

THE GUPTA VIDYA.

A Correspondence Course.

Meaning of the term.

GUPTA VIDYA is a Sanscrit term meaning the "Guarded", "Concealed" or "Secret" Knowledge. The established translation is "Secret Doctrine". The idea conveyed is obviously that the body of knowledge designated by this term is essentially hidden or unrevealed. Strictly, therefore, anything written or said relative to this subject ~~xxxxxx~~ for the unpledged public ceases to be "Gupta Vidya", when it is so expressed. The real Gupta Vidya would be that which is hidden behind the expressed words and sentences. It is thus clearly not knowledge in the ordinary exoteric sense of the term.

Many other terms in different languages have been employed at one time or another to designate this body of knowledge. These terms more or less completely represent different aspects of this knowledge. Familiarity with some of these words is valuable both as throwing light upon the nature of the knowledge itself, and for the purpose of aiding the student to recognize its presence under different forms. Some of these terms are, therefore, given:

ATMA VIDYA is another Sanscrit term meaning "Self Knowledge" or knowledge of essence. This shows that it is not primarily knowledge of form, or that is derived from form. It contrasts therefore radically with material knowledge of which Western physical science is the best expression. Physical science is fundamentally knowledge derived through the senses. Physical science consists of generalizations based upon particulars. The Atma Vidya, on the other hand, is the direct apperception of universals. It is, accordingly, much more like mathematical knowledge than anything else with which we are generally familiar.

BODHI DHARMA consists of "Bodhi" meaning "Wisdom" and "Dharma" which is usually translated "Law" and "Religion" and, in the ethical sense as "duty". It is not easy to convey the real meaning of this term as it hardly fits into typical Western habits of thought. We might say that it is that knowledge or action which accords with the inherent nature of things. After protracted study the student will finally find a meaning for this term which he will find very difficult to express by any other words or phrases. The most current translation of "Bodhidharma" is "Wisdom Religion". This reveals a very important aspect of the "Gupta Vidya", i.e., that it is both knowledge and religion. The Gupta Vidya is not simply a Philosophy, a Science or a Religion but rather at one and the same time a synthesis of all of these. As these fields have been largely separated in the West so that they stand more or less in compartments it is easy to see that the understanding of the Bodhidharma requires for us a radical readjustment of modes of consciousness.

GNOSTICISM is a Greek word, or rather Greek derivative, that has frequently been employed to designate the Secret Doctrine. The dictionary meaning is: "Having knowledge; possessing mystic or esoteric knowledge of spiritual things". Gnosticism is known to history at least since the days of Jesus. There are at the present time various groups that employ this term.

HERMETIC is a word which comes down from Egypt through Greece. It is any doctrine or writing connected with Hermes whether as the Egyptian Thoth or the Greek Hermes, both of whom represent the God of Wisdom. The real teaching is secret and very ancient and, it is said, springs from the same source as the Sanscrit "Gupta Vidya". Some students maintain that the Hermetic source is primary, others that it is derived from the Gupta Vidya. It is a mistake for students to let these differences divert them from the important business of understanding the doctrine which is fundamentally the same in the two streams. The writer believes in the primacy of the Gupta Vidya for reasons which will appear later, but the student is left perfectly free to draw his own conclusion.

SUFISM is a term applying more especially to the esoteric aspect of the Mohammedan and Persian religions. It is variously derived from the Greek word meaning "sophist" from the root meaning "Wise" or from "suf" which means "wool". In the latter sense the term refers to certain fanatical dervish sects that are required to wear wool. The real esoteric Sufis are the Wise Men, or those instructed in the Hidden Knowledge. The mystic Persian poets are the best known representatives of this group. There is at least one stream of Sufism in this higher sense extant in the West. In its roots this current is not different from the Gupta Vidya although it has its characteristic differentiations in its modes of expression.

THEOSOPHIA, or the anglicized form "Theosophy," is a designating word that has been used more than once in Western history. It was conspicuously used by the Neo-platonists and is the term employed by the last and most explicit statement of the Gupta Vidya known to exoteric history. This term is probably the best in the English language because of its descriptive value. It means Divine Wisdom or Wisdom of the gods. When the term "Divine" is understood in the same sense as "Atma", "Theosophy" becomes a good translation of "Atma Vidya", which is, after all the most fundamental designation. "Wisdom of the gods" carries the significance of intelligences that are repositories of the Knowledge, and this is truly descriptive as will be seen later.

THEO-PHILOSOPHY and PHILO-THEOSOPHY are alternative terms to the foregoing. They carry the meaning of "Divine love of Wisdom" and "Love of Divine Wisdom or Knowledge". They are good descriptive terms but clumsy.

Other terms that occur and will be employed in the present discussion are "Occult Philosophy", "Occult Science", "Arcane Wisdom", "Yoga Philosophy" and "Yoga Science".

The student should learn to recognize the essential common Knowledge under whatever terms it may be designated. Because one finds something written under any of the above words does not guarantee that the material so given is genuine. Anything can be counterfeited. All expressions of the Real Knowledge in exoteric form have become corrupted sooner or later, at least so far as our history extends into the past. The result is that the real Doctrine has to reincarnate under a continually changing series of designating terms and organized movements. The important thing is the Doctrine, not the term or organized form.

Evidence that there
is a Secret Doctrine.

Very naturally the student, new to this field of thought, may demand that reason be shown ~~thatxxxxxx~~ why he should give credance to the idea that there is a Secret Doctrine. He is entirely right in this demand. No one can ever become a real "Knower" who is willing to accept blindly. Blind acceptance is only faith, and the individual who is content with such a state of consciousness is not yet ready to become a student of Knowledge, be it exoteric or esoteric. Since this course is designed for ^{the} students, respect will always be maintained for his right to assert his critical discrimination.

In the very nature of the case, proof of a Hidden Knowledge cannot be given to exoteric consciousness. If this could be done then at once the Knowledge would cease to be hidden. But strong evidence can be submitted which will afford any sincere mind sufficient reason to seek farther. Such evidence will only be outlined here.

COMPARATIVE RELIGION points to the existence ^{of} ~~points~~ to a common doctrine or Consciousness underlying all the great religions. Thus Buddhism teaches explicitly to all a portion of the doctrine which has long been given to the privileged few in Hinduism. This is one reason for the old Brahmanical persecution of Buddhism in India. Primitive Buddhistic thought and the original teachings of Jesus are fundamentally one and the same. Mohammedanism at its roots is Christian. While the correlation is less direct and passes through greater modification, yet the Jewish religion can be traced through the Chaldees to Hinduism. By a study of comparative religion the student can trace these similarities in detail.

ROOT IDEAS which are essentially the same can be traced through various philosophies as well as religions. Thus, take the "Tao" of the Chinese, "Adi" of the Northern Buddhists, "Para Nirguna Brahma" of the Hindus, the "Absolute" and "Unknowable" of Occidental Idealistic philosophers and we find the same primary meaning running through all these concepts. It is simply that there is an Absolute and essentially Unknowable Root in which all that is, whether Subject or Object, inheres. This points to a common background of the various philosophical currents.

SYMBOLISM involving the same forms and meanings, or with forms but little modified, are to be found all over the earth, and in the records from the ancient past up to the present day. An instance of this may be found in the symbolism of the Serpent. This symbol has certain modifications and associations with typical forms. It occurs as the "Dragon" in China and as the rattle snake in Central America. In India the Cobra is used. But the meaning is essentially the same. It symbolizes Wisdom, Life, the Eternal Cycles, Immortality and Rejuvenation. These different meanings are conveyed by the form of the Serpent and its association with certain other objects, such as the egg or sphere and the tree. How the Serpent comes to carry these various significations will be developed later in the course. The point to note here is the wide-spread use of the symbol.

MYTHOLOGY is found universally is something handed down from the dim past. Many students have taken the myth as being the groping of primitive mind seeking a solution of the various problems of nature, life, death, etc. Interpreting the stories at their face value they naturally assume the appearance of being produced by a very crude understanding. But if the myths are viewed as symbols it is very soon found that they carry very profound meanings which at other more unfolded stages of thought are found more explicitly expressed in critical forms of philosophy. The following particular instance will illustrate this point:

In the Greek Mythology Minerva is represented as being born full-grown from the head of Jove. Minerva symbolizes Wisdom or Spiritual Knowledge. Hence, the being born full-grown, would imply that Wisdom or Spiritual Knowledge never had the imperfection of childhood and the subsequent struggling growth to maturity. In other words, the birth of Spiritual Knowledge is the coming out of something which is at once perfect, entirely independent of the process of becoming. Let us turn attention, now, to the philosophy of Shankara in India and note what he says concerning the nature of Jnana or Spiritual Knowledge. This Knowledge is never the fruit of action in any sense. It is not produced by experience, learning or the performing of religious disciplines. All that action in these various forms can do is to clear away the obstructions of Maya or Illusion from the individual consciousness, and then Spiritual Knowledge is realized in its perfection. In other words, it is born full-grown. The being-born from the head of Jove correlates with the Sahasrara Chakra in Hindu Occultism, that is located in the top of the head and is the center of Spiritual Consciousness. Meditation upon this line of thought would carry one into many implications and correlations.

The student who approaches Mythology as a system of Symbolism will find an astonishing wealth of profundity, and he will be particularly impressed with the fact that the same basic ideas occur everywhere although the form of the symbols may change, and extraneous ideas may have been accumulated and added on through the passage of time. Myth symbols are handed down from a hoary past. If, then, they are found to hide profound ideas and show basic agreements as between different peoples, the inference is indicated, that some common hidden wisdom lies at their source.

TRADITION abounds in many places that there is a hidden Knowledge. This is indicated in part by the terms discussed in the opening portion of this lesson. The lesser and greater Mysteries of Greece is an important and well known instance of this tradition. Plato refers seriously to these mysteries and he is hardly to be regarded as a superstitious man. In fact, it is said that he was an Initiate in the Greek mysteries and that this fact is revealed in certain features of his teachings which in a veiled form agree with the teachings of others who are said to be Initiates. (Vide "The Key to Theosophy" by H.P. Blavatsky).

The tradition of a hidden knowledge is wide-spread throughout India and is frequently found in her sacred literature. This is also true, though to a lesser degree in the case of the Christian Bible. In this connection, the student may well ask himself the

question? "Where was Jesus during the years between twelve and thirty?" The orthodox story of his life tells us nothing of these years. Again, What is the significance of Paul's two years on the desert just after his conversion? In his subsequent work Paul shows some of those characteristic earmarks which were noted in the case of Plato as indicating initiation.

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The writer admits that evidence from tradition is not conclusive proof, but the persistence and widespread nature of the tradition gives it the very highest value as evidence. It is fully enough to justify a serious search on the part of the earnest student to ~~seek~~ for more complete proof. Many a scientist has successfully expanded our knowledge of nature with far less at the beginning to indicate the path of fruitful research.

SUPPRESSION OF KNOWLEDGE has taken place frequently within historic times. Old works in philosophy or occultism refer to still older works of which we possess no trace in the present day. It is well-known that valuable works were lost, at least to external research, when the Alexandrian library was burned. In India, prior to and during the reign of Akbar there had been a systematic searching out and destroying or hiding of works which spoke in too explicit terms. In fact, it is said that the Moslem followers of Akbar helped the Brahmins in this task as they were very much upset by the heterodox interest of their king in this forbidden knowledge. A more recent instance is the fanatical destruction of rich literary treasures in Mexico and Central America by the Catholic clergy soon after the conquest.

The literature carrying evidence of a Secret Doctrine is very extensive and the student who wishes to follow this line of study further is advised to turn to this literature. The following works will afford an excellent base for such research:

"An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy" by Manly P. Hall.

This is an extensive and beautiful work which most specifically bears upon evidence of a Hidden Doctrine.

"Isis Unveiled" and "The Secret Doctrine" both by H.P. Blavatsky.

These works and especially the last are the greatest sources of the Hidden Teaching which we have to-day. In both works much space is given to evidence of the existence of the Doctrine which is open for verification by the exoteric scholar.

For a brief survey of the evidence the student is especially recommended to read the Introduction to volume one of the "Secret Doctrine".

II

THE MASTERS

Carriers of the Knowledge necessary.

No body of knowledge can exist unless someone or some group of individuals serves as the carrier of that knowledge. Hidden knowledge must be known to somebody if there really is such a thing. It therefore follows logically that next after considering evidences for the existence of such knowledge we should seek to determine who it is that is custodian of ~~that knowledge~~ it.

THE TRADITION which testifies to the existence of a Gupta Vidya also refers to certain Beings who are the knowers of this Knowledge. Again, the evidence from India is the richest of any which we possess, though the tradition is widespread. The oldest of all extant literature is the Vedas. These are said to be given by the Rishis to man in a very ancient day and thence handed down from lip to ear until finally they were reduced to writing. Now, the Rishis are represented as very great Sages, far wiser than any of the Sages in historic times. They are beings who stand in the order of evolution on a scale transcending that of the greatest man. It is true that the reader of the Vedas may not feel that these scriptures in their external form are very profound pieces of literature, and hence hardly point to a transcendent Wisdom as their source. But it must be born in mind that the visible Veda is hardly more than a shell which hides the seed of Truth. The greatest philosophical achievements of the Indian mind point to the Vedas as their source, and these achievements are second to none in the world for metaphysical value. In what, then, lies the greatness of the Vedas? In that they are fertile seed-ideas. By meditation upon the seeds of the Vedas the greatest riches of profundity are unfolded. Now, the tree ever grows according to the nature of its seed. Hence, the profundity that can be unfolded from out the seed of the Vedas is possible only because the seed has been compounded in the matrix of an equal or greater profundity.

India has many historic and semi-historic figures whose significance and accomplishments reveal them as standing out as pinnacles even among the great men of earth. Thus there is Vyasa, the author of the Mahabharata, the great epic of India. In this poem there is that jewel of Spiritual Wisdom known as the Bhagavad Gita, the great Hindu scripture, which is probably the most synthetic of all scriptures. The student who penetrates into the majestic consciousness of this volume soon realizes that it could only be the production of a great Master Consciousness. There are, however, several others among whom are, Rama, Gautama Buddha, Krishna and Shankaracharya. The best way to evaluate these men is to sit at their feet, figuratively speaking, and listen to their words. Then, live the lives their words indicate and note the results to consciousness. There is no surer proof of Masterly Spiritual Consciousness which transcends that of ordinary men as do the Himalayan heights reach above the plains of Southern India.

Christian and Jewish scriptures also have their transcendent figures. There are Abraham, Moses, Solomon and Jesus. Whether or not these are all actual historical figures is not important. The consciousness and knowledge which they represent; the powers accredited to them; and the influence they have had upon men down the centuries, all point to a power and consciousness far transcending that of even our more familiar great men.

Even in more recent days we find outstanding and mysterious figures, who often can be partly evaluated by the opposition that they have aroused. First among these is Apollonius of Tyana, one of whom it is recorded that he possessed practically identical powers with those accredited to Jesus. Negative evidence of this is found in the way the early orthodox Church fathers hated him and did all they could to hide knowledge of him. He was a serious stumbling-block for many of their dogmas. Again, we have

Other figures have appeared from time to time who have this in common, that they bring new types of knowledge and reveal extraordinary forms of unfolded consciousness: They cannot be explained simply as products of the common forms of education. Among these we may note the following: Count St. Germain, Jacob Boehme, Paracelsus, Mesmer and, most recently, H.P. Blavatsky. Often and probably usually these figures are resented by the leaders of established habits of thought during their life times, though later their influence is recognized and it is found that the seed of a new knowledge has been brought to the world. Thus Paracelsus was a vital impetus to the development of chemistry, and Mesmer opened the door to the psychological power which in this day is known as hypnotism. Jacob Boehme and H.P. Blavatsky were both living evidences of the fact that there are doors to knowledge quite other than those of common experience and education. Jacob Boehme wrote works of profound mystical value although he had previously been only an unlettered shoe-maker. In the "Secret Doctrine" H.P. Blavatsky produced one of the most remarkable achievements in all known literature, yet it is well known that she worked without the necessary resources of familiar scholarship.

Nor are occasional towering figures lacking in the so-called more practical field of executive activity. What is the significance of such men as Napoleon and Bismark? The force of their personalities dominated whole peoples and they molded the current of political affairs with such power that the affects of their action can be readily traced to this day.

There is no great people that does not have outstanding heroes, saints or sages who set the form of racial aspiration. Thus, in the Far East we have China with its Lao Tzu and Confucius and Tibet with its Tsong Kha Pa. As time goes on, these outstanding figures tend to acquire some the attributes of divinity. Thus among the mythological gods by close searching we may well find other super-men, who yet were men who actually lived,

Archeology reveals its evidence of master-men. Thus, for instance, certain of the sculptured forms from Central America are the images of men associated with serpents which raise the upper part of their bodies and the heads over the heads of the human figures. To the student of symbolism the meaning is evident. The position of the serpent represents the raising of a certain occult force known as Kundalini into the head centers which is the basis of awakening dormant powers of perception and apperception which transcend the limits of space, time and matter. This is an Adept power and hence the significance of the sculptured forms.

EVOLUTION is a very ancient concept which was rediscovered by Charles Darwin about the middle of last century in a form adapted to scientific thinking. While there are excellent grounds for difference of opinion as to the modus operandi of evolution, yet that process and development in nature is a fact is probably as well established as most of the important scientific principles. Now, once we admit that man, as he is to-day, is the product of

The principle

development from a lesser state, then the principle of the Uniformity of Nature would lead us to expect to find that there are those who have evolved beyond man as man has evolved beyond the states of consciousness and form that lie below him. Manifestly it would be more difficult to observe these more unfolded types than is true of those who stand subordinate to the place in the cosmic series where the observer now is. A low savage could never find a great scientist or philosopher, even though the latter as an embodied being were moving about in the same material environment with the savage. The savage would be aware of man, but would probably judge the scientist or philosopher as a rather inferior type. It is highly probable that the primitive man would feel contempt for the softness, poor observing power and general defenselessness of his scientist. Now the reason of this failure in discovery is that the primitive type had no unfoldment of consciousness corresponding to that of the scientist or philosopher, and hence was wholly unaware of the presence of greatness. Now, who is there that can truly say that he knows he is not moving in the presence of Consciousnesses which greatly transcend him in the scale of evolution? We could daily stand in the presence of the embodied forms of such and never know it until our own evolution had reached the same approximate level.

The student can follow out this line of evidence and thought for himself. If he begins searching he will find in the course of time that possibilities have grown into certainties.

Designations of the Great Ones.

These great ones who have been credited with more than normal human Wisdom, Compassion and Power have been known by many different designating terms at different points of time and place. By being familiar with these names the student will be better prepared to recognize the presence, or at least probably presence of the Great Ones in his various readings.

Among the terms used we find, Initiate, Adept, Magus, Hierophant, King of the East, Wise Men, Brothers, Illuminati, Master, Yogi and Mahatma among others. To be sure these terms can be misused and applied to those who do not really deserve the designation. To offset those who deny that there are or have been any such beings, there are others who have cheapened the whole idea by applying the terms carelessly to men who are far from being great. As is generally the rule wisdom is to be found by following more nearly a middle course. There is excellent reason for believing that there were few indeed who ever recognized these Great Ones for what they were in their own life times, and of these few a still smaller number who could be induced to speak publicly of what they knew. It is the perspective of history that reveals them, just as distance gives the true relationships between the smaller and greater mountain peaks.

For the most part these terms are synonyms in that they can equally be applied to the same individual, though the terms Rishi and Hierophant are exceptions to this rule. By the Rishis are meant very ancient and very great Masters as a rule. The Hierophant is the head of an Order of Masters. A synonym for this latter term is Maha Chohan. It is said that the ancient rules forbade the pronouncing of the names of Hierophants before ^{the} uninitiated,

and the student of the "Mahatma Letters" will note that the writers carefully adhered to this rule in all references to the Maha Chohan.

The other terms either mean the same thing in different languages or designate the Great Ones by a descriptive aspect which all possess in common. Thus "Initiate" means that these Men have been induced into possession of graded secret knowledge. In a much more superficial and derived sense this term is applied in connection with well-known secret orders such as the masons. "Adept" conveys the significance of acquired capacity or proficiency, in this case in the sense of application of Occult Knowledge. "Yogi" carries the meaning of "union with the Self" or "Self-Realization," "Master" overlaps the significance of "Adept" and also carries the additional meaning analagous to that involved when we speak of a teacher as a master. "Brothers" involves the principle of unity in fellowship. All Masters form one brotherhood in the last analysis. The most descriptive term is "Mahatma". This is made up of the two words "Maha" meaning "great" and "Atma" meaning "self", "soul", "breath" and so the compound word has been translated "Great Soul". This term is particularly significant as revealing the plane on which the greatness of the Master lies. It is the plane of soul and not that of outer capacities. Thus a Mahatma may or may not manifest great outer capacities.

Discussion of the
nature of Masters.

The present portion of the discussion of the Masters involves the use of teachings given out in the revealed portion of the Secret Doctrine itself. It thus goes further than the preceding which was largely concerned with evidence from general sources and did not involve even tentative ~~xxxxxx~~ assumption of the validity of the Gupta Vidya or the reality of the Masters. Although the development of the general idea of this theosophic knowledge is not yet complete, and therefore the assumption of it as a valid source of knowledge is not at this stage of the course logically justified, yet it seems best to complete the subject of the Masters at this point rather than dividing it into two scattered parts. The student is asked to waive the question of fact or of sufficient evidence for the present unless, of course, he has already proven to his satisfaction the reality of the Masters. The new and critical student may take the view that this is a description given by what is claimed to be a revealed portion of the Secret Doctrine, and set aside for the time the question of the reality of such Secret Doctrine.

Further discussion of the subject of the Masters is not practical at this time as several of the facts and principles of the science and philosophy of the Secret Doctrine would have to be presupposed. We shall, therefore, return to this subject later after the necessary pre-requisite knowledge has been developed. The significant point accomplished at this stage is a showing of a basis for the belief that there are carriers or possessors of the Hidden Knowledge.

III

THE MEANING OF OCCULT KNOWLEDGE.

Some understanding of the nature of knowledge is necessary before it is possible for one to grasp the basic significance of Occult or Hidden Knowledge. The most common view would probably be that knowledge is information concerning objective facts and their relationships. Knowledge thus stand as something given through the senses concerning a real external world which affords the final criterion between true and false knowledge. Students of that branch of philosophy which is concerned with questions of the nature and processes of knowledge, i.e., Epistemology, know very well that the problem of knowledge is not so simple as this. But the writer cannot assume that the student has the background of understanding and will therefore give a very brief outline sketch of the nature of knowledge.

The assumption that we seem naturally to make, that the external world as given through the senses is an independent and real criterion of truth, very quickly falls under examination. Take, for example, the consciousness of an hypnotised subject. Through the hypnotic power the subject experiences as objective an environment as suggested by the operator. So far as appearance goes this environment is as real to the subject as is the ordinary world of so-called normal consciousness. Now suppose that the hypnotised subject were to write up his knowledge as derived from his seeming external world and offered it to the rest of us who had not shared his state of consciousness. From the normal standpoint would this report appear as real knowledge? Manifestly it would not as it would not check with the normal objective criteria. The question involved is not that of lack of skilfulness on the part of the hypnotised subject. From his standpoint he may have been very precise in forming his report. Now the significance of this illustration is that it is possible to produce an external appearance or presentment through the senses which is not related to the environment normally experienced by one who stood in the same position as that of the given hypnotised subject. From this at once the notion of sense-presentment as a final objective criterion of knowledge must fall. For it was demonstrated that the ~~maxim~~ experience of an objective world could be produced centrally through the power of suggestion, in one instance. It follows, then, as a possibility that the world of normal experience may be produced more or less completely in an analagous manner.

Western philosophy has long since recognized (Kant and the critical philosophy) that whatever there may be of an external somewhat in knowledge, the vital determinants in knowledge are carried by the perceiving subject. There is no such thing possible as a science of a world wholly unrelated to man as a knower. We cannot say that the world of Occidental science is a something which exists independently of the characteristic mode of our scientific awareness. We have put our questions to Nature in a certain typical way and from a certain standpoint or base of reference and we get answers more or less justified in the pragmatic sense. But if disregarding the base of reference and the mode of awareness we ask whether or not our science is true, the question is meaningless. It is just in this connection

that we find the philosophical significance of Einstein's Theory of Relativity. Einstein has shown in the most thoroughly developed field of science we do not have any such thing as an objectively true system independent of the limiting peculiarities of the mode of awareness under which the scientist observes and thinks. The result is that we see Space, Time and Matter becoming an interdependent complex in Einstein's system. Combine Einstein's mathematical physics with the Kantian theory of the relation of perception to Space and Time and we have then an interdependent complex of Subjective perceptive Power, Space, Time and Matter. Absolute truth can be predicated of the compound whole of these four factors. Propositions concerning any particular factor are true only in a sense relative to some scheme of reference.

Using a mathematical terminology we may speak of the universe as a function of four variables, i.e., Subjectivity, Space, Time and Matter. Now from the standpoint of Occult Philosophy as well as that of Idealism, the only independent variable in this group is Subjectivity. The other three, Space, Time and Matter, are dependent in that they stand as determined with respect to any given Subjective position. Right here lies the resolution of the problem of Freedom and Determinism. From a given subjective position or base of reference the Universe, theoretically can be reduced to a set of equations and thus stands determined for scientific purposes. Einstein's differential equations as developed in his General Theory of Relativity would be a partial application of this principle. Assuming accuracy in workmanship a scientific system may be developed which the Occultist would acknowledge was true relative to the given subjective base of reference and yet he would say that the system was quite irrelevant so far as Occult Science and Philosophy were concerned.

The Hidden Knowledge is concerned primarily with the variable which we have called "Subjectivity". It is not concerned, save in an incidental sense, with derivative systems such as that of our physical science. From the standpoint of Occultism the latter is but a science of effects, including secondary causes, but not of primary causes. On the other hand, Occult Science is devoted to the study of primary causes and leaves the working out of detailed effects to its hand-maidens, such as the physical scientists. To the Occult Scientist the whole system of physical science would stand simply as one system among an indefinite number of possible systems all of which would be equally true both theoretically and pragmatically.

We have spoken of "Subjectivity" as an independent variable. It would be a mistake to think of this as a free-acting simple variable. It is rather a complex "parameter" to use another mathematical term. Within Subjectivity, then, there is a structure of more or less complexity and, according to Occult Philosophy, only the most subjective element of this Subjectivity is really free. Thus it would follow in principle that there is a science descriptive of the parameter, Subjectivity. This is precisely the subject-matter of the Hidden Knowledge.

It will thus be seen readily that Occult Science is Psychology primarily and deals with physics only in a derivative sense as dependent upon a primary psychological complex. To be sure, this

is a very different kind of psychology from that studied in our Occidental laboratories. Western psychology, as is also true of the biological sciences, has built its method upon the basic methodological pattern of physics. One of the striking paradoxes of the day is that our very sciences supposedly most concerned with phenomena of life and consciousness, through using the structural mechanical pattern of an already antiquated physics, are coming to have less of life and consciousness in them than is true of the latest developments of ~~physics~~ the science of physics, which is rapidly taking on the language of mysticism. Occult Science has built its primary methodological pattern directly from the requirements of a primary psychological research. This gives to psychology rather than physics the status of the master science. The student can see at once how this mode of approach would change the formulation of ~~xxx~~ many of our great metaphysical problems which Western thought has never been able to resolve. Some are reduced at once from the dignity of a problem at all, and others so change their form that they are easily resolved. Thus, for instance, Freedom ~~xxxxx~~ by standing as primary, ceases to be a problem at all, though from the standpoint of a mechanical system it never has been and, in the very nature of the case, never can be resolved. Determinism will still hold without exception with respect to any system derived from a particular subjective complex. But such a system has only a reflex control upon the given subjective complex and, in principle, can be reduced to a Maya (Illusion) at any moment by the appropriate subjective action. In this connection it is well to note a subtle and very significant logical principle found in Indian thought. It is this; A state which is once realized to be a Maya (Illusion) not only ceases to be but also ceases to ever have been. The student who can once grasp this logical principle has the key to metaphysics in the Occult Sense and can resolve the problem of pluralism within an Absolute Monism.

The Western student when first learning of the existence of an Occult Knowledge pictures a body of information in the familiar sense of knowledge, save that it has been held in arbitrary secrecy. All that would stand between making the Hidden Knowledge an addition to ordinary knowledge is simply an artificial barrier of secrecy. Undoubtedly there is some information of which this is true, but the real meaning of Occult Knowledge is not so simple as that. Essentially it is hidden to Consciousness objectively polarized and though formulated would remain unknown. For all minds that take physics or matter as the base of reference there is a barrier to the understanding of the Secret Doctrine that is inherent in that base of reference as such. Hence the occultness is an inherent quality and not an artificial barrier placed around the Knowledge. Penetration of the arcana of Inner Wisdom thus requires primarily a shifting of the base of reference in Consciousness rather than an arbitrary Initiation.

To the Western student who is familiar with the history of Occidental thought the idea of the shift of base of reference in Consciousness from objective forms to the subjective factor will not be strange. The greatest currents of our philosophy have been based upon this Copernican transformation, though

until recently science has maintained rigidly and uncritically an objective polarization.

The student is asked to recall the most significant episode in the mental life of the French philosopher Descartes who stands as the figure which initiated the modern period for philosophy, mathematics and science. When Descartes was brought face to face with the philosophical problem which forced him to a revaluation of all of life's values, he first employed a technique of doubt which has since become famous. He proceeded deliberately and systematically to doubt everything in his world of experience and values, physical and moral, with the intention of stripping away everything which could not withstand this process of doubt. It will be remembered this was carried to the ultimate point where but one fact remained. This fact has been immortalized in the Latin words; "Cogito ergo sum", "I think, therefore I am". This one final fact Descartes was unable to doubt. From this as a starting point he proceeded to reconstruct the world of experience and values. It is unimportant that in this reconstructive work he was not wholly successful. The vital point is that he opened the door which separates the modern period from the middle ages and the ancient world of known history. Now the vital turning point in Descartes thought and also in Western thought as a whole is the above short sentence. What is its significance?

The great fact revealed in the, "I think, therefore I am" is that in a process of systematic doubt it is a subjective reality that remains unshaken. This little sentence in a seed form contains the fundamental part of the subsequent thought of Immanuel Kant and the great stream of Idealism that followed him. The significance of this sentence is not that "thinking" implies as a consequence "being", but rather that "being" is the presupposition that makes "thinking" possible. Descartes was able to bring into question the reality of the whole external world but he could not doubt the ultimate subjective fact of his "being".

If, now, Occultism places its primary base of reference in subjective Being it is not following a course different from that which logically follows from the great philosophical discovery of Descartes. But what Occultism accomplishes which the West has never achieved is an actual science with both a theory and practice, that is based upon the ground of subjective Being. The West has built a philosophy but never a science on this ground, and even in her highest reaches of philosophy she has never reached the profundity of subjective apperception which has been realized both esoterically and explicitly in the highest attainments of the Orient.

With this brief outline of the significance of Occult Knowledge it is hoped that the student will both be prepared for the general idea of a hidden Philosophy and Science, and also guarded against a very common mistake. There are a number of popular and relatively easily understood books purporting to be on the subject of occultism, but which proceed from the basis of our ordinary knowledge and science. All such works are essentially false. From the base of reference these books take, real occultism must necessarily remain - remain absolutely hidden. To understand occultism there must be a revolution in consciousness along the lines already outlined.

For a student with a Western education this is far from being an easy step as it involves the unlearning of what have been taught to him as fundamental canons of knowledge. It by no means follows that the occult viewpoint is essentially more difficult or complex than that of physical science. In fact the reverse is the case, as there are numbers of instances where relatively ordinary minds with the advantage of proper initial training have made progress in occult understanding which baffles much more cultured Western minds. The difficulty with us of the West is the forming of a bridge between one thought perspective to one that is diametrically different. To succeed in doing this in terms of conscious thought almost calls for the capacity of genius. This is the reason why the less cultured students often succeed in relatively easily attaining an instinctive understanding of occultism in the broad sense, where the more cultured student labors long and hard. But the former never have succeeded in bridging the gulf in conscious thought. And it is just precisely this conscious bridging that constitutes the most important task before human thought to-day. The difficulty involved is essentially the same as that which nearly every student finds in his effort to understand the thought of Einstein. The difficulty involved in the Theory of Relativity is not so much an inherent difficulty, as it is that which grows out of the necessity of unlearning profoundly drilled habits of thought. The result is the the Theory of Relativity is really an occult science for all but relatively very few.

IV HOW OCCULT KNOWLEDGE IS SECURED.

General and a priori considerations may convince the student on purely logical grounds that Arcane Knowledge is possible and and even probable, but only by empirical means does he become ~~xxxxxxx~~ convinced that it actually exists. Evidence developed from the field of exoteric knowledge can build a presumption in favor of the reality of the Occult, but deeper dimensions of awareness must be unfolded before that presumption of truth can become certainty. For the student who has reached the point in his studies where he is convinced of the possibility or perhaps the probability of a real Hidden Knowledge the actual study of that which comes from occult sources will naturally be in an attitude of tentative acceptance. This is a perfectly proper attitude and is all that is asked of the student until he realizes that deepening of consciousness where he knows for himself. Now, in large degree the experience which leads to this realization is found only in the study and practice of that which purports to come from Occult sources and cannot be adequately verified from exoteric sources alone. Most of what follows will be based upon the formulated statements of certain ones among the custodians of the Secret Doctrine. This material can be tested by internal logical coherence and pragmatically in the ethical and certain subtle fields of experience. Further, as any concept of the Cosmos must, if true, pass the test of rationally interpreting all experience, the student, when once familiar with the doctrine, will be in a position to apply this method of verification. But the doctrine cannot be originated from the sense and knowledge securing equipment to which the physical scientist is restricted. Thus the new student must be willing to first learn what the doctrine is and wait for a later verification of it.

Statement of Masters
as to sources.

The whole process of evolution must be regarded as intelligently directed, not by a "God" in the familiar anthropomorphic sense, but by beings who are themselves the fruitage of earlier cycles of evolution. We will not attempt here to consider the question of a first cycle of evolution which, by definition, could not be directed by the products of still earlier cycles. We proceed in the scientific spirit of not trying to explain all before undertaking the examination of a particular problem. Like the physical scientist in his field we will break into the infinite series of causation at a logically arbitrary but a practically significant point. We will thus consider at this point only that limited portion of all evolution which concerns this world. For the problem before us the significant starting point is the hierarchy of intelligent beings that direct our evolution.

Evolution in the Occult sense, while agreeing with the thought of Darwin in certain respects, differs radically from his conception in so far as he interpreted the process as basically mechanical and subject to the law of chance. Occult evolution is an intelligently directed process following in its grand outlines a pattern given by Universal Law, but in detail involving extended application of the principle of trial and error, a process very familiar to common human consciousness. Intelligence, however highly developed, never can have mechanical infallibility, as creative invention is absolutely essential to intelligent action. Furthermore, the very notion of evolution itself, however much intelligently guided it may be, implies spontaneous unfolding and therefore some degree of unpredictable development. It follows, therefore, that while in its grand outlines Occult knowledge is a priori and thus like mathematics, yet in detail it is built up by essentially empirical method of observation and checking and never is completed so long as the evolutionary movement proceeds on its course. We thus have two sources of Arcane Wisdom.

The grand outlines of a priori knowledge are handed down from Beings who, in the scale of evolution, stand far beyond man. Part of this is the innate knowledge found in all human consciousness, such as logic, mathematics and the fundamental principles of knowledge which are revealed to the piercing analysis of great minds such as that of Emanuel Kant. But part of this knowledge is beyond the range of human minds at their present stage of evolution and hence remains hidden in the custody of certain more evolved men who in their individual cycles of development are much beyond humanity, yet stand below the more exalted beings who direct the grand sweep of the general evolution of Humanity. These Adept men form the mental matrix which carries the basic knowledge of a cycle from its inception to its completion, giving forth from that store of knowledge from time to time such portions as the evolving human consciousness is prepared to assimilate. This Adept group stands in unbroken continuity down to the very beginnings of human development on this earth-cycle. As individual members of this Group are drawn inward in response to the sweep of their individual cycles, which must accord with the inviolable law of all cycles, others who have been prepared take their places and so on in unbroken sequence.

But in addition to the custodianship of the original Tradition

these Adepts perform another primary function, first through the careful checking of the original handed-down material, and second, the embellishment of ~~max~~ detail through self-directed empirical research. "It (The Secret Doctrine) is an uninterupted record, covering thousands of generations of seers, whose respective experiences were made to test and verify the traditions, passed orally by one early race to another, of the teachings of higher and exalted Beings, who watched over the childhood of Humanity; that for long ages, the 'Wise Men' of the Fifth Race, of the stock saved and rescued from the last cataclysm and the shifting of continents, passed their lives in learning, not teaching. How did they do so? It is answered; by checking, testing and verifying, in every department of Nature, the traditions of old, by the independent visions of great Adepts; that is to say, men who have developed and perfected their physical, mental, psychic, and spiritual organizations, to the utmost possible degree. No vision of one Adept was accepted till it was checked and confirmed by the visions - so obtained as to stand as independent evidence - of other Adepts, and by centuries of experience". ("Secret Doctrine", Vol 1, p 293, 3rd ed)

The most striking fact revealed by this statement is the highly scientific methodology employed. The method of determination of fact is empirical and in that respect accords with the processes of the physical scientist. Further, no determination by a single individual is accepted as conclusive until repeatedly verified by the observations of many other individuals. This is precisely the method by which the reports on experiments of observations in the field of physical science are checked before they are accepted as records of established fact. In the Secret Science, then, we are not dealing with unverified tradition, nor the fruits of unchecked speculation, nor is an infallible process of knowing assumed for the individual. The student, trained in the methods of Western science, will, in these important respects, find himself in sympathetic accord with the methods of research employed by the custodians of the Secret Science.

But there are important points of difference between the Western and the Secret Sciences, first in the matter of method, and secondly, and more fundamentally, in the instruments of observation employed. The modern period of science begins with Descartes and Bacon and it is thus but barely three hundred years old. It covers thus about a dozen generations of scientists and by no means has all this period been covered before determinations were reported as established facts. Even a superficial student of the history of physical science is impressed with the number of contradictions that have been offered by scientists as scientific determinations. That there have been really effective additions to material knowledge during this period there is, of course, no question. But so long as scientists of recognized status give incompatible determinations it is unquestionable that we are dealing with something less than real knowledge. Where we of the West have real knowledge, as in the field of mathematics, there is not this contradiction in determinations.

In contrast to the situation which obtains among physical scientists we have the statement of one of the Masters with respect to the status of knowledge among the possessors of the Occult Science. It was stated that among the custodians of the Secret Wisdom there were no two opinions on the same subject. In other words, They were possessors of real Knowledge and not merely of more or less plausible opinion. How was this certainty of knowledge acquired? Partly, through the perfection of innate knowing such as we have in the field of mathematics, and partly through the fruits of empirical method checked so thoroughly through the labors of thousands of generations of perfected Seers that all chance of error was eliminated. Now the student must either regard this statement of the Master as either false, or as indicating the existence of the most stupendous body of knowledge which has ever been called to the attention of the world.

The most important point of difference in the methods of physical and Occult scientists lies in the instruments of observation employed. The physical scientist employs what has long been called the "five-sense" equipment co-ordinated with more or less trained powers of mind. In addition to this he has devised numerous mechanical instruments which enormously facilitate his means of observation, but in the last analysis the data is reduced to terms of the "five-sense" equipment. The Occult Scientist, on the other hand, employs the powers of perfected physical, mental, psychic and spiritual organizations. The researches of physical scientists in the domains of hypnotism and abnormal psychology have revealed that some individuals possess some most unusual powers of awareness. To be sure, observation has been largely, if not wholly, confined to instances of abnormal individuals, but this does not destroy the significance of the fact. If an unusual power of awareness did not exist, then not individual simply by being abnormal could possess it. If, then, a power is known to exist sporadically in an abnormal form, then, presumptively it could be developed by training as a conscious power. So the assertion of the existence of powers of awareness on the part of Masters that go beyond those known definitely to the physical scientist, does not lead beyond the range of possibilities even in the light of our established scientific experience.

These unusual powers of awareness are precisely those with which the Adept is enabled to penetrate into the ~~examination~~ domain of what we might call the soul of Nature. It thus affords a means for the direct observation of causes, instead of leaving the observer restricted to inferentially hypothesizing these causes from the record of observed effects. Right in this lies the root of the difference between the Secret Science and physical science. The secret or hidden aspect is not due to any arbitrary hiding upon the part of the custodians, but lies in the fact that the domain involved is hidden to all consciousness that has not unfolded the necessary organs of perception. In the same way the world of visual facts and values is hidden with respect to the man born blind. In this case, no man with sight could remove the veil of the blind man, however much he gave descriptive accounts of the world of visual relationships. The former would have to use a language that would be without meaning for the blind man. There would be only one way in which

to introduce the blind man to the knowledge of the esoteric visual world, and that would be by awakening his power of vision.

Real knowledge of the Gupta Vidya can be acquired only by awakening to action of the corresponding necessary organs of perception and apperception. Hence we see why the schools of instruction in this Science employ methods so radically different from those of our colleges. In the former the student is trained in a mode of life, first of all, and not in the instruction in knowledge in our sense. This mode of life is a definitely directed course designed to awaken into activity dormant faculties of perception. Upon the awakening of such faculties there follows training in the ~~xx~~ discriminative use of them, and exceedingly exacting discipline. It is only for those who have successfully completed this training that the veil of the Secret Science is withdrawn. It is withdrawn, then, not because the custodian thinks the time is ~~xx~~ ripe, but primarily for the reason that the candidate has opened the door to understanding within himself, and thus made the Knowledge possible.

The Custodians have repeatedly stated that the doors to the mysteries of the Hidden Science are arbitrarily closed to no aspirant to Knowledge. But every candidate must qualify in terms of the absolutely essential life-discipline requisite to the awakening of the latent powers of awareness. There are few who so qualify. The door, however, is closed to none who can meet the conditions. The nature of the preliminary conditions will be developed in the course of these lessons. If the student will approach the study in the right attitude he will find that even the most theoretical portion of the Knowledge which will be laid before him is designed as a step in the life for Self-awakening.

FOUNDATION PRINCIPLES OF THE SECRET SCIENCE.

First Fundamental.

Mathematical Method

The student of mathematics will note certain basic similarities in the Secret Science, regarded as a system, as that which obtains in mathematics. As in mathematics there are certain basic or ground principles which underlie the whole system. To be sure, the system is filled out with empirical detail which could not be deduced from the fundamentals, just as in any system of mathematical mechanics there are elements that could not be deduced from purely mathematical knowledge, and these elements enter as empirically determined physical constants. But the important point is that the mathematical pattern and spirit dominates the main lines of the structure of the Secret Science. For this reason the Secret Doctrine has been called by some the "Mathematics of the Soul" and thus is far more than any religion, science or philosophy. Of the portion of the Secret Science that may be found by any student in books in a form that is not deeply feiled, there is no systematic or complete statement given anywhere. There are only fragments revealed. There are but hints given as to the structure of the system between these fragments. But the student is advised that by awakening the

power of intuition he will be enabled to fill in these gaps step by step. This is essentially the process employed by the creative mathematician who in all constructive work must use a highly cultivated faculty of intuition. Again, just as the mathematician checks his constructive thinking by a rigorous logical technique so essentially a similiar method must be employed by the student of the Secret Science.

~~First Fundamental.~~

Fundamental principles are either arbitrary unproven propositions, as in the case of extra-ordinary geometrical and algebraic systems that have been developed as logical exercises, or else they are unproven knowledge inhering in immediate apperception. The principles of logical reasoning are such principles, and as has been well shown by Emanuel Kant, there never can be any state of consciousness other than that of absolute agnosticism, unless there are apodictic principles of judgement known a priori and as an immediate apperception. The fundamentals of the Esoteric Science are of this nature, although their necessity generally is not apparent to the student at first. But judgements based upon immediate apperceptive knowledge are by no means explicitly apparent to individual consciousness in all stages of unfoldment. They are made apparent by acuteness of penetration into the inherent nature of all knowledge as such. In this way the persistent student will find following Fundamentals self-evident and necessary, though at first they may seem complex and deducible as was long supposed to be the case with the twelveth axiom of Euclid.

First Fundamental.

The Fundamental Principles are three in number of which the first and most important is as follows:

The assertion of "an Omnipresent, Eternal, Boundless and Immutable Principle on which all speculation is impossible since it transcends the power of human conception and can only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought, in the words of the Mandukya - "unthinkable and unpeepable" (S.D. vol. I, p 42, 3rd ed.)

This is by no means an arbitrary assertion but a necessity underlying all relative consciousness. It is a philosophical necessity. A brief analysis may help to make this apparent. In all relative consciousness, i.e., all consciousness involving the subject-object relationship, a ground which unites subject and object is a necessity. If perceiving subject and perceived object were really two totally independent domains then they could never come together in one common whole of knowledge. The perceiver is somehow united with or related to the perceived objects. What the nature of this relationship is constitutes one of the classical problems of philosophy. Analysis shows intermediate terms, but the problem arises anew in the effort to bind these terms and thus we are forced into an infinite regression. One philosopher has suggested that the infinite regression is the solution. (Joshia Royce in "The World and the Individual") But this suggestion has not been convincing since in the addition of none of the intermediate terms has any progress been made in the resolution of the problem. Now if we analyse

the problem more deeply it must be apparent that the ground in which the subject-object relationship inheres cannot itself constitute the material of knowledge. For if it did then it would be an object of ~~xx~~ subjective consciousness and would not be the synthesis of subjectivity and objectivity as such. This ground is a necessity of thought but all that can be known concerning IT is simply that IT IS, but nothing concerning ITS nature in a descriptive sense. Hence it is beyond all power of conception or thought and must remain unthinkable and unspeakable as the Eternal Unknown and Unknowable. This does not exclude realization of identity with IT, but this identity is never reducible to an objective knowledge.

The student may object that in the qualifying adjectives "Omnipresent, Eternal, ~~Immortal~~ and Boundless and Immutable" we have the assertion of a definite knowledge. But this is not so for all relative knowledge, that is knowledge involving the subject-object relationship, there are restrictions in space, time, form and process. The above terms simply assert freedom from all such restriction and thus point toward THAT which is of necessity inconceivable.

THE ONE REALITY is this Fundamental Principle. The understanding of this point is of the highest importance to the student if he is to comprehend the significance of the term "Maya" or Illusion as it is employed in the Secret Doctrine. Reality in the absolute sense is predicated only of that which is self-existent. All that which exists by reason of its ~~inherence~~ inherence in something else is Maya in the metaphysical sense. Hence the whole universe of objective consciousness is a Maya by reason of its inherence in a subject-object relationship. This metaphysical assertion that the Universe as a whole is a Maya is not a denial that it possesses a relative reality.

This Fundamental Principle has often been called "The Absolute". This practice is incorrect and should be avoided as a habit, for the term "The Absolute" implies a designated Being and hence something delimited with respect to the speaker. Hence IT becomes at once relative and ceases to be absolute. It may be spoken of as the "Absolute Principle" or as "Absoluteness", but no term whatsoever can be strictly correct as it implies speech concerning the unspeakable. Its best designation would be absolute silence filled with infinite sound. In fact IT can only be suggested to consciousness as neither the contradictory of all knowledge nor the contradictory of that contradictory. (There is a technique in Jnana Yoga which makes use of this principle). However, with this fact understood, since we must use language to even attain an approximation of the truth, the term "Absoluteness" will be employed from time to time, together with certain other terms.

In the Oriental languages there are certain terms employed in an effort to connote and denote this inexpressible Reality, since thought must have some handle. Some of these terms are as follows:

"TAT" which translates into English as "THAT", meaning the That which is always other than the "This" of all possible knowledge.

(The metaphysics of the Advaita Vedanta is concerned primarily with this One Reality. It shows by a trenchant logic that all modes of relative being are essentially unreal and that the One Reality is alone that which is Self-existent. Of all philosophical systems that of the Advaita Vedanta is the closest to the Secret Doctrine. This applies, however, to the strictly metaphysical aspect of the Vedanta and not to its cosmological system nor to its psychology. If we divide metaphysics into traditional or classical forms of Ontology, Cosmology and Rational Psychology, then the Vedanta may be regarded as giving in explicit form essentially the Ontology of the Secret Doctrine but veils the more concrete elements of Cosmology and Rational Psychology.

In the highest sense the doctrine of Liberation of the Advaita Vedanta accords with that of the Esoteric Teachings, but familiar Vedanta practice and teachings concerning Liberation do not. It is very easy for Liberation to degenerate into simply another mode of relative existence which stands in contrast with this plane of consciousness (Samsara) by simply being a state of sustained Bliss. Liberation in this lesser sense is simply a plane of Consciousness and hence is not full Moksha.

The full Liberation is Consciousness in the synthetic sense and thus transcends all planes or states whatsoever. Hence the highest Liberation is not a state of Samadhi in the sense of trance. The highest Liberation is thus unbroken identity with Parabrahman regardless of what plane particularized consciousness may be moving upon. This Liberation is neither Bliss nor not-Bliss, since it is wholly non-relative. Any state of Consciousness which may be defined as Bliss is for that very reason relative. This Supreme Liberation is compatible with particularized consciousness moving either through the pain of Samsara or the Bliss of Nirvana. Nirvana means the "blowing out" or extinction of particularized consciousness and thus through standing in contrast to particularized consciousness is, in the ontological sense, relative. Mahaparanirvana is that Supreme Reality which is neither particularized nor not-particularized. For the Highest Realization Nirvana may be a barrier as truly as Samsara.

A similar criticism may be made of the exoteric form of Buddhism. So while it is true that as exoteric systems both Buddhism and Vedantism reach to the highest philosophical-spiritual conceptions of any among men, yet they fall short of the Secret Doctrine. ☉

"SAT" meaning the "REAL" which is neither Being nor Non-Being. H.P.B. has coined the word "Beness" to carry this connotation

"TAO", the transliteration of a Chinese sign which, strictly speaking cannot be translated as any word. It represents the inexpressible. There is a Chinese word "Tao" meaning "Way" but this is really another term.

"KADI" meaning the "beginning", "original", "primeval". It thus signifies the "Causeless Cause" of all that is.

"PARANIRGUNABRAHMA" (PARABRAHMA AND NIRGUNA BRAHMA) meaning the "Highest or attributeless Brahma, which is therefore inconceivable.

"ROOTLESS ROOT" and "CAUSELESS CAUSE" are self-interpretative terms frequently employed.

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Second Fundamental.

The Secret Doctrine affirms, "The ^{The} eternity of the Universe in toto as a boundless plane; periodically 'the playground of numberless Universes incessantly manifesting and disappearing', called the 'Manifesting Stars', and the 'Sparks of Eternity'.

"This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental Laws of the universe". (S.D. vol. I, p 44, 3rd ed.)

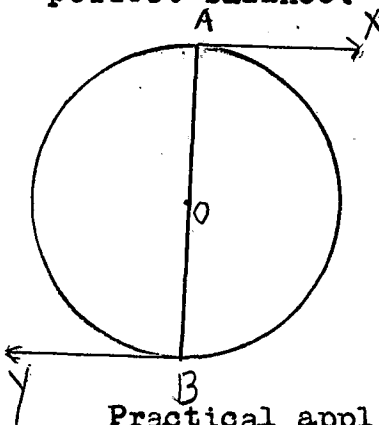
This has often been called the Principle of Universal Law, or KARMA. While in the physical sense "Karma" means action, metaphysically it means the "Law of Cause and Effect" or "Compensation". Since the term "DHARMA" means "Law" or the "Inherent Nature of a Thing" we might express the Second Fundamental by the compound term "DHARMA-KARMA" carrying the meaning of the "Law of Action", or, in other words, "the Law governing the Manifestation of Universes". "Karma" used in this sense is a much broader term than the more familiar usage of the moral causality governing the conditions of the series of incarnations of an individual or race.

Absolute Being is that which is without qualities or attributes in any sense, hence relative or qualified Being must be of such a nature that all its qualities are mutually destructive when considered as a whole. Hence relative being is ever in a transitory state or in a process of eternally becoming other. There is no mode or tendency whatsoever which does not stand balanced by an opposite mode or tendency. In the metaphysical sense all these modes or tendencies are co-extensive, co-existent and have the same modulus, to use a mathematical term. In the phenomenal sense a given mode or tendency with respect to a partial aspect of the Whole has a definite or definable sense or form. All expressible knowledge is relative to such material.

Part II

The best systematic statement of the above principle in physical terms is the Theory of Relativity of Einstein. As is pointed out in this system of thought, any given delineation of any aspect of the concrete world can be true only with respect to some base of reference. No particular proposition can be regarded as true or untrue considered apart from the scheme of reference on which it is based. Thus in one setting Euclidian geometry may be quite true while in another it is false. It is neither true nor untrue that the sun revolves about the earth, if this proposition is taken in isolation from a base of reference. If the earth is taken as a base of reference, then the proposition is true, but if the fixed stars are used as a base (the common practice) then it is untrue. There is no absolute sense or direction in concrete motion.

In terms of Time any given mode or tendency is united to its opposite ~~xxxxxxxx~~ through the principle of Periodicity. Periodicity implies cyclic or circular motion since such involves perfect balance. In the accompanying figure we will say that the



motion tendency at "A" is represented by the tangent "AX" and in the sense "A-X". At the diametric opposite point "B" the tendency is represented by the parallel tangent "BY" but the sense is also "B-Y" which is just the opposite of "A-X". As in the ultimate sense rate of motion is represented by a circle so we may regard it as uniform. Hence in the last analysis "A-X" and "B-Y" exactly cancel each other since they have the same modulus but are exactly opposite in sense.

Practical application of this principle is to be found in every department of nature where our range of observation is sufficiently extended. Day follows night, heat follows cold, dying follows birthing (a coined word), winter summer, good evil, etc. There is no mode of awareness or experience which does not inhere in a contrast to its own opposite. The student should set himself a practical exercise in verifying this fact in all phases of his experience.

The Secret Doctrine asserts this principle of Periodicity as possessing absolute universality. It thus becomes a key to the interpretation, in general outline at least, of future states of Nature which are not yet under our observation. Thus if the processes of evolution as noted by science in the available field of observation reveal a definite tendency such as development from unorganized homogeneity to organized heterogeneity, then the student should expect that somewhere the reverse process exists. This may very well suggest the solution of certain exceptional instances noted by science.

Since the Principle is to be regarded as universal in its action it would also apply to the interplay between objective-subjective modes of consciousness. This gives a key to sleeping states and to the modes of consciousness beyond death.

This Principle is the great Key for practical research and the building of all techniques of control of matter and states of Consciousness.

Third Fundamental.

The Secret Doctrine teaches "the fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root; and the obligatory pilgrimage for every Soul - a spark of the former - through the cycle of Incarnation or Necessity, in accordance with Cyclic and Karmic Law, during the whole term. In other words, no purely spiritual Buddhi (Divine Soul) can have an independent conscious existence before the spark which issued from the pure Essence of the Universal Sixth Principle - or the Over-Soul - has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts, checked by its Karma, thus ascending through all the degrees of intelligence from the lowest to the highest Manas, from mineral and plant, up to the holiest Archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric Philosophy admits of no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychosis and reincarnations."

(S.D. vol 1, p 45, 3rd ed.)

This proposition is manifestly far more complex than either of the two preceding and involves notions, such as the Sixth Principle that are not yet defined. It is also a great deal more difficult for the student to perceive this principle as being necessary. However, with the development of what may be called metaphysical intuition direct apperception of this Principle as a necessity finally unfolds.

The First Principle is the assertion of Abstract Being or that which is sometimes called Deity, though wholly in an impersonal sense. The Second is the principle of Law as governing all process in any sense whatsoever. The Third cannot be so simply characterized, although it has been called the principle of Evolution. It involves the notion of Purpose as working out through concrete process. It asserts the essential identity of the particular with the Universal, and it defines the place of Experience within the system. We proceed to a more detailed analysis of this Principle.

The concept of "Soul" is not yet defined and cannot be completely defined until later. In the broad sense it is the "Vehicle" (Upadhi) or "Sheath" (Kosha) by which abstract Essence becomes particularized, or is made manifest in concrete form. It is not, however, form in the phenomenal sense, but rather supersensuous form (neumenon). From an application of the Second Fundamental we find that the assertion of Essence implies its own other which is Substance. Substance in the neumenal sense is Soul, which is the Root of all Nature and all Multiplicity.

It is stated that all Souls are identical with the Universal Over-Soul. In other words, discrete individuality is only an appearance as every particular being is really identical with Universal Being. For the majority of Occidental students this concept affords peculiar difficulties owing to the generally current materialistic education which is concerned exclusively

with the properties of finite magnitudes. The only typically Occidental field of thought which helps to open the door of understanding of a part-whole relationship in terms of identity is found in the mathematics of the trans-finite. This will be discussed at some length in the section devoted to the "Microcosm and the Macrocosm". Unless this difficulty is mastered Occult Philosophy will never become revealed for any student.

The Universal Soul is an aspect of the Unknown Root. This is for the reason that the Unknown Root or Causeless Cause is Essence-Substance (Purusha-Prakriti). The Universal Soul is the Unknown Root considered as Substance.

Every individual Soul must pass through the cycle of incarnation as a means for the development of independent conscious existence. This means the development of relative, intelligent consciousness of which our familiar form of consciousness is a type. Right here lies an important difference between the teaching of the Occult Philosophy and the exoteric Vedanta. Teachers of the Vedanta usually seem to view the state of consciousness called Samsara as something simply to be negated as quickly as possible. Since it is an illusion or Maya, the source of all misery, it is something to be abandoned as a great mistake. Occult Philosophy is in agreement with the Vedantic teaching in so far as the latter asserts on philosophical grounds that all relative states are Maya since they are not self-existent, but the former credits relative existence with value as a training ground. The fruitage of successful training is individual and intelligent self-consciousness. To be sure, on strictly metaphysical grounds there is no reason why attainment of any object should be regarded as of any value, since nothing involving process can be regarded as having any significance for Absolute Being. But Absolute Being is no nearer to non-process than it is to process, hence simple negation of all relative values is no more metaphysically significant than their assertion. The true attitude is not on the one hand to view relative consciousness merely as an irrelevant illusion, nor on the other hand as something to be taken seriously, but more like a game that must be played. As individual souls we find ourselves in the game and Necessity drives us to the playing of some part, through the undeniable forces of Nature which move in us. We can proceed consciously with the Game, and hence freely, or we can lag and be driven by inescapable Necessity as bound slaves. But play in one way or another we must. Thus the "spark" moves directed or driven by cyclic or karmic Law through the Cycle of Necessity.

Occult Philosophy does not assert that any developmental process in the relative world has any significance for Absolute Being. It is a very common mistake among students to attach absolute values to the finite processes of evolution. Absolute Being in the very nature of the case can never be more nor less, being itself Absolute Space and Eternity. If from the Cycle of incarnation individual self-consciousness is born we may say that with respect to the range of a finite cycle a purpose value may be predicated; but Absolute Being is at once the beginning and the end of the cycle, so how can the attainment of self-consciousness be regarded as an end in the absolute sense?

Occult Philosophy simply does not disregard relative values, since such are significant for relative consciousness. Relative consciousness exists simply as an empiric fact, and there is no such thing as a getting out of relative consciousness into another kind of contrasted consciousness called "Absolute Consciousness". It is possible to transcend a given state of relative consciousness and enter another, but in this process the principle of relativity has not itself been transcended. Absoluteness is no nearer one relative state than it is to another. All relative states are equally Absolute Being. Hence there is no such thing as a "Path" to the latter. The depths of Avitchi as well as the heights of Nirvana are equally within Absoluteness.

Consciousness as "Principle" is eternal and changeless, but as actual it must be realized empirically. Hence the "spark" to attain individual consciousness must pass through every plane of the phenomenal world, thus contacting all possible experience by identification with all states. In the metaphysical sense this experiential process adds nothing to knowledge, but through it alone can knowledge be awakened in the individual sense.

The impulse to individualization is at first immanent, the drive of the Law of Necessity itself. But as something of individualization is attained then naturally the process must become ~~self~~ individually self-directed. Clearly the full fruit of individualization cannot be realized save as the result of individual effort. Hence in the second stage the emphasis lies in self-induced and self-devised effort. Mankind as we know it to-day lies in part dominated by the inherent impulse and partly guided by individual effort. Self-effort is weak with the lower races and types, while on the other hand, it marks the key-note in the character of the Adept-men. Most of mankind lies divided between, with the strongly self-directed types very much in the minority. Occult Science states that in this respect there is a serious lag behind the cyclic impulse on the part of the great majority of mankind. The result is a serious dissonance between cosmic urge in the affairs of the world and the stage of consciousness and motivation actually obtaining among the races and nations of the earth. This spells "crisis" on a grand scale, some of the effects of which may be traced in the current instabilities of world-conditions.

From both the practical and religious standpoint no part of the Third Fundamental is more important than that contained in the last sentence. No privileges or special gifts may be attained by man save those won through his own individual effort. This is a pivotal principle with respect to the ethical system that grows out of the Occult Philosophy. It means simply that man can acquire nothing as a special dispensation of "Grace" or vicariously through the acts of someone else. From the standpoint of this Philosophy it would be hard to conceive of anything more injurious to man than the doctrine of vicarious atonement. This doctrine leads the believer to regard that self-effort is useless or unimportant for the attainment of salvation. The result is that he fails to take the steps which alone are capable of saving him. The teaching of this doctrine is like giving an anesthetic to a man who stands in need of putting forth his best effort to escape an impending tidal wave.

This principle does not imply that no help can be given by one man to another. It does mean, however, that in order to receive the help self-effort must be put forth. A merely passive recipient cannot be saved by either man or god. No teacher can ever make a master in any craft of his student, be the teacher ever so capable. The student must himself supply the essential effort and industry, which the teacher can then direct into the most profitable channels. It is possible for men who have the karma of high merit to extend the mantle of that merit over a greater or less number of less happy men, and thus instill renewed strength into a courage that was faltering, but unless those who come under this mantle of protection strike forth in terms of their own self-directed effort, the protection will cease to be effective and must, perforce, be withdrawn.

~~THE SEPTENARY PRINCIPLE.~~
GENERAL PRINCIPLES.

In addition to the three Fundamental Principles outlined above the philosophy assumes all the general innate principles of thought. These include the principles of logic and therefore of pure mathematics. Further all empiric material is regarded as given whether such material is derived through the outer senses alone, as in the case of physical science, or through the complete sensory equipment of the perfected man, as in the case of the Occult Science.

It is a great mistake to assume that Occult Science repudiates the factual determinations of physical science, although it may often regard them as unimportant since they may not penetrate deeply enough into the plane of causes. But a sensory datum is a datum no matter how unimportant it may be with respect to the determination of basic causes. An experience is an immediately given fact which as such cannot be validly denied. On the other hand, interpretative inferences based upon such experience may be wholly wrong. With respect to the formulation of the laws of which particular experiences are specific manifestations, there are radical differences between Occult and physical science. Physical science is in no position ~~to question the~~ attitude of the Occult Scientist in this respect as the "laws" ~~of~~ of the former are too hopelessly in a state of flux to afford a stable basis of defence against criticism of those who claim they have found stable and unassailable Laws. The physical scientist may consistently question whether such stable Laws have been determined, but the status of physical science ~~is not such~~ is not such as to make possible an a priori repudiation of them. In view of the relatively recent theoretic failure of Newtonian mechanics, the best established determination of physical law science has ever known, and the substitution of the Einsteinian mechanics which involves a radically different theoretic structure, was placed physical science in a position that affords no ground for dogmatizing.

From the Gupta Vidya

THE SEPTENARY PRINCIPLE.

Every student of mystical or quasi occult literature is impressed with the frequent occurrence of the number Seven as a key to processes, Planes, ~~and~~ modes of manifestation, etc. To the student with the background of Occidental education this seems arbitrary and often the

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question arises as to why Seven is given a place of so much importance. There is, however, a mathematical reason for the importance of this number which may be developed logically from the three Fundamentals. As the importance of the Septenary principle is very great we will develop its logical basis with some detail.

Given three fundamentals as a primary fact the Septenary Principle follows at once. For given three things there are seven possible groups that may be formed from them when the various permutations are taken into consideration. Let us designate three things by the letters A, B and C. From this we secure the following grouping taking the letters one at a time, two at a time and three at a time;

1. A
2. B
3. C
4. AB
5. BC
6. CA
7. ABC

Applying these combinations to the **Three Fundamentals** we would have first each Fundamental considered by itself as a discrete fact. Second we would have the consequences derived from considering together all possible combinations of the Fundamentals considered two at a time. Finally we would have all the implications of the Three Fundamentals considered as a whole. If we regarded these Fundamentals in the light of axioms in mathematics we would thus have seven distinct groups of theorems based upon the fundamentals.

It should be apparent that the Septenary Principle is not dependent upon the actual content of the Three Fundamentals. It is dependent only upon three primary elements being given. Since a relatively advanced stage of metaphysical intuition is required to perceive all of the fundamental principles immediately we will show how a primary triad may be derived through the analysis of relative consciousness as such. Thus consider any state of objective awareness. We have first the object of perception or thought; second, the perceiver or thinker; and third, the perception or the thought. This analysis is not dependent upon any of the concrete elements entering into the field of consciousness. In order to have awareness in the relative sense at all, there must be these three elements. From these three follow the Seven as shown above.

There is another mode of development of the Septenary Principle which makes use of the properties of space. The simplest grouping of geometrical elements which define a figure is that made by three points or three lines, i.e., a triangle. The simplest grouping of these elements which define a three-dimensional configuration is a Tetrad which is determined by four points or four planes, each face being a triangle. The combination of this three and four is seven.

This geometrical development reveals a distinction between the Three and the Four which plays an important part in Occult Science. The Triangle represents the simplest plane configuration. But a plane figure is never manifest to the senses as all sensible form is three-dimensional. The Triangle is therefore a rational rather

than a sensible reality. It represents, therefore, the supersensible or noumenal world. It is the domain of the Ideal, which since it is super-sensible is not subject to the decay of the sensible world. It represents, therefore, the permanent or immortal aspect of Being. The Tetrad, being three-dimensional, represents the apparent or sensible world. But this domain is eternally in the flux of ever-becoming and hence is a transitory phantasmagoria. It represents accordingly, the mortal aspect of Being. From this is revealed the significance of the mystic statement of the "Three falling into the Four". It would mean the descent of rational, super-sensible and pure consciousness into the ever-becoming state of sensible awareness. This ever-becoming state is represented biologically by generation. Hence we have the "fall into generation".

Seven becomes a key of manifold usage as will be noted in subsequent developments of this outline. It occurs in the division of Forces, Planes of Being or Consciousness, stages and form of Cosmical Evolution, Constitution of Man, Racial Divisions, etc.

MACROCOSM AND THE MICROCOSM.

Macrocosm and Microcosm mean respectively the "large" and the "small" "universe" or, more specifically the universe exterior to man and the little world or man himself. For us of the West there is a strong tendency to regard the large universe as containing a large number of small universes or microcosms each one completely distinct from the rest and constituting a part, in the finite sense, of the whole. Now, in the finite sense a part, or more technically a "proper part", is always less than the whole and therefore does not include within it certain elements which are found in the whole. Thus a quart of water is less than a gallon and has fewer molecules than does the gallon of water. Thus there are possible groupings in the relationships of the molecules in the gallon of water which would not be possible in the case of the molecules composing the quart. This is a very familiar fact in part-whole relationships, and it is likely that the average student will think that the principle is so common-place and so obviously necessary that there is no possible point in specifically defining it. But the fact is that this is only one kind of part-whole relationship and while it applies to the finite material world of sense relationships, it does not apply to the noumenal world of metaphysics.

There is a very ancient aphorism known as the Hermetic axiom commonly known in the form, "As above, so below". This defines the intercorrelation which subsists between the Macrocosm and the Microcosm in the metaphysical sense. In other words, the little world of the individual is a reproduction of the great world or Cosmos. Accordingly complete knowledge of either world would afford equally complete knowledge of the other. The classic command of the Delphic oracle, "Man know thyself" carries this same significance; for by complete knowledge of the microcosm, man, knowledge of the whole Universe is attained. In our Third Fundamental the very first statement is the assertion of the "fundamental identity of all Souls with the Universal Over-Soul", and this carries in other terms precisely the same meaning as

does the Hermetic axiom. Thus each individual Soul is not simply a part of the Universal Over-Soul, as we would say a quart of water is part of a gallon of water, but it is identical with the Universal Over-Soul. Now a proper part of a finite magnitude or manifold is never identical with the whole. This is a familiar fact from our common experience of the sensible world. Thus, since the part-whole relationship which subsists between the individual Soul and the Over-Soul is of such a nature that we can predicate identity between the two it is clearly quite different from the part-whole relationships with which we are commonly familiar.

As an alternative for the term "Soul" the esoteric Philosophy frequently employs another word, i.e., "Monad" which is more satisfactory from the philosophical standpoint. This is a term that has entered western thought through the philosophies of Leibnitz and Spinoza. In the systems of these great men much of the essence of Occult Philosophy is contained, especially in the matter of the relationship between the individual and the universal. The following is quoted from the "Secret Doctrine" (vol. I, p 689, 3rd ed): "It may be correctly stated that were Leibnitz' and Spinoza's systems reconciled, the essence and spirit of esoteric Philosophy would be made to appear. From the shock of the two --- emerge the truths of the Archaic Doctrine.---- Spinoza recognized but one universal indivisible Substance, an absolute All, like Parabrahman. Leibnitz, on the contrary, perceived the existence of a plurality of Substances. There was but one for Spinoza; for Leibnitz an infinitude of Beings, from, and in, the One. Hence, though both admitted but One Real Entity, while Spinoza made it impersonal and indivisible, Leibnitz divided his personal Deity into a number of divine and semi-divine Beings. Spinoza was a subjective, Leibnitz an objective Pantheist, yet both were great Philosophers in their intuitive perceptions.

"Now, if these two teachings were blended together and each corrected by the other - and, foremost of all, the One Reality weeded of its personality - there would remain as a sum total a true spirit of Esoteric Philosophy in them; the impersonal, attributeless, absolute Divine Essence, which is no "being" but the root of all Being."

The synthesis that is required to be made here is of an impersonal indivisible and absolute Root of all Being, on one hand, and of a multiplicity of monadic units on the other. Superficially this seems like an irreconcilable contradiction. Either multiplicity or unity is a fact, it would seem, and the reality of one makes impossible the reality of the other. It is the traditional problem of the "one and the many" of philosophy which has divided schools of thought. The "many" we have given as an empiric fact, yet the oneness of the whole remains an intuitive necessity of thought. The resolution of this apparent contradiction is the supreme key to Esoteric Philosophy. The Gupta Vidya considered as Philosophy rather than as occult Science, is hidden to the common mass of human consciousnesses just because the act of transcendence has not been realized which will reconcile this contradiction. Thus the barrier to the Esoteric Philosophy is natural and not artificial.

The principle of "contradiction" is the most fundamental of all

logical principles. stated simply it means that a thing cannot both be itself and not itself at the same time and in the same sense. In more symbolic terms it is; "A cannot be both A and not-A at the same time and in the same sense". This is the most primary law of thought. But it should be noted that the principle is not simply the proposition; "A cannot be both A and not-A". The modifying phrase, "at the same time and in the same sense" is essential. Thus for example, the proposition that the earth moves about the sun in an elliptic path (disregarding perturbations) precludes the proposition that the sun and planets move about the earth in circular or epicyclic paths, provided the fixed stars are taken as a base of reference. But the second proposition is true, at least as a first approximation, if the earth is taken as a base of reference. Thus the first and second propositions are not ~~contradictory~~ in contradiction to each other unless considered from the same base of reference, that is, in the same sense. Taken with respect to appropriately chosen bases of reference both propositions are true, approximately, and at the same time. Now the fixed stars and the earth as bases of reference can be united by an appropriately chosen mathematical transformation. From the standpoint, then, of the mathematical system which comprehends the given transformation both cosmical propositions are true and from this standpoint at the same time and in the same sense. For now we are viewing the two domains of discourse corresponding to the two bases of reference from a more synthetic domain or base of reference which includes the two former as component moments.

The point involved in the above illustration is that, while for a given domain of discourse a given A can never be both A and Not-A at the same time and in the same sense, yet from some other more comprehensive domain the given contradictory propositions may cease to be contradictory. This is a step of synthetic movement in consciousness. In fact it is a principle which has been given formal expression in the dialectic synthetic logic of Hegel. Every individual sooner or later meets his practical limits in this process of synthetic movement. That which is above the highest point he can reach is occult for him, at the present time. For just this reason Einstein's theory is an occult doctrine for the vast majority of mankind, and not because Einstein tried to make his theory inaccessible.

Now the reconciliation of the one absolute impersonal Monad with the individual and multiple monads requires a raising of consciousness to a more synthetic level analagous to that shown in the mathematico-cosmical illustration above. There are very few who have had the strength to take this step, but those who have succeeded in doing so have entered the Path of the Adept. For such the Occult is beginning to cease to be hidden. But anyone who has taken this step stands powerless to convey what he knows to those who stand on less comprehensive domains of awareness, just as Einstein is helpless in his endeavor to make his theory really intelligible to a student who knows naught of mathematics. All that can be done is to outline the general principle and point out the course of conduct which will effect the lift of consciousness to more synthetic levels. This is the reason why traditionally the sages of old when asked a question by a student replied by saying; "Come live with me for ten years". The student who followed this course found himself able to answer the question for himself.

There is a logical analogue which represents a part-whole relationship of the type which unites the Universal and the individual Monad as identical. This is found in the mathematics of the transfinite. This is a principle that was first systematically developed by the German mathematician Dedekind in the latter half of the nineteenth century. The principle Dedekind enunciated was that infinite manifolds are of a type such that a proper part may be taken which is equal to the whole. In fact this property has become the basis of defining infinite manifolds. This is easily illustrated by our familiar number system. Let us take the series of positive integers and associate with each number another number which bears the relationship to the former of being its square. Thus:

(A) 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, ...
 (B) 1, 4, 9, 16, 25, 36, 49, 64, 81, 100, 121, 144, 169, 196, 225, 256, ...

The proof of equality between two series or manifolds is the possibility of setting up a one-to-one relationship between all the component elements of ~~man~~ one manifold and those of the other. In the above instance this condition is met, for corresponding to every number in series (A) there is a number in series (B), i.e., the number which stands just below each number in series (A). But every number in (B) will be found in (A) if we but carry out (A) far enough. Hence clearly (B) is contained in (A). But there are numbers contained in (A) which are not found in (B), such as 2, 3, 5, 6, etc. Hence (B) is a proper part of (A), that is, does not have all the elements within it that are found in (A). We have shown, however, by the one-to-one relationship between the elements of the two series that (A) is equal to (B). In other words we have a proper part equal to the whole.

Now let (A) symbolize the Macrocosm or the universal and absolute Monad, and (B) the Microcosm or the individual Monad. The equality between (A) and (B) corresponds to the identity between the individual Soul and the Universal Over-Soul. The fact that (B) does not contain certain elements which are to be found in (A) gives it a distinguishable individual character. It thus symbolizes the individual Monad. There are clearly an infinite number of distinguishable series like (B), such as a series of cubes, fourth powers, etc., and any number of other functions that would set up a one-to-one relationship. Hence series of the type (B) represent the multiplicity of monadic units which, while in one sense individual and distinct, yet stand identical with the universal and absolute Monad.

It should be further noted that knowledge of (A) give complete knowledge of all series of the type (B), as every element in the latter is found in (A). Thus knowledge of the "above" commands knowledge of the "below". But also from (B), (A) can be derived, for by taking the square roots of the elements in series (B) we derive series (A) at once. This is exactly the process of "evolution" in the mathematical sense and it also symbolizes beautifully "evolution" as that term is employed in Occult Philosophy, i.e., the return of particularized or individualized Consciousness to the Universal Whole or Spirit. (This is an illustration of the exquisite beauty of mathematical symbolism when used as a means of representing occult significance). We can thus see how from knowledge of the "below"

knowledge of the "above" may be derived, provided the appropriate functional transformation is known. To know this transformation requires Adept attainment, otherwise the student must grope by means of merely inductive method, but at first we must all use this method perforce. The important point is that the Microcosm is a perfect reflection of the Macrocosm, or equally logically we may reverse this statement and view the Macrocosm as the reflection of the Microcosm.

In mystic literature such as the "Voice of the Silence" we come across statements such as, "The student must fuse the drop with the Ocean and the Ocean with the drop". Here again in this typically Oriental symbolism we have represented a relationship between the Microcosm and the Macrocosm. Fusing the "drop" in the "Ocean" is equivalent to submitting series (B) to the transformation of square-root-extraction by which (B) become (A). On the other hand, fusing the "Ocean" in the "drop" is equivalent to transforming series (A) by the involutory process of squaring. Thus we can see how the "drop" can contain the "Ocean" as well as the "Ocean" the "drop". There is no logical absurdity involved as is shown by the mathematical illustration, as mathematics is the most logical of all fields of thought.

The identity of the Atman with Parabrahman is the primary principle of Advaita Vedantism. Parabrahman is Absolute Being and the Atman is the Self of the individual, the central Light of individual Consciousness. This Philosophy teaches that Knowledge of the Atman or Self-knowledge is the Key to Knowledge of the Real, or Parabrahman. In other words, by fully knowing the Microcosm, the Macrocosm stands revealed. That is, by the deepest penetration within is attained complete knowledge of the "without". It thus becomes logically as well as mystically possible to interchange the Microcosm and the Macrocosm. In that case the Individual Subject becomes the container of the whole Universe, hence the statement of Krishna in the Bhagavad Gita that from a part of himself He produced the Universe. Krishna is the Self, and thus this Realization is possible to any Being, in principle.

It should be apparent from the foregoing discussion that the Macrocosm is not a magnitude in the relative sense which contains a number of Microcosms, just as a gallon contains four quarts of water. On the contrary, we may equally well regard the Microcosm as containing the Macrocosm as to take the reverse view. Thus man is equally the all in all as well as the reflection of the All. Thus hence the fully realized Yogi finds himself possessing the whole Universe, and thus transcends all action.

Knowledge of the Microcosm-Macrocosm affords the principle key for the understanding of the language of Mysticism. Much of mystic expression both from the standpoint of the work-a-day world and of physical science is sheer meaningless non-sense. True mysticism has, however, its underlying logic, but it is not the logic of finite magnitudes.