

THEOSOPHY AND THE WESTERN MYSTERIES

BY
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To Miss Zahara
with all good wishes
from A. Kevin Dineen
February 1969

The Mysteries are those realities which can only be fully discerned by transfinite consciousness, though they may be symbolised and partly understood by finite consciousness.

Enclosed for your kind acceptance is a copy of the
Blavatsky Lecture on Theosophy and the Western Mysteries.
It is not in perfect condition, the TPH storeroom sprang
a leak which has affected the whole stock!

On p. 2 one is not now so sure that the sphinx can never
be a physical entity, if only temporarily. On p. 10 it is
quite wrong to suggest Elias the Artist could have been
Elias Ashmole. He appears in the alchemical tradition
long before Ashmole. I think Elijah the prophet is meant.
There is a charming belief among pious Jews that he eats the
Passover with a Jewish family every year, so they leave a
vacant chair for him. On p. 19 various hints in the SD
suggest that the four kabbalistic worlds really refer to
the four-fold descent of a Chain and its correspondences.

I omitted to mention that a year or two back I received
through Miss Mills your kind suggestion to send something
for the Quest publications. Later I saw a reference to
you being abroad somewhere else, so did not know whether
you were still in charge..

Cordial regards from

G. H. Frankwater

Saltwell Tower

Saltwell Park

Galeshead, N.E. 5 B.P.

28th Feb. 1969

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AND THE

WESTERN MYSTERIES

I

THE RIDDLE OF THE SPHINX

Once, long ago, so the old story runs, there was a sphinx which met travellers on a certain lonely path and faced them with a riddle. If they answered correctly, then the sphinx gave them a kingdom, but if they answered wrongly, then the sphinx devoured the traveller.

The ancient riddle of the sphinx was this: What is it that travels on four legs at sunrise, on two at noon, and on three at sunset? The right answer, in one word, is: Man. For man crawls on four legs at the sunrise of life, at noon in his prime, he walks proudly on two, and at sunset he shuffles along, slipshod and old, with a staff in his hand.

Esoterically, this means that man in the animal kingdom walks on four legs. His face is to the ground, he does not see the ever-rising sun. In the human kingdom, on two legs, he does not often regard the ever-shining sun in all its noon-day splendour, it is too bright. In the super-human kingdom, an Adept near the end of His long pilgrimage in matter, he walks with the caduceus staff of spiritual sovereignty, surrounded on every side with the rose and golden glory of the ever-setting sun.

Like all occult symbols, the sphinx has one yet seven forms. It has the head of a god and the body of a lion. Its secret riddle is: "Who am I?"; its secret answer: "Thou art myself." For man is a god with the body of the king of beasts, and until he knows the answer to the riddle of himself and discovers the secrets of existence, he continually devours himself. He ever sacrifices himself to himself, first the higher to the lower, then the lower to the higher.

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Theosophy is a marvellous answer to the riddle of the sphinx. Seeking what is common to all the great faiths and mystery traditions, it proclaims that what is universal is true, though the value of what is universal, may be, like the sphinx, of the symbolic rather than of the literal order.

The Secret Doctrine begins with the symbol of the sphinx, and in its pages, focussed by the burning glass of H. P. Blavatsky's genius, the ancient truths from the veiled mystery traditions of east and west are merged and fused together with luminous Wisdom from the Masters Themselves. Since then, the great occultists of the Theosophical Society who succeeded her have contributed further teachings from the Masters, together with much which they have discovered for themselves in the superphysical worlds. Thus the Theosophist of to-day has a two-fold heritage; one of immemorial antiquity derived from the mystery traditions of the past, so far as they are known to us; the other of very recent origin from the Theosophical Society itself, less veiled and more precise than the ancient heritage.

Much of this recent heritage has been expressed in Hindu and Buddhist terminology, for the west lacked the vocabulary and even the philosophy to express the subtle modifications of consciousness familiar to the Hindu and Buddhist metaphysicist or esotericist. Nevertheless the west has transmitted its own mystery traditions which have usually been expressed symbolically rather than philosophically; though one, Christianity, has found expression in deep philosophy as well as in symbology.

The principal western mysteries which have survived may be said to consist of five great traditions handed on by combinations of oral, written, or ceremonial means:

- (1) Freemasonry, derived originally from Egypt and Babylon through the Jews.
- (2) Alchemy, or the Hermetic Tradition. The search for the Elixir of Life and the Philosopher's Stone. Derived originally from Græco-Egyptian sources through the Arabs.
- (3) The Kabbalah, or the Mysteries of the Tree of Life.

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Derived from many sources and the esoteric philosophy of the Jews.

- (4) Myths and Fairy Stories. The former chiefly represented by a literary tradition from the classics, originating from the defunct Mysteries of Greece and Rome; the latter derived from fairyland, at our mother's knee.
- (5) Christian Mysticism. The Mysteries of the Way, the Truth, and the Life of the Christ, derived as we all know, from Him, and considerably influenced by certain schools of Græco-Roman philosophy and Christian theology.

Other western mystery traditions are known, notably Astrology and Rosicrucianism. Astrology, though originally a great mystery religion in ancient Chaldaea*, is, in its present form, too fragmentary to be considered an independent mystery school, and students of esoteric astrology are obliged to supplement it from the other traditions, including Theosophy itself. Rosicrucianism, so far as it can be judged by the few documents made public which can be reasonably supposed to be genuine, is expressed in terms of the other western traditions. Founded by Christian Rosencreutz, an incarnation of that great western Adept, the Master the Prince, who is the head of the Seventh Ray; it is best regarded as a synthesis, inspired by Him, of the western mystery traditions, with some distinctive characteristics of its own.† In this connection it is interesting to note that C. W. Leadbeater has reported a statement from the Master Djwal Kul, that Alchemy is a yoga of the Fifth Ray, while the Kabbalah and Christian Mysticism are yogas of the Sixth.‡

* A. Besant and C. W. Leadbeater, *Man, Whence, How and Whither*, chap. XIII, contains an account of the original Chaldean Star Worship.

† C. W. Leadbeater, *Glimpses of Masonic History*. 2nd ed., p. 286, et seq.

‡ C. W. Leadbeater, *The Masters and the Path*, 2nd ed., p. 376. If the reader is unacquainted with Theosophy he will find an explanation of the technical terms used here in a good text book, such as C. Jinarajadasa's *First Principles of Theosophy*.

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All these systems have influenced one another to a greater or less extent; and all, it is important to note, form part of our original heritage from Madame Blavatsky; for all, particularly the Kabbalah and Myths, were given prominence in her works. Omitting Freemasonry, for obvious reasons, it is proposed to consider the remaining western schools, necessarily in the broadest outlines only, though with special attention to the Hermetic Tradition, which has been little studied in The Theosophical Society.

II

ALCHEMY OR THE HERMETIC TRADITION

The Alchemistic Philosophers

The word *alchemy* is considered by some authorities to be derived from the Arabic root *al* together with *khem*, the black earth, a name applied by the Egyptians to their native land. The purpose of alchemy in general was to transmute base material, generally considered to be black in colour, to pure gold. Introduced into Europe through Arabia and Spain, it flourished for many centuries, eventually giving rise to modern chemistry, the very name of which is derived from alchemy.

Alchemy was in fact the chemistry of the mediæval and post mediæval world. Among its adherents was Roger Bacon (c. 1214-1294), who has been acclaimed the greatest mind of the mediæval west, and whom Theosophists are aware was an incarnation of that great soul whom we know to-day as the Master the Prince; then there was that remarkable Christian mystic, Raymond Lully (c. 1235-1315), both alchemist and kabbalist, who is said to have been a pupil of Roger Bacon; Nicolas Flamel, who flourished about 1350; Sir George Ripley (1415-1490); the famous occultist Paracelsus (1493-1541), who stressed that alchemy should be directed to the study of the chemistry of healing and not to the making of physical gold; the Rosicrucians Count Michael Maier (b. 1568) and Elias Ashmole (1617-1692); the mystic Jacob Boehme (1575-1624); the chemist John

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Baptist van Helmont (1577-1644); the Welsh mystic Thomas Vaughan (b. 1622), who is said to be now one of the English Adepts, and even Leibnitz and Isaac Newton, late in the seventeenth century.*

An enormous alchemical literature exists, but fortunately most of it can be ignored, as it represents purely chemical experiments frequently, though not exclusively, devoted to speculations on the secret of changing lead or other metals into gold. Nevertheless, the "puffers," as the mystical alchemists called their more materialistic brethren who embarked on purely chemical experiments, deserve acknowledgment, for bit by bit they built up a body of chemical knowledge which formed the foundation of modern chemistry.

Modern chemistry has made it clear that no ordinary chemical process can effect a transmutation, since gold, and most other metals are elements. That is, they will combine with other elements to form compounds, but cannot be built up from simpler constituents or converted into one another by chemical means. In recent years transmutations have been accomplished on a microscopic scale and at a cost far exceeding the value of the elements produced, by means of very special electrical apparatus of a kind which, needless to say, was not at the disposal of the alchemists.

Our concern is not with the "puffers," but with the mystical alchemists who sought the great secret of changing the human soul so as to bring it to its golden perfection. In this Great Work, as they rightly called it, they had behind them a very ancient occult tradition that all things were adaptations by modification of one thing and one thing only; a doctrine in which it is easy to recognise the Eastern idea of the one primordial root substance. They held that man was spirit, soul and body; that the perfection of man consisted in the purification and union of soul and body with the spirit, and that this was possible since Nature

* It is said that Newton's manuscripts on alchemy run to more than 600,000 words. They have never been published.

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tended to perfection, and because spirit, soul, and body were adaptations by modification of that one thing, and one thing only.

It is important to note that the philosophic alchemists, as Arthur Edward Waite has pointed out, were not mystics merely disguising mysticism under chemical terminology. They were practical chemists and there are many first-rate discoveries to their credit. On the other hand they were not merely chemists hiding valuable trade secrets under enigmatic sayings, for, as we shall see, they all held the precepts of Hermes in veneration, and these are admittedly of a mystical character.

It is remarkable, considering the state of chemical knowledge of the times, that some, if not all, of the great alchemists knew quite well that the Philosopher's Stone could not be prepared by any ordinary chemical process or out of ordinary chemical substances, and they hint that it is man himself, and the subtler essences of his vehicles, which constitutes the primary material for the preparation of the Stone. In truth the alchemists held that there was an analogy between the making of gold, the perfect metal, and the making of spiritual gold, the perfect man. On the basis of the famous Hermetic axiom, *As above, so below*; they affirmed that if the secret of making spiritual gold was known, then by analogy, earthly gold might also be made. The key to the hidden treasures of the Spirit is companion of the key to the *substans* of this world. Thus arises the great paradox of the Hermetic Art:

Those who make gold do not desire it.

The Secrets of Alchemy

One difficulty that must be faced at the outset in any study of alchemy is the deliberate obscurity of much that is written about the Art, for which various reasons can be given.

It is clear from Theosophical teachings that some occult secrets can only be symbolised, as they transcend the perception of normal consciousness; while others are too dangerous to be made public, and in wrong hands would

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do more harm than good. Certainly it would do a selfish man more harm than good to learn the secret of making gold, quite apart from the danger of misusing occult forces. During some centuries, persecution would have been a danger had the Church suspected that an unorthodox philosophy underlay chemical secrets. There was danger too from the secular power. Sendivogius was imprisoned and tortured in the vain hope of making him betray the genuine secrets of alchemy.

It is not surprising that many of the most celebrated alchemical works are written under assumed names, and the identity of the authors has never been determined. Furthermore, the alchemists frequently assert that the final secrets had never been written down; that they could only be discovered by a gift of God, or by meeting an Adept; and that whoever did receive the secrets was bound by the most sacred vows to silence. Again and again they assert that the first essential is the right attitude to God, and that without this the Great Work cannot even begin.

Compare this with the stress laid in Eastern occultism on the need for self-preparation and the great importance of the Guru; compare this also with the information given through The Society that the secrets of the great Initiations can never be made public and can only be communicated from on high. The aim of alchemy, like all true occultism, is the deification of man. Mortal man cannot command Divinity, he cannot even deserve it. He can but humbly purify the approaches to the Sanctuary; then Divinity, divinely loving, deigns to descend into its dwelling place.

Alchemy and Gold Making

Did the alchemists ever succeed in making physical gold? On this point Theosophists will keep an open mind. Madame Blavatsky produced jewelled objects phenomenally, and this is certainly a kind of alchemy.* According to C. W. Leadbeater, in the Sixth Root Race to be established some seven hundred years from now in California, the officials of

* See A. P. Sinnett's *The Occult World*, and *Incidents in the Life of Madame Blavatsky*.

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the community will make gold alchemically when any is required for trading with the outside world.*

Alchemical tradition itself affirms that gold was successfully made more than once.

Nicolas Flamel was a poor Parisian scrivener of the fourteenth century. He discovered a mysterious book of alchemical drawings, and after much study in a vain attempt to unlock their meaning, he journeyed to Spain, then a stronghold of alchemy, where he found his teacher, who, however, died shortly after. Flamel claims to have eventually accomplished the Great Work with the aid of his wife Perenelle, and to have founded and endowed fourteen hospitals for the poor, three chapels, seven churches, and performed other works of benevolence with the gold he made. There is a curiously persistent tradition that he migrated to Asia with Perenelle, where they were still living in the eighteenth century. Flamel had a great influence on alchemical tradition and many occult drawings from his mysterious book have been reproduced in later alchemical works.†

Another alchemist, Salomon Trismosin, if that indeed is not a *nom de plume*, published a long and circumstantial account in 1598 on how he was misled into making imitation gold by certain charlatans, and how eventually he was taught the true Art by a mysterious nobleman living near Venice. He says:‡

“After a while I saw the fundamental principles of this art, then I began working out the best Tincture (but they all proceed, in a most indescribable manner, from the same root). When I came to the end of the Work I found such a beautiful red colour as no scarlet can compare with, and such treasure as words cannot tell, and which can be infinitely augmented. One part tinged 1,500 parts of silver into best gold . . . I was amazed . . . ”

* Man, Whence, How and Whither, p. 437.

† For a full account with a reproduction of the drawings see John Read, *Prelude to Chemistry*, p. 59, et seq.

‡ For a full account, see *Prelude to Chemistry*, p. 69, et seq.

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His account concludes with this verse:—

“Study what thou art,
Whereof thou art a part,
What thou knowest of this art,
This is really what thou art.
All that is without thee
Also is within. Amen.”

John Baptist van Helmont says that he made gold several times with a yellow chrystalline substance given him by an unknown visitor, but the composition of which he did not know. Van Helmont is famous for his chemical discoveries and would certainly not be misled by false gold. He was inspired by the writings of Thomas à Kempis to imitate Christ in all things and healed people as an act of benevolence without fee. Evidence from a man of this calibre deserves special consideration. Writing of events which apparently took place in Brussels early in the seventeenth century, he says:

“I am constrained to believe that there is the Stone which makes gold, and which makes silver; because I have at distinct turns, made projection with my hand of one grain of the Powder upon some thousand grains of hot Quick-silver; and the business succeeded in the fire, even as the Books do promise; a circle of many people standing by . . . ”*

On another occasion he describes how a quarter of a grain of the mysterious powder transmuted eight ounces of Mercury into nearly eight ounces of purest gold.†

J. F. Helvetius, an eminent doctor, and physician to the Prince of Orange, published an account at the Hague in 1667, of a mysterious stranger called Elias the Artist, who engaged him in conversation and eventually gave him a small piece of the stone, which Helvetius states resembled pale sulphur or glass. It will be noted that this agrees with van Helmont's description. He says:

* *The Tree of Life* (Works, Eng. trans., p. 807).

† *Life Eternal*, trans. by J. C., 1662, as quoted by Stanley Redgrove, *Alchemy, Ancient and Modern*.

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"I cast the Tincture on six drahms of lead, there was a hissing sound and a slight effervescence, and after a quarter-of-an-hour I found the whole mass of lead had turned into finest gold. Before this transmutation took place, the compound became intensely green, but as soon as I had poured it into the melting pot it assumed a hue like blood. When it cooled it glittered and shone like gold. We immediately took it to the goldsmith, who declared it to be the finest gold he had ever seen and offered to pay fifty florins for it."

Helvetius then goes on to describe how the Master of the Mint and others asked for a small piece of the gold and applied to it the usual tests. He says that Elias the Artist, on taking his departure, informed him that he was on the point of making a pilgrimage to the Holy Land, and was never seen again.*

Can it be that this Elias the Artist was Elias Ashmole, the famous Antiquarian and Rosicrucian, who held a post of some importance under Charles II, and founded the Ashmolean Museum, Oxford? Ashmole claimed that he was given the true secret of the Philosopher's Stone by his teacher, Martin Backhouse, also a Rosicrucian and alchemist; though beyond the bare statement he gives no details.†

It is clear that there is a noteworthy tradition that physical transmutations had been accomplished, but to the mystical alchemists the making of gold was incidental, of value only for its occult properties. "Would that all men might know this Art," says Eirenaeus Philalethes, "that gold might become common, and the great curse of gold be lifted from them."

The Emerald Tablet of Hermes

The following ancient precepts attributed to Hermes, the Greek name for Thoth, the Egyptian God of Wisdom, were considered by the alchemists to be fundamental to the

* *The Golden Calf*, ch. III, cf. *The Hermetic Museum*, vol. II, p. 283, et seq.

† Art. Ashmole, *National Biographical Dictionary*.

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Art. According to one mystical tradition they had been discovered in pre-Christian times written on an emerald tablet in the tomb of Hermes:

- (1) I speak not fictitious things, but that which is certain and true.
- (2) What is below is like that which is above, and what is above is like that which is below, to accomplish the miracles of one thing.
- (3) And as all things were produced by the one word of one Being, so all things were produced from this one thing by adaptation.
- (4) Its father is the sun, its mother is the moon; the wind carries it in its bosom, its nurse is the earth.
- (5) It is the father of perfection throughout the world.
- (6) The power is perfected if it be changed to earth.
- (7) Separate the earth from the fire, the subtle from the gross, acting prudently and with judgment.
- (8) Ascend with the greatest sagacity from the earth to heaven, and then again descend to the earth, and unite together the powers of things superior and things inferior. Thus you will obtain the glory of the whole world, and obscurity will fly far away from you.
- (9) This has more fortitude than fortitude itself; because it conquers every subtle thing and penetrates every solid.
- (10) Thus were all things created.
- (11) Hence proceed wonders, which are here established.
- (12) Therefore, I am called Hermes Trismegistos, having the three parts of the philosophy of the whole world.
- (13) That which I had to say concerning the operation of the sun is completed.

Madame Blavatsky, as one might expect, states that there are seven meanings to these pronouncements, and that with one key, "the one thing, and one thing only" is man.*

* *The Secret Doctrine*, 3rd ed., II, p. 115; Adyar ed., III, p. 118.

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However complex is man's being, he is still a unit, a modification of "one thing and one thing only." Applying this key, he is born of the sun and moon, for the solar and lunar pitris were his spiritual progenitors; just as, with a different turn of the key, male and female, also symbolised by the sun and moon, are his physical parents. He is carried in the bosom of the air, for air here represents his casual body, made of elemental air, in which his experience is stored and his sense of identity is carried through many lives. His nurse is the earth, since it is from the earth he derives his sustenance.

Every night he separates the subtle from the gross and ascends above from earth, descending to earth again on wakening. Every life, he again separates the subtle from the gross, and passes to the heaven world, from which he again descends to earth, binding together more closely, with each successive life, the powers of things superior with the powers of things inferior. The greater his sagacity or wisdom, the more quickly this is accomplished. The occultist does not need to await death, he separates the subtle from the gross and learns to reach heaven at will. We ourselves in meditation, reach heavenward and return thence to earth that it may be irradiated and transmuted by heaven. Occultism is not an escape from this world, but the discovery of the power to transmute its imperfections into gold for the blessing and welfare of mankind.

With another key, the "one thing, and one thing only" is this planet. Its father is the sun, and its mother is the moon, since the sun is the father of the system and our chain came from the moon chain, our planet from the moon.* The earth is carried in the bosom of the air, for the earth is round and is surrounded by air—a fact at one time a secret of the mysteries. At a higher level it is born in the bosom of Universal Mind, the cosmic wind or element of air, from whence all forms take shape. Round after Round, the Life Wave separates the subtle from the gross. Leaving this planet it ascends to other and more heavenly

* See *Man, Whence, How and Whither*.

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globes, returning thence to earth that the Great Work of the Divine Alchemist, the operation of the Sun, shall be completed.

The Philosopher's Stone

Occultism provides the meaning of other Hermetic symbols. In particular it indicates the nature of the Philosopher's Stone, the Vase of Hermes, and the Elixir of Life.

The alchemists give confused and contradictory accounts of the Stone, and a list has been compiled of more than 170 synonyms which they applied to it. But here, H. P. Blavatsky's Master Key, that for all such symbols there are seven keys, brings order out of chaos. Thus the Stone is sevenfold, though paradoxically enough it is one thing and one thing only.*

A hint that the Stone is one, yet more than one, is given by Elias Ashmole. According to him, what he calls the Mineral Stone has the power of transmuting any imperfect earthy matter into its utmost degree of perfection, so that base metals become perfect gold and silver, flints become all manner of precious stones. The Vegetable Stone controls and stimulates the growth of trees, flowers and plants, and will attract birds so that they will submit to the "Captivity of the Hand." With the Magical Stone it is possible to "discover any Person in what part of the World soever, although never so secretly hid . . . Nay, more, it enables Man to understand the language of the Creatures, as the Chirping of Birds, Lowing of Beasts, etc. . . . not in ways Necromanticall or Devilish; but easy, wondrous easy, Natural, and Honest." There is finally the Angelical Stone, which enables the possessor to converse with angels by dreams and revelations.†

It is obvious that Ashmole is referring here to various psychic powers. The understanding of the language of birds and beasts, a frequent theme in fairy tales, is a delight-

* Metaphysical paradox is a two-edged sword for the inhibition of "the modifications of the thinking principle."

† *Prelude to Chemistry*, p. 125.

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ful way of describing the power of identifying the consciousness with the kingdoms of life.

Other meanings are applicable to the Stone.

The Stone is Space. Space is always one thing and one thing only, the immaculate womb from which we and all the atoms, planets, stars, emerge, and to which we all return. All things are changed by space and time, though they themselves remain unchanged. In occult doctrine, space is not a void, an abyss of emptiness, but infinite fullness, every point a plenitude. He who understands space in its triple aspects of Motion, Duration, and Extension, understands everything.

The Stone is Love. Truly unselfish love overcomes all things and brings them to perfection. Dauntless and deathless, it transmutes the dark hues of ignorance and selfishness into the pure gold of wisdom.

The Stone is kundalini, the seven fold fire of the Holy Ghost in man. Many of the alchemical writers speak of the fiery dragon or serpent employed in the production of the Stone, and the serpent swallowing its tail is a recurrent motive. The interlaced triangles were frequently employed as a symbol of the Stone. Thus the Theosophical Seal is a symbol of the Stone of the Philosophers.*

According to C. W. Leadbeater the fire of kundalini is stored in the sacrum, a triangular white bone at the base of the spine. This fire when aroused by certain practices, and sent through various centres in the body, unifies the physical with the higher bodies, so that it is indeed transmuted and becomes capable of reflecting in the brain and nervous system the splendours of the higher consciousness. Bishop Leadbeater, however, utters the most solemn warnings of the danger of making any attempt of experimenting with the fire, unless under the direction of a Master.†

The Vase of Hermes, or the Philosopher's Egg

The Vase of Hermes was the receptacle in which the transmutations took place. Physically it was a glass retort,

* See title page.

† C. W. Leadbeater, *The Chakras*, 2nd ed., p. 66.

but there is clear evidence that it also stood for something quite different. Alchemical drawings exist which show a peacock*—an ancient symbol of the soul—or a king, or a queen, standing within the Vase, which was egg-shaped and had to be Hermetically sealed, an expression still in use. Great care had to be taken that the colour changes in the Vase took place in the proper manner. The material had to pass from the black stage through various intermediate colour changes (the exact order of which was immaterial) to the white stage, in the course of which it went through certain changes of state, including Mortification or mystical death. It remained in the white stage until it was employed for the production of gold, when it turned a brilliant red. This at any rate is the sequence found in most alchemical writers.

A human figure surrounded by colour changes within an egg-shaped transparent envelope, reminds us irresistably of the aura and the many hued colour changes in it disclosed by clairvoyant research.† These investigations reveal a relation between the colour changes in the Hermetic Vase and the development of the aura. The aura of a selfish man is dark, but through many lives, and many "mortifications" physical and mystical, the colours in the aura become more and more luminous and pure. Finally it attains the white radiance of the Arhat, for at that high stage, as Dr. Besant has explained, the astral and mental vehicles exhibit no separate colours from their own life. They have been mystically slain in the mystic crucifixion or "mortification" of the Fourth Initiation.‡ In that aura, whenever needed, there flashes out the pure rose of unselfish love, or the colour of any other spiritual quality required, a reflection in the lower worlds of the golden effulgence which characterises buddhi at its own lofty height. Conversely unselfish love or any emotion of highest refinement and spirituality will cause the golden glow of

* See p. 150 and frontispiece, *Prelude to Chemistry*.

† See the coloured illustrations in C. W. Leadbeater's *Man, Visible and Invisible*.

‡ A. Besant and C. W. Leadbeater, *Talks on the Path of Occultism*, pp. 418, 629.

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the buddhic life to shine and increase its light. The white Stone or aura glows red when gold is born.

Rose to Gold, and Gold to Rose,
The Golden Rose incarnadine.

By meditation, by devotion, by active benevolence and compassion, the light of the soul is purified and the great transmutations achieved. When there is no darkness in our light, then we know that Light in which there is no darkness at all.

Some alchemical drawings show a crown at the top of the Vase, representing the golden radiation in the upper part of the aura in a spiritual man.* The king or queen within the vase is also crowned, representing the chakra or crown of glory at the top of the head, which attains its greatest development in the later stages of the spiritual life.†

Remarkably enough the vase must be broken when the Great Work is accomplished, a truth echoed in the quaint custom of opening coloured eggs on the Resurrection Morn. In their greatest book *Talks on the Path of Occultism*, Dr. Besant and Bishop Leadbeater have explained that during the First Initiation the causal body disappears for a time, so that the illusion of separateness is transcended; for it is the causal body that gives rise to the sense of a separate "I." Thus at the breaking of the Hermetic Vase or Egg, or destruction of the causal body; the King or Queen go forth in royal state, the immortal bird escapes to immortality.‡

The Elixir of Life and the Universal Solvent

Contrary to general opinion, the alchemists did not teach that the Elixir of Life conferred physical immortality. They taught that the Elixir, which was only another name for the Stone, conferred perfect health and a much longer life than normal. This may be compared with Theosophi-

* See *Man, Visible and Invisible*.

† Frontispiece, C. W. Leadbeater, *The Chakras*, John Read, *Prelude to Chemistry*, frontispiece, and p. 215.

‡ *Talks on the Path of Occultism*, pp. 699-700; 763-766.

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cal statements that the Adepts of our humanity are not physically immortal, though they live far beyond the usual span.*

The idea of a Universal Solvent appears to have been introduced to alchemical doctrine by Paracelsus. He called it the alkahest, a term coined significantly enough from the German *allgeist*, or "all-spirit."

The existence of such a solvent has been questioned on the grounds that such a liquid could not be contained in anything as it would dissolve its container! In a purely physical sense, water appears to be the universal solvent. One can, for instance, taste the metal in water from a metal cup, though admittedly it would take vast quantities of water to dissolve the cup completely.

In a more general sense each plane is a solvent or fluidic form of the plane below it. Thus the "etheric" matrix into which physical objects may be dematerialised is the solvent of the physical plane, and Madame Blavatsky could dissolve and re-materialise objects in this way. At the end of the manvantara everything will be re-dissolved into the primordial root substance, and theoretically this might be done on a small scale even now.

In terms of the higher consciousness, the universal solvent is a subtle way of describing the relationship between the buddhic consciousness and the causal body of an Arhat. Buddhi is the universal solvent which solves all things and enters into all, so that all things are known from within as modifications of the one thing and one thing only:

ALL DISSOLVED IN ONE
ONE DISSOLVED IN ALL.

At will the Arhat enters the world of buddhi and his causal body disappears, at will he descends again from the buddhic to the higher mental plane and in a flash a new causal body is formed. The Self self-contains itself in walls of "I'ness," the Universal Solvent coagulates its Vase, the King re-enters his Palace, the Bird of Eternity rests again in Time.

* *Masters and the Path*, 2nd ed., p. 51.

III

THE KABBALAH AND THE TREE OF LIFE

The word "kabbalah" means "reception" or "doctrine received by tradition." It is a name applied to certain Hebrew and Aramaic texts and commentaries, a vast assemblage of folk lore, traditions, superstitions, philosophic and occult treatises of very varying age and origin. The most important are the *Sepher Yetzirah* and the *Sepher ha Zohar*, or *Book of Splendour*, the former written down about the tenth century and the latter about the twelfth. Both claim, however, to be based on a much earlier tradition, a claim which in substance modern scholars are inclined to admit.

Philosophically, the kabbalah is concerned with the problems of how the Absolute gave rise to a finite universe, how to account for the existence of evil, and how to achieve the perfection of man.

It teaches that man is made in the divine image and that by devotion to the Ineffable Name of God and to His attributes, man can discover the way to perfection. It holds that in the beginning there was only the One, the Ain Soph, utterly incomprehensible; that the Ain Soph, though not a personal being, has inherent in it the desire to become known and to create, and that this desire expresses itself through ten emanations, the Sephiroth, each Sephirah being less resplendent than its predecessor. The first three Sephiroth belong to the world of the supernals and are to all intents and purposes incomprehensible at their own level to normal consciousness. The lower seven Sephiroth are as seven seas of Divinity, each sea receiving its waters of life from its predecessor and overflowing to form its successor.

These ideas immediately invite comparison with the Theosophical idea of the Triple Logos and the vast sea of matter, the seven planes, in which He manifests in seven aspects. With another turn of the key, the ten Sephiroth may be compared with the ten schemes of evolution, developed in the solar system, which are mentioned in *Man, Whence, How and Whither*, of which seven are manifest and three

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unmanifest. With still another turn of the key, as pointed out in *The Secret Doctrine*, the seven lower Sephiroth may be equated with the seven globes of our Chain.*

Unlike the Theosophical system at first sight, is the kabbalistic doctrine of four worlds or planes of existence. Anything above these four worlds is in the supernals and is not considered to be manifest. The difference is partly a matter of terminology. The Theosophical system itself is for many purposes a five fold one, though based on seven, for the two highest planes, the Adi and Anupadaka states, are beyond the reach of all but the Great Ones, while only advanced occultists have touched the next highest or Atmic condition.

According to the kabbalah, the Deity is infinite fullness, so that for manifestation to begin, He withdraws Himself. He is most withdrawn in the physical world and less withdrawn for each world beyond. He is not completely withdrawn from the physical world, else it were non-existent. This manner of symbolising the mystery of existence is a helpful alternative to the Theosophical teaching of the age long sacrifice and self-limitation of the Deity, His descent into matter in order that we and all that is might live. The idea is inherent in what Madame Blavatsky called "privations of matter" and is expressed in the Christian text according to which Christ, who is both Logos and man, emptied Himself of His glory and made Himself of no account.† We too are made in that same image, and the Self in us is most withdrawn from the self of the physical world.

The withdrawal of the Deity provides the kabbalist with his explanation of the problem of evil. The Deity being Absolute Good, His withdrawal necessitates that where He is withdrawn there must be less good. That is, the act of manifestation automatically entails the appearance

* *The Secret Doctrine*, 3rd ed., I, p. 221; Adyar ed., I, p. 249.

There are a vast number of references to the kabbalah in *The Secret Doctrine*, for which consult the index and tables of contents. See also *Isis Unveiled*, II, viii.

† *Phil.* II, 6.

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of evil, though that evil is in time wrought and sublimated in the purifying fire of the Divine purpose. In the last resort that is perhaps as far as anyone can go with finite consciousness to solving the philosophic problem of the origin of evil.

Each of the Sephiroth are to be considered as finite regarded separately, but infinite when considered in relation to Ain Soph. Man, too, is finite considered separately, but on the Path he learns he is infinite when related to that from which he springs. Thus the kabbalist solves symbolically the problem of the manifest from the unmanifest.

The Sephiroth have their correspondences in the human body, and kabbalistic drawings and the kabbalah itself constantly stresses that man, being made in the Divine Image, reflects and expresses in his body the attributes and Sephirothic powers of the Deity, or rather that he should do so. The first Sephirah, Kether the Crown, corresponds with the crown chakra at the top of the head, and another Sephirah, Tiphereth or Beauty, corresponds with the heart chakra, the place of sacrificial joy.* The correspondences are not complete between the remaining Sephiroth and the chakras of the eastern tradition, and in the present state of our knowledge, it is best to consider these remaining Sephiroth as symbolising the occult correspondences of the body in general.

The Sephiroth are arranged in a special manner on three pillars, considered to be the Tree of Life in the Genesis story. And here it may be remarked that while the story in Genesis is of small value to the modern outlook, taken literally; with the aid of the kabbalistic tradition, as Madame Blavatsky frequently pointed out, the story is found to be full of occult interest. The three pillars may be equated with the three outpourings of the Theosophical system with one key, and with the Ida, Pingala, and Sushumna forces in the spine with another. The three Sephiroth on the left hand pillar, known as the pillar of Severity or Judgment, are called Intelligence, Justice and Splendour;

* Frontispiece and text, Isaac Myer, *Quabbalah* (1885).

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the three Sephiroth on the right hand pillar, known as the pillar of Mercy, are called Wisdom, Love and Firmness. There being ten Sephiroth in all, this leaves four remaining Sephiroth for the Middle Pillar, the Pillar of Beneficence, the synthesis and balance of the other two. These four are known as Crown, Beauty, Foundation and Kingdom. The left hand and right hand pillars representing all the pairs of opposites, the middle pillar their synthesis; the left hand pillar can be taken to represent karma, the right hand dharma, and the middle pillar the Path of Holiness, the Middle Way of the Eastern tradition.

	Crown	
Intelligence		Wisdom
	Beauty	
Justice		Love
	Foundation	
Splendour		Firmness
	Kingdom	

The idea of karma is found in the kabbalistic texts, but is not stressed. Reincarnation is also mentioned, but is limited to three lives, though this may be a blind. Would that all humanity could attain the Kingdom in only three lives. The kabbalists also knew that when away from the body it was possible to move in the higher worlds. As Madame Blavatsky remarks, after allowing for certain distortions in transmission, the kabbalistic system is identical with the eastern system.* The more these ancient mystery traditions are studied, whether they be from the west or from the east, the more clearly it is seen that they are all ramifications of one thing and one thing only, the Primordial Tree of Occult Knowledge.

The kabbalah teaches that there are thirty-two paths connecting the Sephiroth on the Tree. This may be compared with the sixteen pairs of nerves, thirty-two in all, emanating from the spine. Reference to any anatomical book will show that the nervous system is like a tree, the spine forming its trunk or central pillar.

* *The Secret Doctrine*, 3rd ed., III, p. 165; Adyar ed., V, p. 175.

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The thirty-two paths on the Sephirothic Tree emanate from below the great skull, or macroprosopus, the manifested Deity. The symbol of a skull or head as representing the manifested Deity is strange at first sight, but here, too, Eastern Occultism makes all plain. In *The Secret Doctrine*, it is pointed out that the different portions of the head have their occult correspondences with the higher principles in man and with their appropriate planes of manifestation.*

According to kabbalistic doctrine, Deity emanates from a point of inexpressible brightness and purity at the centre of the great skull or macroprosopus, of which the ever arching heavens is the cranium, the stars its many thoughts. Cosmically the brilliant point is the sun, for it is only the illusions born of this world that makes the sun to move. Physiologically the point is the pineal gland at the centre of the circle of the skull, the base of the crown chakra, and the organ of the highest spiritual forces in man. When base and crown are fully developed then man enters the Kingdom of Nirvana, the omnipresent point within the circle of eternity,† the microcosm is one with the macrocosm, and man becomes more than man, for he knows the mystery of the Image in which he is made.

IV

MYTHS AND FAIRY STORIES

Referring to the myths of antiquity, Francis Bacon has remarked, "Under some of the ancient fictions, lay couched certain mysteries," and every Theosophist is aware that Madame Blavatsky revealed that the great myths contained seven meanings and gave us the keys to some of those meanings for our deep appreciation and instruction. Since her time the importance of myths has received increased recognition by mythologists, anthropologists and psychologists and various theories have arisen to account for them. Some hold that most myths are versions of the solar god or vegetation god myth, others that they are personifications

* *Ibid*, 3rd ed., III, p. 445, et seq.

† *The Secret Doctrine*, 3rd ed., III, p. 506.

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of natural forces, others that they are distorted memories of great men of old, others that they are all symbolical expressions of man's unconscious. It is only the Theosophist who perceives that all these views contain elements of truth as they are all applications of different keys. In some ways the psychologists have penetrated most deeply into the inner content of the great myths, though perhaps they confuse at times the true egoic light with the phantoms of the astral and mental elementals; or rather they do not yet see that there are seven turns to the psychological as to every other key.

On this occasion our concern is not with the great myths, but with their younger brothers, the fairy story, the mystery tradition of childhood. A fascinating field of research is open here to Theosophists, one that has been little pursued by our students. It can be taken as axiomatic that no fairy story will live unless it has an esoteric significance, and this is probably true even of riddles and nursery rhymes. A fairy story lives precisely because it contains hidden truths which the child's ego recognises and accepts, before, as so often happens, our modern methods of education stifle its intuition and imagination.

The greatest of modern fairy stories, *Alice in Wonderland* and *Alice through the Looking Glass*, are delightful excursions on the astral plane with some subtle touches of something higher still.* Read them again with attention and see! So far as is known, the author was not consciously an occultist, but he was an accomplished mathematician with great powers of abstraction and a remarkable gift of making close friends with every child he met, a combination of qualities which must have brought him inspiration.

The Arabian Nights may well be memories of the Atlantean magicians. Perchance the Magic Carpet was originally a magnetised carpet to assist the magician to leave his body in full consciousness. And if this is not so, it is a good story that would make it so, for even without a

* Barry's *Peter Pan*, which ranks with *Alice* among the modern immortals, is full of occultism, so also is Algernon Blackwood's *Prisoner in Fairyland*.

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carpet man can travel in the twinkling of an eye to every land.

One of the most widespread fairy stories, known to nearly all Aryan peoples, and to many others as well, is the story of Cinderella. It is one of those stories that our mothers will have told us long ago in the City of the Manu, on the Central Asian Sea.

Some three hundred and thirty versions of Cinderella have been traced in India, Russia and Western Europe, and some of these variants are of great occult interest.*

In many of the versions she is poor and in rags, yet she is ever the preserver of the fire. In almost all the stories she gives her labour for nothing, seeking no reward, and performs, uncomplaining, the meanest tasks, a fundamental law in the spiritual life. Sometimes she does her work under the robe of a mouse, or a cat, or an ass, where she is evidently in the animal kingdom.

Her magic robe, the aura, is variously described. In one version her fairy visitors emerge from a vase and from this magic vase they produce her exquisite dresses, in another version she gains her dresses from an apple tree, or she is given a golden key to unlock a cupboard in which she finds a silver dress and a magic steed to take her to the ball.

Her dress is variously described. It is made like the flowers of the field or covered completely with flowers. Or it is adorned by beautiful golden bells which can be heard a hundred leagues away. It is "blue like the sky," or "sea-coloured, with gold embroidery like waves and golden fishes," "it is a dress of all colours," "of a splendour passing understanding," "a wonderful, scintillating dress," "like the curling of a stream in the sun." Or it is "like the stars, like the sun, like the light," at other times "a magnificent dress of flame," or "it glitters like the sun so that people cannot look at it," "it is like the dawn," "like the moon," "wrought of all the stars of

* Most of the citations from Cinderella stories are from M. R. Cox's collection, *Cinderella*, as quoted in Harold Bayley's *The Lost Language of Symbolism*, vol. I, chaps. VIII, IX.

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heaven," "a wonder of wonders," "woven of moonbeams," "woven of sunbeams."

In an Italian version a woman gives birth to a gourd, but ignorant that there is a lovely girl within exposes it in the forest. The gourd is found by the son of the king, who takes it home and eventually discovers and marries the Cinderella within. With one key a subconscious memory of the egg born races; with another it means-the eye of love discerns what is hidden within the outer shell. With still another key all the romances of fairyland are seen as symbols of the union of the higher and lower self.

In a Slav version Cinderella has a golden star on her brow, while in Hanover she peeps into a room and sees a mirror in which there is a lovely girl she does not recognise is herself. Elsewhere she is amazed to find that the radiance around her comes from herself. In a Jewish version she is called Cabha, which means Aurora, the golden beauty of the dawn, and this is close to the earliest form of the story, that found among the traditions of India.

In the *Rig Veda* Cinderella is the dawn maiden, the aura or aurora of the sun and the origin of her slippers is made clear. A riddle is proposed to Mitra, the sun, and to Varuna, the night. "Who is the first of them who walks afoot, but comes without feet?" Needless to say it is Mitra who guesses aright.

It is the aurora or aura of Mitra the sun himself. She is borne by the chariot of the sun god, the ancestor of Cinderella's magic coach, of which the wheels appear to be feet, so that she comes making use of feet though she appears to have none. We ourselves bear our aura as we walk on feet and in the higher worlds it is possible to move as swift as the light of dawn without using feet. Has our aura feet or not? It all depends upon the point of view. Mitra follows the swift dawn maiden with a slipper which will fit her invisible feet, the incident being based on a play with the Sanscrit word *apad*, which means "without feet," or "without slippers," or "the measure of the feet."*

* A. de Gubernatis, *Zoological Mythology* (1872), vol. I, p. 30; *Rig Veda*, I, p. 152, 3a.

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The dark storm clouds, the evil sisters, seek to keep the Sun and Dawn apart, but are always overcome. Man too, after the far spent night and dark storm clouds have gone away, rides in the fiery chariot of the Spirit with the peace and beauty of Aurora, in the blazing Sun of the eternal Light.*

V

CHRISTIAN MYSTICISM AND THE CHRIST

The greatest mystical heritage of the west has been Christianity. While alchemy and the kabbalah have necessarily appealed only to the few, Christianity has proclaimed its good tidings to the many, to the sinner as well as to the saint, to the illiterate as well as to the learned; to the poor, the outcast and the slave as well as to the free.

Like the alchemists and kabbalists, Theosophists are in a minority. They cannot hope to include a majority for many centuries. If the membership of The Society of some 30,000 became 300,000 or even 3,000,000, what would that be compared with the 300,000,000 of human beings in the west, not to mention the east? But counting heads is no measure of spiritual significance, and the significance of The Theosophical Society is second to none. It has special tasks and opportunities, special responsibilities and a special heritage which no other body appears to possess. Nevertheless, the many can never be forgotten, whatever the work given to the few.

Two thousand years ago an attempt was made through Christianity to bring the Wisdom to the many, but the Church lost its keys of knowledge in the early centuries and its theology became distorted.† In spite of that distortion, and the grave errors that have sometimes disfigured the Church, great mystics have arisen from within it and great saints also, filled with a burning fervour of love for God and man. Dr. Inge's well-known work, *Christian Mysti-*

* To the inner vision the causal body of a spiritually developed man resembles a blazing sun surrounded by a circular rainbow.

See *Man, Visible and Invisible*. This gives a key to sun myths.

† See Annie Besant's *Esoteric Christianity*, chap. II.

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cism, shows how well the mystics recognised the great truth of the latent Divinity of man, through their own experience, and how often too they expressed a first-hand realisation of the fundamental unity of life. It is obvious that a St. John of the Cross, a St. Theresa, a St. Francis, an Eckhart or a Ruysbroeck have penetrated far into the things of the Spirit.

At its best, Christian theology is indistinguishable from occultism. Its doctrine of God is fundamentally the same as in some of the eastern philosophies, based as it was on Platonism, the occult philosophy of the west. If anyone doubts this let him study *The Divine Names and Mystical Theology* and the other fourth century works traditionally attributed to Dionysius, the Aeropagite, which profoundly affected the theology of the Church. He will soon find himself in the same rarified atmosphere as in the more metaphysical portions of *The Secret Doctrine*. It should be noted that the Church has never taught that God was in the form of a man, a teaching strongly opposed by the doctors. What it does teach is that God is Life, Light, Love, Spirit, in Whom we live and move and have our being, and that He is Personal, Three in One, One in Three; that is, that He wills, plans, and loves, but in a sense far transcending human personality.

At its worst, theology is a record of superstition, that is of occult teachings misunderstood. Theology was developed from the books of the Old and New Testament by the doctors of the Church, and as the more important books of the Bible are largely of an occult character, they were inevitably misunderstood, once the esoteric tradition had gone. A few examples will make this clear:

Christ is unique says theology. In a rather different sense this is admitted by Theosophy, for it proclaims that all men are unique. Provided that by Christ is meant the Logos, both will admit that Christ is unique to a unique degree. The claim to the uniqueness of Christ is largely founded on a famous text:

I am the Way, the Truth, and the Life,
No man cometh to the Father but by Me.

This passage is found in St. John's Gospel, admittedly the most mystical of the evangelists. So long as this is

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interpreted to mean that man cannot ascend to the Father except through recognition of the historic Christ Jesus, there is no bridge of brotherhood possible between Christianity and other religions, yet such an interpretation clearly contradicts the implications of other sayings of the Master. But when interpreted esoterically, the teaching is true at many different levels:

No man cometh to the Absolute but by the Logos.

No man cometh to the Ancient of Days but by the Son of Man.

No man cometh to the Monad but by the Ego.

No man cometh to the Atma but by Buddhi.

No man reaches Initiation without the aid of the World Teacher.

The doctrine of condemnation to aeonian fire arose from a misunderstanding of certain teachings, spoken apart to the disciples,* in which they were warned of the danger of the personality breaking away from the ego, a fate which does not concern the vast majority of mankind, but only those who deliberately follow the left hand path. Though even then, if the personality is lost, the ego remains. Again the Calvinistic idea that only a few are to be saved, is a misunderstanding of the occult truth that only some members of humanity will reach adeptship under the present World Teacher, though all will attain in later races and Rounds or in the next Chain, under His successors.†

Original sin is seen to be a distorted recognition that through reincarnation and karma, we are our own Adams and Eves.

The Resurrection of the Body is a confusion of several occult teachings.

Reincarnation is the resurrection of the body in one sense. In another, the body of an Initiate is resurrected, for "the dead" was the name given in some of the Ancient Mysteries to those not yet initiated, and St. Paul, who borrowed some of their terminology, speaks of mystical death in a similar manner.‡ As we have seen, the causal body

* Matt. X, 28, etc.

† cf. John chap. XVII.

‡ e.g. Romans VI, 1, et seq.

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of the Arhat continually dies and is resurrected. "I die daily," said St. Paul. Finally, in the future Root Races, and in the Great Judgment Day of the Fifth Round, we shall wear bodies made by kriyashakti, quite different from those we now bear.

Fortunately most of these distortions of theology have been abandoned, or are in process of abandonment, by the more instructed Christians, and there has been a vast change since Madame Blavatsky's time. The principal obstacle between occultism and liberal theology to-day is the doctrine of the Atonement, this too hides deeply esoteric truths, though it would take too long to discuss them here.*

Theosophists have made remarkable contributions to the restatement of Christianity. The first serious study of its inner realities was made by Dr. Besant in *Esoteric Christianity*. Later, Bishop Leadbeater pointed out the inner significance of the Creed, and taught that the great stages of the Gospel story, the Birth, Baptism, Transfiguration, Crucifixion and Ascension, were intended to represent the Five Great Initiations.† Investigating the Sacraments, he found them full of spiritual life, and showed how great floods of light for the blessing of this torn and distracted world can be released through the White Magic of the Mass.‡ Bishop F. W. Pigott restated traditional theology from a Platonic and Theosophical standpoint, while still retaining Christian terminology. C. Jinarajadasa, in his books on mysticism has made a valuable comparison between the different schools of mysticism in east and west. These and other Theosophists have made many other contributions which cannot now be mentioned.

Another famous Theosophist, Bishop J. I. Wedgwood, possessing the Apostolic Succession of the ancient Church, founded the Liberal Catholic Church, in which Catholic Gnosticism, or, as some prefer to call it, Theosophical Chris-

* See A. Besant, *Esoteric Christianity*, chap. VII; F. W. Pigott, *The Parting of the Ways*, p. 53, et seq.

† C. W. Leadbeater, *The Hidden Side of Christian Festivals, The Christian Creed*.

‡ C. W. Leadbeater, *The Science of the Sacraments*.

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tianity, might find practical expression. The members of The Theosophical Society belong to all religions and to none, the Society would be the poorer if they were all of one mind on religious matters; but putting aside for the moment one's own personal point of view and individual preference, it is clear that Temple worship is of great antiquity and must therefore fill a fundamental human need for many people. It is unlikely to die out in any measurable time in the future, and it may well be that the historian of that future will record the revival of the Ancient Wisdom in Christianity by Bishop Wedgwood and his associates as a momentous event in the religious history of the west.

Of the keys to the Mysteries, there is one, the mystic key, now to be considered. That key is the Mighty Being who is the head of the religions of the world, as He is the Heart of the Mysteries and of the Heavenly Man.

Men call Him by many names. Some call Him the Logos, some the Word, some Krishna, some Christ, some Light and Life, and some the Morning Star. Some call Him Lord and Master, and some the despised and rejected among men. There are many names, but they are all of one Person and one Person only.

The Holy Spirit is the purifying fire and the Heirophant of the Mysteries, but the Mysteries revealed by the Spirit are the Mysteries of the Son of God and the Son of Man.* The Holy Spirit unveils the Mysteries, but the Mystery that is seen is the Mystery of the Son. Thus the Lord is Lord of all the Mysteries of the Light, and the apotheosis and the archetype of every path to the Highest.

He Himself is the seven-fold mystery of childhood, the Babe, the Son, the Holy One of Mary born in Bethlehem, "the house of bread."

He Himself is the Philosophers' Stone, for where He is:

There is no darkness He cannot lighten.

No poverty of heart He will not enrich.

* In the perfect man, atma, buddhi, and manas, are the middle or Christ principle, the other two being the Monad and Personality.

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No pain He will not transmute to strength.
No pride He cannot cleanse through His humility.
No hatred He cannot overcome by love.
No mortal He cannot raise to immortality.

He Himself is the Tree of Life, reigning in Sephirothic Splendour, He the Vine, and we the Branches. He Himself is the pillar of Justice, for He is the judge of the living and the dead and there is no heart or situation, however obscure, He does not weigh with unerring *Justice* in the *Splendour* of His *Intelligence*. He Himself is the right hand pillar of Mercy, for His *Wisdom* and *Love* are unshakable. He Himself is the Middle Pillar of Beneficence, the ancient narrow Path, the Way, the Truth, and the Life. His the *Kingdom* prepared for us from the beginning of the world, He Himself the *Foundation* and chief corner stone, His the *Beauty* of holiness and the heart of Beauty itself; He the *Crown*, the Power and the Glory, throughout the aeons of aeons. Amen.

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