nevertheless the Latin Church made capital of this thesis; the result of which was, that as in the last century, so it is now in Europe and America. Almost every Kabbalist is now a believer in a *personal* God, in the very teeth of the original *impersonal* Ain Suph, and is, moreover, a more or less heterodox, but still a, Christian. This is due entirely to the ignorance of most people (a) that the *Kabbalah* (the *Zohar* especially) we have, is not the original *Book of Splendour*, written down from the oral teachings of Simon Ben Jochai; and (b) that the latter, being indeed

an exposition of the hidden sense of the writings of Moses (so-called) was as equally good an exponent of the Esoteric meaning contained under the shell of the literal sense in the Scriptures of any Pagan religion. Nor do the modern Kabalists seem to be aware of the fact, that the Kabbalah as it now stands, with its more than revised texts, its additions made to apply to the *New* as much as to the *Old Testament*, its numerical language recomposed so as to apply to both, and its crafty veiling, is no longer able now to furnish all the ancient and primitive meanings. In short that no Kabalistic work now extant among the Western nations can display any greater mysteries of nature, than those which Ezra and Co., and the later co-workers of Moses de Leon, desired to unfold; the Kabbalah contains no more than the Syrian and Chaldean Christians and ex-Gnostics of the thirteenth century wanted those works to reveal. And what they do reveal hardly repays the trouble of passing one's life in studying it. For if they may, and do, present a field of immense interest to the Mason and mathematician, they can teach scarcely anything to the student hungering after spiritual mysteries. The use of all the seven keys to unlock the mysteries of Being in this life, and the lives to come, as in those which have gone by, shows that the Chaldean *Book of Numbers*, and the *Upanishads* undeniably conceal the most divine philosophy—as it is that of the Universal Wisdom Religion. But the *Zohar*, now so mutilated, can show nothing of the kind. Besides which, who of the Western philosophers or students has *all* those keys at his command? These are now entrusted only to the highest Initiates in *Gupta Vidyā*, to great Adepts; and, surely it is no self-taught tyro, not even an isolated mystic, however great his genius and natural powers, who can hope to unravel *in one life* more than one or two of the lost keys.⁵

⁵ The writer in the *Masonic Review* is thus quite justified in saying as he does, that "the Kabalistic field is that in which astrologers, necromancers, black and white magicians, fortune-tellers, chiromancers, and all the like, revel and make claims to supernaturalism *ad nauseam*"; and he adds: "The Christian quarrying into its mass of mysticism, claims its support and authority for that most perplexing of all problems, the Holy Trinity, and the portrayed character of Christ. With equal assurance, but

The key to the Jewish metrology has been undeniably unravelled, and a very important key it is. But as we may infer from the words of the discoverer himself in the footnote just quoted—though that key (concealed in the "Sacred Metrology") discloses the fact that "Holy Writ" contains "*a rational science of sober and great worth*," yet it helps to unveil no higher spiritual truth than that which all astrologers have insisted upon in every age; *i. e.*, the close relation between the sidereal and all the terrestrial bodies—human beings included. The history of our globe and its humanities is prototyped in the astronomical heavens from first to last, though the Royal Society of Physicists may not become aware of it for ages yet to come. By the showing of the said discoverer himself, "the burden of this secret doctrine, this Cabbalah, is of pure truth and right reason, for it is geometry with applied proper numbers, of astronomy and of a system of measures, *viz.*, the Masonic inch, the twenty-four inch gauge (or the double foot), the yard, and the mile. These were claimed to be of divine revelation and impartation, by the possession and use of which, it could be said of Abram: 'Blessed of the Most High God, Abram, measure of heaven and earth'"—the "*creative law of measure*."

And is this all that the *primitive* Kabbalah contained? No; for the author remarks elsewhere: "What the originally and intended right reading was [in the *Pentateuch*] who can tell?" Thus allowing the reader to infer that the meanings implied in the exoteric, or dead letter of the Hebrew texts, are by no means only those revealed by metrology. Therefore are we justified in saying that the Jewish Kabbalah, with its numer-

more effrontery, the knave, in the name of Cabbalah, will sell amulets and charms, tell fortunes, draw horoscopes, and just as readily give specific rules . . . for raising the dead, and actually—the devil . . . Discovery has yet to be made of what Cabbalah really consists, before any weight or authority can be given to the name. On that discovery will rest the question whether the name should be received as related to matters worthy of rational acknowledgement." "*The writer claims that such a discovery has been made, and that the same embraces rational science of sober and great worth.*" "The Cabbalah," from the *Masonic Review* for September, 1885, by Brother J. Ralston Skinner (McMillian Lodge, No. 141).

ical methods, is now only *one* of the keys to the ancient mysteries, and that the Eastern or Aryan systems alone can supply the rest, and unveil the whole truth of *Creation*.⁶

What this numeral system is, we leave its discoverer to explain himself. According to him :

Like all other human productions of the kind, the Hebrew text of the Bible was in characters which could serve as sound signs for syllable utterance, or for this purpose what are called letters. Now in the first place, these original character signs were also pictures, each one of them; and these pictures of themselves stood for ideas which could be communicated, much like the original Chinese letters. Gustav Seyffarth shows that the Egyptian hieroglyphics numbered over 600 picture characters, which embraced the modified use, syllabically, of the original number of letters of the Hebrew alphabet. The characters of the Hebrew text of the sacred scroll were divided into classes, in which the characters of each class were interchangeable; whereby one form might be exchanged for another to carry a modified signification, both by letter, and picture, and number. Seyffarth shows the modified form of the very ancient Hebrew alphabet in the old Coptic by this law of interchange of characters.⁷ This law of permitted interchange of letters is to be found quite fully set forth in the Hebrew dictionaries Though recognized . . . it is very perplexing and hard to understand, because we have lost the specific use and power of such interchange. [Just so!] In the second place these characters stood for *numbers*—to be used for numbers as we use specific number signs—though also there is very much to prove that the old Hebrews were in possession of the so-called Arabic numerals, as we have them, from the straight line 1 to the zero character, together making $1+9=10$ In

⁶ Even as it stands now, the Kabbalah, with its several methods, can only puzzle by offering several versions; it can never divulge the whole truth. The readings of even the first sentence of *Genesis* are several. To quote the author: "It is made to read 'B'rashith barâ Elohim,' etc., 'In the beginning God created the heavens and the earth,' wherein Elohim is a plural nominative to a verb in the third person singular. Nachminedes called attention to the fact that the text might suffer the reading, 'B'rash ithbârâ Elohim,' etc. 'In the head (source or beginning) created itself (or developed) gods, the heavens and the earth,' really a more grammatical rendering." (*Ibid.*) And yet we are forced to believe the Jewish monotheism!

⁷ Before Seyffarth can hope to have his hypothesis accepted, however, he will have to prove that (a) the Israelites had an alphabet of their own when the ancient Egyptians or Copts had as yet none; and (b) that the Hebrew of the later scrolls is the Hebrew, or "mystery language" of Moses, which the Secret Doctrine denies.

the third place, it is said, and it seems to be proved, that these characters stood for musical notes; so that, for instance, the arrangement of the letters in the first chapter of *Genesis*, can be rendered musically or by song.⁸ Another law of the Hebrew characters was that only the consonantal signs were characterized—the vowels were not characterized, but were supplied. If one will try it he will find that a consonant of itself cannot be made vocal without the help of a vowel; ⁹ therefore . . . the consonants made the framework of a word, but to give it life or utterance into the air, so as to impart the thought of the mind, and the feelings of the heart, the vowels were supplied.

Now, even if we suppose, for argument's sake, that the "framework," *i.e.*, the consonants of the *Pentateuch* are the same as in the days of Moses, what changes must have been effected with those scrolls—written in such a poor language as the Hebrew, with its less than two dozens of letters—when rewritten time after time, and its vowels and points supplied in ever-new combinations! No two minds are alike, and the feelings of the heart change. What could remain, we ask, of the original writings of Moses, if such ever existed, when they had been lost for nearly 800 years and then found when every remembrance of them must have disappeared from the minds of the most learned, and Hilkiah has them rewritten by Shaphan the scribe? When lost again, they are rewritten again by Ezra; lost once more in 168 B.C. the volume or scrolls were again destroyed; and when finally they reappear, we find them dressed in their Massoretic disguise! We may know something of Ben Chajim, who published the Massorah of the scrolls in the fifteenth century; we can know nothing of Moses, this is certain, unless we become—Initiates of the Eastern School.

Ahrens, when speaking of the letters so arranged in the Hebrew sacred scrolls—that they were of themselves musical notes—had probably never studied Aryan Hindû music. In the Sanskrit language there is no need to so arrange letters in the sacred *ollas* that they should become musical. For the whole Sanskrit alphabet and the *Vedas*, from the first word to the last, are musical nota-

⁸ Not the Hebrew helped by the Massoretic signs, at all events. See further on, however.

⁹ And therefore as the vowels were furnished *ad libitum* by the Massorets they could make of a word what they liked!

tions reduced to writing, and the two are inseparable.¹⁰ As Homer distinguished between the "language of Gods" and the *language of men*,¹¹ so did the Hindûs.

The *Devanâgarî*—the Sanskrit character—is the "Speech of the Gods" and Sanskrit the divine language.¹² As to the Hebrew let the modern Isaiah cry "Woe is me!" and confess that which "the newly-discovered mode of language (Hebrew metrology) veiled under the words of the sacred Text" has now clearly shown. Read the *Source of Measures*; read all the other able treatises on the subject by the same author. And then the reader will find that with the utmost good-will and incessant efforts covering many years of study, that laborious scholar, having penetrated under the mask of the system, can find in it little more than pure anthropomorphism. In man, and on man, alone, rests the whole scheme of the Kabbalah, and to man and his functions, on however enlarged a scale, everything in it is made to apply. Man, as the Archetypal Man or Adam, is made to contain the whole Kabbalistic system. He is the great symbol and shadow, thrown by the manifested Kosmos, itself the reflection of the impersonal and ever incomprehensible principle; and this shadow furnishes by its construction—the personal grown out of the impersonal—a kind of objective and tangible symbol of everything visible and invis-

ble in the Universe. "As the First Cause was utterly unknown and unnamable, such names as were adopted as most sacred (in *Bible* and *Kabbalah*) and commonly made applicable to the Divine Being, were after all *not so*," but were mere manifestations of the unknowable, such

In a cosmic or natural sense, as could become known to man. Hence these names *were not so sacred as commonly held*, inasmuch as with all created things they were themselves but names or enunciations of things known. As to metrology, instead of a valuable adjunct to the Biblical system . . . the entire text of the Holy Writ in the Mosaic books is not only replete with it as a system, but the system itself is that very thing, *in esse*,

from the first to the last word.

For instance, the narratives of the first day, of the six days, of the seventh day, of the making of Adam, male and female, of Adam in the Garden, of the formation of the woman out of the man, of . . . the genealogy of Ararat, of the ark, of Noah with his dove and raven, . . . of Abram's travel from Ur . . . into Egypt before Pharaoh, of Abram's life, of the three covenants, . . . of the construction of the tabernacle and the dwelling of Jehovah, of the famous 603, 550 as the number of men capable of bearing arms, . . . the exodus out of Egypt, and the like—all are but so many modes of enunciation of this system of geometry, of applied number ratios, of measures and their various applications.

And the author of Hebrew Metrology ends by saying:

Whatever may have been the Jewish mode of complete interpretation of these books, the Christian Church has taken them for what they show on their *first face*—and that only. The Christian Church has never attributed to these books any property beyond this; and herein has existed *its great error*.

But the Western European Kabbalists, and many of the American (though luckily not all), claim to correct this error of their Church. How far do they succeed and where is the evidence of their success? Read all the volumes published on the Kabbalah in the course of this century; and if we except a few volumes issued recently in America, it will be found that not a single Kabbalist has penetrated even skin deep below the surface of that "first face." Their digests are pure speculation and hypotheses and—no more. One bases his glosses upon Ragon's Masonic revelations; another takes Fabre d'Olivet for his prophet—this writer having never been a Kabbalist,

¹⁰ See *Theosophist*, November, 1879, article *Hindû Music*, p. 47.

¹¹ *Thes.* xiv. 289, 290.

¹² The Sanskrit letters are three times as numerous as the poor twenty-two letters of the Hebrew alphabet. They are all musical and are read, or rather chanted, according to a system given in very old Tantrika works (see *Tantra-Shâstras*); and are called *Devanâgarî*, "the speech or language of the Gods." And since each answers to a numeral, and has therefore a far larger scope for expression and meaning, it must necessarily be far more perfect and far older than the Hebrew, which followed the system, but could apply it only in a very limited way. If either of the two languages were taught to humanity by the Gods, surely it is rather Sanskrit—the perfect of the most perfect languages on Earth—than Hebrew, the roughest and the poorest. For once we believe in a language of *divine* origin, we can hardly believe at the same time that angels or Gods or any divine messenger should have selected the inferior in preference to the superior.

though he was a genius of wonderful, almost miraculous, erudition, and a polyglot linguist greater than whom there was since his day none, even among the philologists of the French Academy, which refused to take notice of his work. Others, again, believe that no greater Kabbalist was born among the sons of men than the late Eliphas Lévi—a charming and witty writer, who, however, has more mystified than taught in his many volumes on Magic. Let not the reader conclude from these statements that real, learned Kabbalists are not to be found in the Old and New Worlds. There are initiated Occultists, who are Kabbalists, scattered hither and thither, most undeniably, especially in Germany and Poland. But these *will not publish what they know*, nor will they call themselves Kabbalists. The “Sodalian oath” of the third degree holds good now as ever.

But there are those who are pledged to no secrecy. Those writers are the only ones on whose information the Kabbalists ought to rely, however incomplete their statements from the standpoint of a *full revelation*, i. e., of the seven-fold Esoteric meaning. It is they who care least for those secrets after which alone the modern Hermetist and Kabbalist is now hungering—such as the transmutation into gold, and the Elixir of Life, or the Philosopher’s Stone—for *physical purposes*. For all the chief secrets of the Occult teachings are concerned with the highest spiritual knowledge. They deal with mental states, not with physical processes and their transformations. In a word, the real, genuine Kabbalah, the only original copy of which is contained in the Chaldean *Book of Numbers*, pertains to, and teaches about, the realm of spirit, not that of matter.

What, then, is the Kabbalah, in reality, and does it afford a revelation of such higher spiritual mysteries? The writer answers most emphatically NO. What the Kabbalistic keys and methods were, in the origin of the *Pentateuch* and other sacred scrolls and documents of the Jews now no longer extant, is one thing; what they are now is quite another. The Kabbalah is a manifold language; moreover, one whose reading is determined by the dead-letter face text of the record to be deciphered. It teaches and helps one to read the Esoteric real meaning hidden under the

mask of that dead letter; it cannot *create* a text or make one find in the document under study that which has never been in it from the beginning. The Kabbalah—such as we have it now—is inseparable from the text of the *Old Testament*, as remodelled by Ezra and others. And as the Hebrew Scriptures, or their contents, have been repeatedly altered—notwithstanding the ancient boast that not one letter in the Sacred Scroll, not an iota, has ever been changed—so no Kabbalistic methods can help us by reading in it anything besides what there is in it. He who does it is no Kabbalist, but a dreamer.

Lastly, the profane reader should learn the difference between the Kabbalah and the Kabbalistic works, before he is made to face other arguments. For the Kabbalah is no special volume, nor is it even a system. It consists of seven different systems applied to seven different interpretations of any given Esoteric work or subject. These systems were always *transmitted orally* by one generation of Initiates to another, under the pledge of the Sodalian oath, and *they have never been recorded in writing* by any one. Those who speak of translating the Kabbalah into this or another tongue may as well talk of translating the wordless signal-chants of the Bedouin brigands into some particular language. Kabbalah, as a word, is derived from the root *Kbl* (*Kebel*) “to hand over,” or “to receive” *orally*. It is erroneous to say, as Kenneth Mackenzie does in his *Royal Masonic Cyclopædia*, that “the doctrine of the Kabbalah refers to the system handed down by oral transmission, and is nearly allied to *tradition*”; for in this sentence the first proposition only is true, while the second is not. It is not allied to “tradition” but to the seven veils or the seven truths orally *revealed at Initiation*. Of these methods, pertaining to the universal pictorial languages—meaning by “pictorial” any cipher, number, symbol, or other glyph that can be represented, whether objectively or subjectively (mentally)—three only exist at present in the Jewish system.¹³ Thus, if Kabbalah as a word is Hebrew, the system itself is no more Jewish than is sunlight; it is universal.

On the other hand, the Jews can claim the *Zohar*, *Sepher Yetzirah* (Book of Creation), *Sepher Dzeniuta*, and a few others, as their own undeniable property and as Kabbalistic works.

H. P. B.

¹³ Of these three not one can be made to apply to purely spiritual metaphysics. One divulges the relations of the sidereal bodies to the terrestrial, especially the human; the other relates to the evolution of the human races and the sexes; the third to Kosmotheogony and is metrological.

IN THE LIGHT OF THEOSOPHY

Juvenile prodigies remain an unanswerable enigma to those who reject the explanation which reincarnation offers. What but aptitudes cultivated in previous lives can explain the case, reported recently by the U. S. Office of War Information, of Kenneth Wolf. This eleven-year-old is a student at the Western Reserve University at Cleveland, younger by several years than his co-students. Intelligence tests show a mental age of twenty. He is reported to lead his class in mathematics and organic chemistry and expects to have his Ph. D. in chemistry before he is sixteen. It is reported that his interest in music exceeds his interest in chemistry, and that he could play the piano intelligibly at the age of twenty-two months.

Samuel M. Zwemer closes his April editorial in the Christian missionary organ, *The Moslem World*, with a significant quotation from Harold Ingrams's *Arabia and the Isles*. Only it does not mean what he tries to read into it. Mr. Ingrams has breadth enough to believe that if the Muslims in the Hadramaut "follow the spirit of their faith, there shall no harm come to them." Mr. Zwemer is not so sure! Apparently he bases on the following passage his claim that "Harold Ingrams acknowledges in fact, that Islam has failed in South Arabia to produce sterling character":—

Too often in South Arabia you find that religion and the everyday things of life are entirely divorced from each other, and though the mosques in the town are full, the lives of many of those who fill them would hardly bear the highest investigation from a moral standpoint—cheating, lying, defamation, oppression and dishonesty of all kinds are only too common, and in fact it is generally amongst the bedouin, many of whom barely pray or fast, that the highest standard of honour and of patient resignation to the will of God is to be found.

"The nearer the Church, the farther from God" is an old saying. The passage cited supports the Theosophical position that ritualism and morality are poles apart, but hardly the need for "a new spiritual dynamic" (Read: Christian evangelism), the substitution of one kind of ritualism for another which Mr. Zwemer finds in it.

It ill becomes the avowed followers of the "Prince of Peace" in these days to point to the difference between profession and practice among the followers of other faiths. Is Christendom free from "cheating, lying, defamation, oppression and dishonesty of all kinds"?

Individual immortality is naturally in many minds in these war years. Two articles in *The Hibbert Journal* for April approach the subject from the religious and the scientific points of view, respectively. Dr. E. W. Adams, writing on "Life After Death; What Hopes?" points to the persisting "instinct for survival" in spite of the growing number of doubters. He is impressed by the appalling destruction of values if one life were all, if great heroism and nobility could be snuffed out like a candle. But, curiously, he rejects all the evidence of nature. He insists that the grain of corn does not really die to give birth to the green blade. The butterfly emerges from its chrysalis; nature renews herself each spring; but Dr. Adams finds no comfort in their testimony. In all such instances he finds the fatal defect that

the living matter continues an unbroken line of life, the protoplasmic mainstream flows on uninterrupted as a river of life.

Of course it does, and so does that in man which knows not death! But without understanding of the nature of man, which Theosophy presents so clearly, how can the very existence of man's immortal part be recognised?

Mr. G. N. M. Tyrrell examines "The Scientific Evidence for a Future Life." He bases himself largely on the evidence accumulated by the Psychical Research Society in the last forty-two years. He adduces no positive evidence for survival. All the phenomena described are susceptible of different explanations. But he makes some interesting comments, *e. g.*, that

psychical facts refuse to fit into any niche in the existing scientific scheme. It is not that they clash with established facts, but that they clash with current scientific philosophy.

They do not clash with the philosophy of Theosophy, in whose explanations psychical researchers will one day find the solution to their perplexities. Mr. Tyrrell examines the mediumistic trance, automatic writing, cross-correspondences in telepathy, precognition etc., still "a bag of nuts uncracked." Meantime he makes an excursion into precognition on his own account and comes back with a truth:—

We may have to admit that the world of the senses is a façade behind which lies a reality we do not know.

Robert Leet Patterson considers in the January *Review of Religion* (U. S. A.) "The Significance of the Notion of Revelation for the Philosophy of Religion." But he handicaps his enquiry by narrowing "revelation" to mean the impartation by God to man of truth of universal import. As he rightly suggests, the very notion of such revelation cannot profitably be raised until the existence of a God who could impart it has been proved. He does not take into account the possibility of revelation of another type: "unbroken oral teachings revealed by living divine men during the infancy of mankind to the elect among men" and handed down to us unaltered. Such "revelation" explains the similarities among the religions, for which Mr. Patterson makes no effort to account. He sees, however, that the study of comparative religion,

bringing out those similarities, is fatal to the claim to an exclusive revelation.

If philosophers have founded no religion, they have, Mr. Patterson maintains, "elevated and transmuted every religion with which they have come in contact." And within the philosopher's range of investigation he includes the working of "religious intuition." In intuition, he explains, the human mind is active and unaided whereas in "revelation" the human mind is passive and the Divinity is active. Only if the Divinity be understood as the God within is there the third possibility, though he does not mention that proviso. That third possibility he suggests is "that the human mind and the Divinity may be simultaneously active and in mutual co-operation."

The idea of religious intuition he finds in Hināyana Buddhism, in Jainism and in the teachings of Plotinus. It is the idea "that the human intellect, unaided by any divine agent, is capable of coming into direct contact with supersensible reality." Theosophy agrees with him that such a theory is "neither self-contradictory nor absurd" and that "the philosopher is therefore bound to take account of it." Such "revelation" may carry full authority only for the one experiencing it. But the consistent testimony of countless generations of illumined Seers must have the weight of Revelation for discriminating minds. (See "On Revelation" in *The Aryan Path*, September 1934, p. 545.)

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The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

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